V 77

# Imperial Census of 1881.

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# OPERATIONS AND RESULTS

IN THE

# PRESIDENCY OF BOMBAY,

INCLUDING

# SIND.

By

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OF THE BOMBAY CIVIL SERVICE

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# PREFACE.

An extensive operation like the census entails, when undertaken in this country, an amount of supervision and a minuteness of instruction that would be deemed superfluous in the enumeration of a European population. In the former not only does the whole task of recording the required information fall upon the agency appointed to collect it instead of on the householder who is called upon to furnish it, but in the information itself there are certain features distinguishing it from that returned in the western community which require to be provided for some time before the actual census, or the results collected are sure to be wrong. Thus, though this Presidency is fortunate in the existence of an available staff of enumerators attached to nearly every village, and conversant with all the residents thereof, the very number of these agents necessitates a considerable amount of drilling and supervision before they can be expected to follow the prescribed instructions with complete uniformity. Whatever the degree of detail into which instructions of this special nature attempt to enter, it is futile to hope that they can be framed so as to meet every difficulty that is likely to occur. The solution of such cases, the care that the true purpose of a rule is not distorted by an unintelligent or narrow verbal interpretation on the part of an ill-educated enumerator, and the general provision for the carrying out of the operation in a thorough and efficient manner, are tasks which can only be accomplished through the energy and attention of District officials in the position and with the intimate local knowledge of Collectors, their Assistants, and the Mámlatdárs. The success of an enumeration is primarily due to their efforts, for without their cordial and active sympathy a general superintending agency is helpless. This aid has on the present occasion been universally given, and it is to them, then, in the first place, that those responsible for the census have reason to be grateful.

The provision of forms in this country, where there is ordinarily no reason for the maintenance of the machinery requisite for the outturn of so large and various a supply, is a matter of great difficulty, but has been overcome by the exertions and excellent arrangements made at the Government Central Press by Mr. Kingsmill, the Superintendent. Throughout the operations of which these volumes contain the record, he has rendered every assistance, both by valuable suggestions on matters typographical, and by the trouble he has personally taken in furthering the progress of the work through the press, when both his plant and establishment were taxed to the utmost by the demands made upon them for the heavy statistical accompaniments to this review.

I have finally the pleasure of recording my personal recognition of the help I have received in my own share of the task from Mr. J. M. Campbell, Editor of the Provincial Gazetteer, who, with his Assistant, Ráo Sáheb Bhimbhai Kirparám, has supplied me with information regarding caste and other special questions not within the range of ordinary statistics. Also from Professor Forrest of the Deccan College, who took the entire charge of my duties whilst I was absent for three months at a time when the whole of the returns from the Feudatory States were either under revision, or in the press, and who has also assisted me in matters within his own special branch of study. The assistance rendered by the Superintendents of the three Branch offices of abstraction, Messrs. Plunkett, Virprasád and the late Ráo Bahádur Rangráo Bhimáji, was throughout of the utmost value, as by their personal exertions alone could a large body of untrained clerks be drilled into punctuality and systematic work. The task that fell to Mr. Plunkett's share, namely the returns from nine Collectorates, was a particularly burdensome one, as it entailed the employment of an excessively large establishment. I have lastly to mention Mr. Rámchandra Keshav Bágaitkar, whose services were placed at my disposal from the Revenue and General Departments of the Secretariat, and who for two years has been my personal Assistant. His continuous industry and intelligent appreciation of the special character of the work he had to deal with deserve my warmest commendation and thanks.

J. A. BAINES

*Poona, October* 1882.

# CORRECTIONS.

Chapter I, page 2—Omit 46·55 opposite Upper Sind Frontier in Column 17 of the Comparative Table.

" " page 3, para. 2—The total area is not 123,860 square miles, but 124,122.
For the area of Sind, in the same paragraph, *read* 48,014 *for* 47,952 square miles (*see* note on page 6).

Chapter II, page 41, foot-note, last line but one—Insert "as" before "it has been."

Chapter III, page 45, last para.—The total number of Hindus should be 12,308,582.

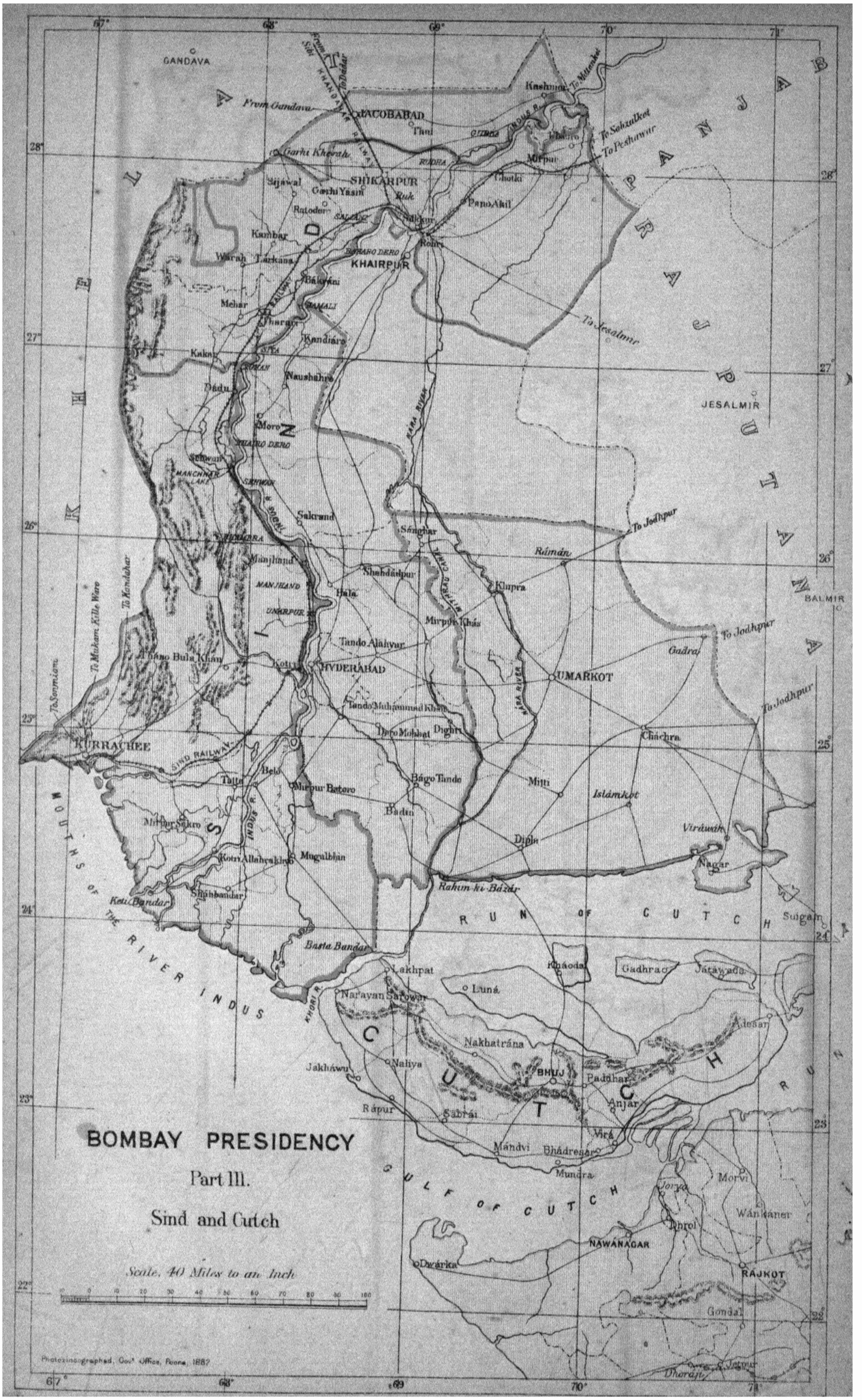
" " page 48—The number of Muhammadans should be 3,021,131.

" " page 50. " Christians " 138,317.
(These alterations are necessitated by the revision of the returns for Bombay City.)

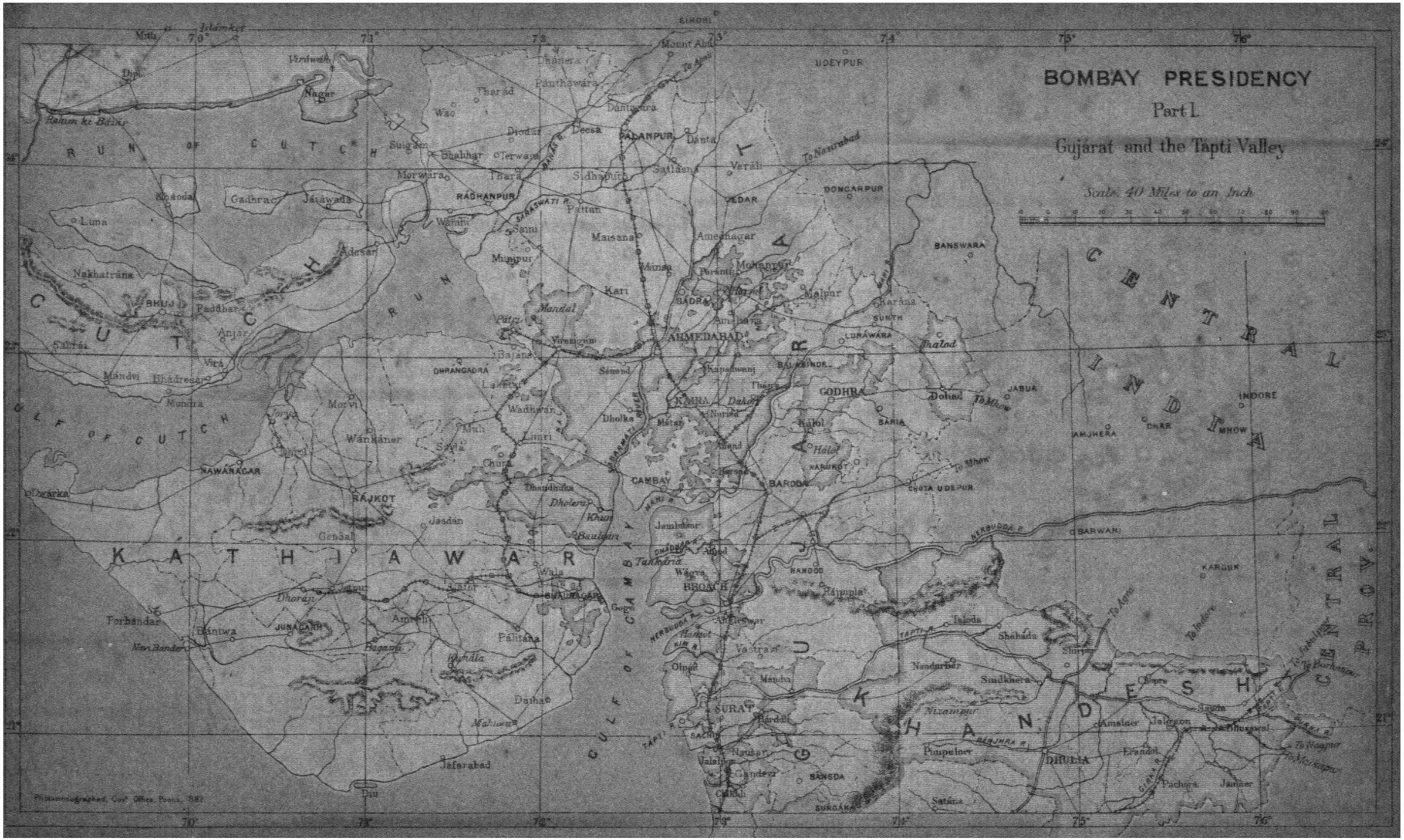
Chapter VI, page 107—In the second marginal Table *read* 'Swedish' *for* 'Sweden' in column for 'probable language.'

Chapter IX, page 168—The last entry in the tabular statement should be "6·04" *not* "60·4"

" " page 172—In the tabular statement the percentage of illiterate in the Panjáb should be 93·74, instead of 94·19.


BOMBAY PRESIDENCY
Part III.
Sind and Cutch
Scale, 40 Miles to an Inch
Photozincographed, Govt Office, Poona, 1882
GANDAVA
JACOBABAD
SHIKARPUR
KHAIRPUR
JESALMIR
BALMIR
HYDERABAD
UMARKOT
KURRACHEE
BHUJ
NAWANAGAR
RAJKOT
MOUTHS OF THE RIVER INDUS
GULF OF CUTCH
RUN OF CUTCH
CUTCH
SIND
KHELAT
BAHAWALPUR
PANJAB
RAJPUTANA
JAISALMIR
Kashmor
Garhi Khairah
Sujawal
Garhi Yasin
Ratodero
Kambar
Warah
Tarkana
Bálaráni
Mehar
Kandiáro
Kaka
Naushahro
Dádu
Moro
Sehwan
Sakrand
Sánghar
Mánjhand
Shahdádpur
Hala
Mirpur Khás
Tando Alahyar
Tando Muhammad Khán
Tando Bula Khán
Kotri
Tatta
Belo
Mirpur Batoro
Bágo Tando
Badin
Mirpur Sakro
Kotri Allahrakhio
Mugulbhan
Shahbandar
Keti Bandar
Basta Bandar
Lakhpat
Narayan Sarowar
Luná
Nakhatrána
Naliya
Jakhówu
Rápur
Sabrái
Mándvi
Bhádresar
Mundra
Anjar
Virá
Paddhar
Khaoda
Gadhrao
Játa'wada
Adesar
Morvi
Wánkaner
Jhrol
Dwárka
Gondal
Jetpur
Dhoraji
Rahim-ki-Bázár
Islámkot
Virámáh
Nagar
Chachra
Gadrai
Mitti
Diplo
Khipra
Rámán
Pano Akil
Thoriki
Mirpur
Kashmor
Tharu
Tani
Rohri
Sukkur
Khairpur
Kandiáro
Naushahro
Sakrand
Sánghar
Shahdádpur
Hala
Mirpur Khás
Tando Alahyar
Tando Muhammad Khán
Dero Mohbat
Digri
Badin
Mugulbhan
Kotri Allahrakhio
Shahbandar
Keti Bandar
Basta Bandar
Tatta
Belo
Mirpur Batoro
Bágo Tando
Mitti
Islámkot
Virámáh
Nagar
Diplo
Rahim-ki-Bázár
Suigam
Lakhpat
Narayan Sarowar
Luná
Nakhatrána
Naliya
Jakhówu
Rápur
Sabrái
Mándvi
Bhádresar
Mundra
Anjar
Virá
Paddhar
BHUJ
Khaoda
Gadhrao
Játa'wada
Adesar
Morvi
Wánkaner
Jhrol
NAWANAGAR
RAJKOT
Gondal
Jetpur
Dhoraji
Dwárka
Jerwa
Gadrai
Chachra
Khipra
Rámán
To Jodhpur
To Jesalmir
To Sahzalkot
To Peshawar
To Multan
To Kandahar
To Mukam, Killa Waro
To Sonmiani
From Gandava
To Dadar
From Sibi
INDUS R.
SATLAJ
RUDRA
SARAWAN
BAHARO DERO
KAKA RIVER
MITHRAO CANAL
MANCHHAR LAKE
SEHWAN
SIBEAI
MANJHAND
UNARPUR
KHORI R.
SIND RAILWAY
KHANDAWA RAILWAY
0 10 20 30 40 50 60 70 80 90 100
67° 68° 69° 70° 71°
28° 27° 26° 25° 24° 23° 22°

BOMBAY PRESIDENCY
Part II.
The Deccan, Konkan and Karnátic.
Scale, 40 Miles to an Inch
Govt. Photozincographic Office, Poona, 1862.
BOMBAY
ALIBAG
MORUD
BANSDA
DHARAMPOR
GAMAN
PEINT
Umbargám
Tárápur
Máhim
Ágáshi
Bassein
Wasáwal
Bandora
Uran
Chaul
Harnai
Anjanwel
Jaigad
RATNÁGIRI
Vizindurg
Deogarh
Venguria
GOA
KARWAR
Ankola
Kumta
Honawar
Gersappa
Bhatkal
NÁSIK
Dindori
Niphád
Yeola
Sinnar
Ghatpuri
Wárá
Akola
Sangamner
Ráhuri
Newása
Shahápur
Bhiwandi
Kalyan
Murbad
Junnar
THANA
Panvel
Kharkula
Pen
Roha
Mángaon
Mahád
Mahableshwar
Wai
Dapoli
Khed
Chiplun
Sangameshwar
Umba
Vishálgarh
Malkápur
Panhala
Alta
Kolhapur
Rájapur
Khárepatan
Deogarh
Málwan
Sawantwari
Chandor
Nándgaon
Khopargaon
AURANGABAD
AHMEDNAGAR
Párner
Sirur
Khed
Shrigonda
Karjat
Jamkhed
POONA
Pálna
Kurduwadi
Sásvad
Supa
Indapur
Burshi
Bhor
Rhaltan
Máda
Máláras
Dahiwari
Pandhárpur
SATARA
Wáre
Sangola
SHOLAPUR
Mangalwedha
Akalkot
Mardarg
Atpari
Kásegaon
Vita
Khánapur
Inchalkaranji
Shirol
Athni
Sawdatti
Bijapur
Sindgi
Indi
Jath
Daphlápur
Bágewádi
Gundal
Jamkhandi
Muddebihal
Chikori
Mudhol
Kaládgi
Bagalkot
Hungund
Badami
Torgal
Saundatti
Sampgaon
Hon
Gajendragarh
Khanapur
Nawalgund
Gadag
Dharwar
Hubli
Dambal
Supa
Halyal
Kurdgol
Kaigháta
Shiggaon
Sawanur
Bankapur
Karajgi
Hangal
Sirsi
Ranibennur
Kod
Hirekerur
Siddápur
Bilgi
Yellápur
Mirdha
Sonda
Bidi
Gokak
Ajra
Chandgad
Kágal
Bhudhargarh
Garhinglaj
Sawantwari
Kapsi
Tarla
Bahra
Kaga
Ráhuri
Pernal
Panhala
Vishálgarh
Umba
Malkápur
Alta
Shirol
Kolhapur
Kurundwad
Ratnágiri
Sangameshwar
Chiplun
Pátan
Karád
Vita
Khánapur
Inchalkaranji
Shirol
Athni
Sawdatti
Bijapur
Sindgi
Indi
Jath
Daphlápur
Bágewádi
Gundal
Jamkhandi
Muddebihal
Mudhol
Kaládgi
Bagalkot
Hungund
Badami
Torgal
Saundatti
Sampgaon
Hon
Gajendragarh
Nawalgund
Gadag
Dambal
Kurdgol
Kaigháta
Shiggaon
Sawanur
Bankapur
Karajgi
Hangal


BOMBAY PRESIDENCY
Part I.
Gujarat and the Tapti Valley
Scale 40 Miles to an Inch
RUN OF CUTCH
CUTCH
GULF OF CUTCH
KATHIAWAR
GULF OF CAMBAY
CENTRAL INDIA
CENTRAL PROV.
KHANDESH
GAEKWAR OF BARODA
SIROHI
UDEYPUR
DONGARPUR
BANSWARA
PALANPUR
RADHANPUR
DEESA
DANTA
IDAR
AHMEDABAD
BADRA
BALASINOR
KAIRA
CAMBAY
BARODA
CHOTA UDEPUR
GODHRA
DOHAD
JABUA
INDORE
DHAR
MHOW
AMJHERA
BARWANI
KARGUN
NAWANAGAR
RAJKOT
JUNAGARH
BHUJ
BROACH
SURAT
NANDOD
DHULIA
SANGDA
SURGANA
Photomicrographed, Govt. Office, Poona, 1882

# CHAPTER I.

## GENERAL DESCRIPTION.

BOUNDARIES; DESCRIPTION; AREA; SURVEYS; POPULATION; DISTRIBUTION; DENSITY; HOUSE-ROOM; DEFINITION OF A HOUSE; DISTRIBUTION OF BUILDINGS; DENSITY; AREALITY; AVERAGE NUMBER OF INHABITANTS PER HOUSE, RURAL AND URBAN CLASSES OF POPULATION; RELATIVE DISTRIBUTION; AREALITY AND PROXIMITY OF TOWNS; AVERAGE SPECIFIC POPULATION IN TOWNS; DESCRIPTION OF CHIEF TOWNS; DISTRIBUTION OF VILLAGES; AVERAGE POPULATION, AREALITY AND PROXIMITY OF VILLAGES; CITY OF BOMBAY (AREA, DENSITY OF POPULATION; RELATIVE PROPORTIONS OF HOUSE-ROOM TO POPULATION AND GROUPS OF POPULATION).

# COMPARATIVE TABLE OF DISTRICT AREAS AND POPULATION.

| Collectorate and Division. | Comparative Ratios. | | | | | | | | | Areality. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Ratio to total Area. | | Ratio* to total Population. | | Relative proportions of urban and rural Population per cent. | | Rank according to Ratio of urban Population. | Ratio per cent. of occupied to total buildings. | Ratio per cent. of unoccupied to occupied buildings. | Of subdivision (Tálukas) in Square miles. | Of Town Circle, in Square miles. | Radius of Town Circle, in miles. | Of village Circle in miles. | Of occupied house in acres. | Of person in acres. |
| | Per cent. | Serial order. | Per cent. | Serial order. | Urban. | Rural. | | | | | | | | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 |
| Ahmedabad .. .. .. .. | 3·08 | 17 | 5·20 | 8 | 25·0 | 75·0 | 2 | 59·86 | 67·04 | 546 | 424·5 | 11·624 | 4·479 | 12·22 | 2·85 |
| Kaira .. .. .. .. .. | 1·299 | 21 | 4·90 | 10 | 15·1 | 84·9 | 10 | 78·82 | 26·86 | 226 | 160·9 | 7·156 | 2·818 | 5·38 | 1·28 |
| Panch Mahále .. .. .. | 1·301 | 20 | 1·55 | 22 | 12·2 | 87·8 | 18 | 85·24 | 17·31 | 587 | 537·6 | 13·081 | 2·400 | 20·25 | 4·04 |
| Broach .. .. .. .. | 1·17 | 23 | 1·99 | 21 | 19·6 | 80·4 | 4 | 78·78 | 26·98 | 290 | 363·25 | 10·752 | 3·623 | 12·87 | 2·84 |
| Surat .. .. .. .. .. | 1·34 | 19 | 3·73 | 16 | 22·3 | 77·7 | 3 | 81·72 | 22·36 | 208 | 415·5 | 11·500 | 2·136 | 8·87 | 1·73 |
| *Total, Gujarát* .. | *3·19* | IV. | *17·87* | II. | *19·9* | *80·1* | I. | *72·50* | *37·92* | *338* | *338* | *10·374* | *2·108* | *10·24* | *2·27* |
| Thána.. .. .. .. .. | 3·43 | 14 | 5·52 | 4 | 12·2 | 87·8 | 14 | 88·51 | 12·96 | 386 | 424·3 | 11·621 | 2·029 | 17·58 | 2·99 |
| Kolábá .. .. .. .. | 1·21 | 22 | 2·32 | 20 | 10·0 | 90·0 | 20 | 90·74 | 10·19 | 290 | 249·3 | 8·908 | 1·544 | 13·31 | 2·51 |
| Ratnágiri .. .. .. .. | 3·17 | 15 | 6·06 | 3 | 5·7 | 94·3 | 23 | 91·31 | 9·50 | 436 | 784·4 | 15·801 | 3·036 | 14·11 | 2·52 |
| *Total, Konkan* .. | *2·81* | V. | *13·90* | V. | *9·0* | *91·0* | V. | *90·12* | *10·98* | *336* | *460* | *12·101* | *2·220* | *15·20* | *2·70* |
| Khándesh .. .. .. .. | 8·08 | 4 | 7·51 | 1 | 16·2 | 83·8 | 9 | 74·74 | 33·78 | 621 | 432·3 | 11·730 | 3·785 | 30·44 | 5·14 |
| Násik .. .. .. .. | 4·80 | 7 | 4·75 | 11 | 11·0 | 89·0 | 17 | 80·49 | 24·22 | 495 | 742·5 | 15·378 | 3·655 | 30·96 | 4·87 |
| Ahmednagar .. .. .. | 5·38 | 6 | 4·57 | 14 | 9·9 | 90·1 | 18 | 78·18 | 27·90 | 606 | 952·2 | 17·409 | 5·023 | 40·48 | 5·68 |
| Poona.. .. .. .. .. | 4·32 | 9 | 5·47 | 5 | 18·5 | 81·5 | 7 | 74·71 | 33·86 | 668 | 668·5 | 14·587 | 4·548 | 22·31 | 3·80 |
| Sholápur .. .. .. .. | 3·64 | 13 | 3·54 | 17 | 19·0 | 81·0 | 6 | 82·96 | 20·53 | 646 | 753·5 | 15·486 | 6·413 | 35·63 | 4·97 |
| Sátára.. .. .. .. .. | 4·06 | 10 | 6·46 | 2 | 11·7 | 88·3 | 16 | 86·67 | 15·36 | 453 | 356·2 | 10·648 | 3·753 | 21·11 | 3·00 |
| *Total, Deccan* .. | *30·20* | II. | *32·30* | I. | *14·3* | *85·7* | II. | *78·78* | *26·93* | *575* | *566·7* | *13·430* | *4·239* | *29·09* | *4·50* |
| Belgaum .. .. .. .. | 2·76 | 11 | 5·25 | 7 | 8·2 | 91·8 | 21 | 82·04 | 21·89 | 665 | 931·4 | 17·218 | 4·344 | 19·25 | 3·45 |
| Dhárwár .. .. .. .. | 3·66 | 12 | 5·37 | 6 | 16·7 | 83·3 | 8 | 78·06 | 28·09 | 412 | 323·9 | 10·153 | 3·568 | 18·01 | 3·29 |
| Kaládgi .. .. .. .. | 4·65 | 8 | 3·88 | 15 | 13·2 | 86·8 | 15 | 74·07 | 34·99 | 719 | 523·3 | 12·906 | 5·095 | 32·16 | 5·77 |
| Kánara .. .. .. .. | 8·16 | 16 | 2·56 | 19 | 12·3 | 87·7 | 11 | 91·78 | 8·94 | 489 | 558·7 | 13·336 | 3·549 | 36·36 | 5·93 |
| *Total, Karnátic* .. | *15·23* | III. | *17·06* | III. | *12·2* | *87·8* | III. | *79·22* | *25·11* | *554* | *598·8* | *13·892* | *4·122* | *24·17* | *4·30* |
| Karáchi .. .. .. .. | 11·40 | 1 | 2·91 | 18 | 19·1 | 80·9 | 5 | 60·82 | 43·21 | 1,085 | 4705· | 38·699 | 19·604 | 103·76 | 18·87 |
| Hyderabad .. .. .. .. | 7·29 | 5 | 4·59 | 13 | 7·0 | 93·0 | 22 | 74·40 | 25·92 | 695 | 4,514·5 | 37·905 | 8·187 | 38·40 | 7·66 |
| Shikárpur .. .. .. .. | 8·07 | 3 | 5·18 | 9 | 12·3 | 87·7 | 12 | 65·88 | 51·77 | 555 | 1,666·8 | 23·035 | 7·316 | 46·48 | 7·50 |
| Thar and Párkar* .. .. .. | 10·28 | 2 | 1·24 | 23 | .. | 100·0 | .. | 97·32 | 2·74 | 1,477 | .. | .. | 174·370 | 223·73 | 40·06 |
| Upper Sind Frontier .. .. | 1·51 | 18 | 0·75 | 24 | 9·1 | 90·9 | 19 | 96·66 | 3·44 | 626 | 1,877 | 24·443 | 13·218 | 54·79 | 9·67 |
| *Total, Sind* .. | *38·55* | I. | *14·67* | IV. | *10·7* | *89·3* | IV. | *74·33* | *34·52* | *556* | *3,979* | *35·580* | *14·024* | *70·48* | *12·66* |
| Bombay City and Island .. .. | 0·02 | 24 | 4·70 | 12 | 100·0 | .. | 1 | 94·96 | 5·30 | .. | 22·6 | .. | .. | 0·502 | 0·019 |
| Total, Presidency. Including Sind and Bombay .. | 100·00 | .. | 100·00 | .. | 17·7 | 82·3 | .. | 78·28 | 27·74 | 595 | 755·2 | 15·504 | 5·069 | 28·08 | 4·82 |
| Total, Presidency. Excluding Sind and Bombay .. | .. | .. | .. | .. | 14·28 | 85·81 | .. | 78·11 | 26·76 | 494 | 503·8 | 12·663 | 3·619 | 20·62 | 3·67 |

| Collectorate and Division. | Proximity. | | Density. | | | | | | ¶ Village Density. | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Of Towns in Miles. | Of Villages in Miles. | Average number of persons per | | | | Average number of occupied houses per | | Relative proportion per cent. of villages containing a population of | | | | |
| | | | Subdivision. | Village. | Square mile. | Occupied house. | Square mile. | 100 persons. | 1-499. | 500-999. | 1000-1999. | 2000-2999. | 3,000 and over. |
| 1 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 |
| Ahmedabad .. .. .. .. | 22·14 | 2·27 | 122,332† | 752 | 224·10 | 4·28 | 52·3 | 23·4 | 45·00 | 32·12 | 17·11 | 3·28 | 1·89 |
| Kaira .. .. .. .. .. | 13·63 | 1·80 | 114,971 | 1,183 | 500·0 | 4·20 | 118·8 | 23·7 | 28·37 | 27·67 | 27·14 | 10·68 | 6·14 |
| Panch Mahále .. .. .. | 24·91 | 1·00 | 85,159 | 333 | 158·38 | 5·01 | 31·6 | 19·9 | 82·14 | 13·24 | 3·27 | 1·04 | 0·31 |
| Broach .. .. .. .. | 20·48 | 2·04 | 65,386 | 655 | 225·0 | 4·32 | 49·7 | 22·1 | 51·62 | 32·16 | 12·46 | 2·74 | 1·02 |
| Surat .. .. .. .. .. | 21·90 | 1·57 | 76,774‡ | 617 | 369·55 | 5·16 | 72·1 | 19·5 | 57·71 | 25·96 | 12·70 | 2·05 | 1·68 |
| *Total, Gujarát* .. | *19·75* | *1·89* | *95,291* | *608* | *231·2* | *4·51* | *62·4* | *22·19* | ... | .. | .. | .. | .. |
| Thána.. .. .. .. .. | 22·14 | 1·53 | 85,595 | 390 | 214·13 | 5·88 | 36·5 | 16·9 | 78·14 | 15·87 | 4·68 | 0·86 | 0·45 |
| Kolábá .. .. .. .. | 16·97 | 0·82 | 76,329 | 354 | 255·11 | 5·30 | 48·1 | 18·8 | 80·30 | 14·44 | 4·23 | 0·20 | 0·83 |
| Ratnágiri .. .. .. .. | 30·09 | 1·75 | 110,787 | 727 | 254·22 | 5·58 | 45·3 | 17·8 | 45·82 | 38·74 | 15·86 | 3·09 | 1·49 |
| *Total, Konkan* .. | *23·05* | *1·60* | *91,491* | *478* | *236·7* | *5·65* | *41·8* | *17·62* | .. | .. | .. | .. | .. |
| Khándesh .. .. .. .. | 21·34 | 2·08 | 77,327 | 389 | 124·41 | 5·91 | 21·0 | 16·9 | 77·58 | 14·23 | 6·34 | 1·01 | 0·89 |
| Násik .. .. .. .. | 20·28 | 2·05 | 65,100 | 422 | 131·51 | 6·36 | 20·6 | 15·7 | 74·70 | 17·72 | 5·29 | 1·66 | 0·63 |
| Ahmednagar .. .. .. | 33·16 | 2·41 | 68,211 | 509 | 112·63 | 7·12 | 15·8 | 14·0 | 66·45 | 22·60 | 8·89 | 1·28 | 0·67 |
| Poona .. .. .. .. | 27·78 | 2·29 | 113,677† | 631 | 168·40 | 5·87 | 28·6 | 17·0 | 58·92 | 25·51 | 11·47 | 2·04 | 2·06 |
| Sholápur .. .. .. .. | 29·50 | 2·72 | 83,212 | 669 | 128·84 | 7·17 | 17·9 | 13·9 | 50·21 | 32·22 | 13·61 | 2·26 | 1·90 |
| Sátára .. .. .. .. | 20·28 | 2·08 | 96,577 | 705 | 212·96 | 7·02 | 30·3 | 14·2 | 52·50 | 24·36 | 16·35 | 3·68 | 2·18 |
| *Total, Deccan* .. | *25·58* | *2·21* | *81,771* | *517* | *144·1* | *6·45* | *22·0* | *15·45* | .. | .. | .. | .. | .. |
| Belgaum .. .. .. .. | 32·79 | 2·24 | 123,430§ | 745 | 185·63 | 5·58 | 33·2 | 17·9 | 55·50 | 23·88 | 12·59 | 4·57 | 3·46 |
| Dhárwár .. .. .. .. | 19·34 | 2·03 | 80,204 | 578 | 194·68 | 5·47 | 35·5 | 18·2 | 62·62 | 24·28 | 8·97 | 2·36 | 1·82 |
| Kaládgi .. .. .. .. | 24·58 | 2·42 | 79,811 | 491 | 110·90 | 5·37 | 19·9 | 17·9 | 68·49 | 20·35 | 8·23 | 1·59 | 1·34 |
| Kánara .. .. .. .. | 25·40 | 2·02 | 52,730 | 385 | 107·65 | 6·12 | 17·6 | 16·3 | 84·30 | 10·07 | 4·26 | 0·72 | 0·65 |
| *Total, Karnátic* .. | *26·29* | *2·18* | *82,566* | *556* | *142·8* | *5·62* | *26·4* | *17·78* | .. | .. | .. | .. | .. |
| Karáchi .. .. .. .. | 73·71 | 4·76 | 36,822 | 538 | 33·9 | 5·4 | 6·1 | 18·2 | 65·13 | 28·05 | 9·02 | 1·66 | 1·14 |
| Hyderabad .. .. .. .. | 72·40 | 3·07 | 58,048 | 686 | 83·3 | 5·01 | 16·6 | 19·9 | 36·08 | 45·05 | 14·36 | 2·17 | 1·84 |
| Shikárpur .. .. .. | 43·87 | 2·91 | 47,388 | 547 | 95·2 | 6·1 | 18·7 | 16·1 | 65·78 | 18·36 | 11·77 | 3·14 | 0·97 |
| Thar and Párkar .. .. .. | .. | 14·19 | 20,049 | 2,785 | 15·9 | 5·5 | 2·8 | 17·9 | Less than | one | hundred | villages. | .. |
| Upper Sind Frontier .. .. | 46·55 | 3·90 | 41,398 | 794 | 66·1 | 5·06 | 11·6 | 17·6 | 39·43 | 36·61 | 17·60 | 3·52 | 2·84 |
| *Total, Sind* .. | *67·78* | *4·02* | *44,700* | *633* | *50·5* | *5·5* | *9·1* | *17·96* | .. | .. | .. | .. | .. |
| Bombay City and Island .. .. | .. | .. | .. | .. | **33,062 | **26·35 | 1,296·8 | 3·8 | .. | .. | .. | .. | .. |
| Total, Presidency. Including Sind and Bombay .. | 29·03 | 2·42 | 75,390 | 553 | 132·8 | 5·32 | 22·8 | 17·15 | 63·36 | 22·39 | 10·09 | 2·23 | 1·43 |
| Total, Presidency. Excluding Sind and Bombay .. | 23·88 | 2·04 | 86,151 | 541 | 174·1 | 5·61 | 31·3 | 17·79 | 65·48 | 21·37 | 9·67 | 2·13 | 1·35 |

* Thar and Párkar contains a large area of desert.
† These districts contain large cities.
‡ In Belgaum there is one Tálluka thrice the size of any of the rest.
§ Excluding Bombay City only these ratios will be 13·7 and 86·3 per cent.
‖ These deductions are not in most cases typical of the circumstances of the district, but show its position relatively to the rest.
¶ Taken from Table XVIII, in the Appendix.
** This refers only to the shore population excluding, also, in Col. 22, the houseless.

# CHAPTER I.

## GENERAL DESCRIPTION.

The second general enumeration of the Presidency of Bombay was taken on the night of the 17th February, 1881, after the lapse of nine years since the preceding one. It included the States in feudatory relationship to the Local Government as well as the territory under direct administration. The present volume, however, contains the record of the operations and results of the census of the latter portion only.

*Limits.*

The area in question extends from north latitude 13° 55′ to 28° 32′, and from east longitude 66° 43′ to 76° 28′. It consists, however, of two divisions entirely distinct from each other, except from the accident of political connection. The Presidency proper ends on the north at latitude 23° 37′, and at longitude 71° 21′ towards the west. Sind, which is extra-tropical, does not extend on its eastern side beyond longitude 71° 15′ and is separated from the northern districts of the other division by a tract bordering on the desert which lies between the Panjáb and western Hindustán. The aggregate area of the two is 123,860 square miles, but the dimensions vary a good deal. In what will be called in this volume the *Presidency* Division the line of greatest breadth is scarcely more than two hundred miles long, and the extreme length from north to south is about 700 miles. The area is only 76,108 square miles. Sind, with an area of 47,752 square miles, has a maximum length of about 350 miles. with a breadth, at its widest, of about 280.

### General Description.

It is not to be expected that the physical conditions of a range of country of this extent should be all alike, or that differences in climate, and still more in the fertility of the soil, which has been taken to be the primary factor of Indian civilization, should not have had their reacting influence on the colonizing races. Without some description, therefore, of these varying conditions and their locality, the comparison with one another of the statistics of the different units into which the Tables have been divided for administrative use, will hardly be fully appreciated by one not acquainted with the country. In the parts where the fertility is not concentrated in valleys or other special localities, but well distributed and where the rainfall is steady and sufficient, there are to be found the most towns, nearest together, with the highest average population ; the villages, too, are nearer, if not larger, the house-room is more ample. Instead of crowding the ancestral home the practice of establishing separate dwellings for the younger branches is apparent. If the facilities for communication are at hand, the movement of people into the district and of trade in home produce out of it can be traced. The classes of the population are more numerous and the tendency is towards still further sub-division within the main and recognized limits. In some such districts where the population is dense and approaching a stationary stage, the inhabitants seem to be levelling up in regard to occupation, education and similar social qualifications, whilst the gap between upper and lower is, in the less favoured parts of the country, as wide as ever. Differences will be seen, too, in the ages of the people, and in the case of most classes, in the marriage relations also.

*Sind.*

Beginning, then, from the north, Sind is the first Division that has to be mentioned. Here, the rainfall being insignificant, the Indus is, except in the Delta and a few uplands towards the desert, the universal fertiliser, and the annual inundation of that river alone renders the bulk of the land susceptible of cultivation. The location of the agricultural inhabitants, accordingly, is greatly dependent on the range of the influence of that occurrence, and we find the villages scattered at varying intervals over a comparatively small portion of the entire area. Being a frontier province with a good sea-port, Sind has for a long time been the resort of traders from the north and west. In the interior are one or two large trade centres rapidly increasing under the influence of the recently established lines of railway. The population is a mixed one, as the indigenous inhabitants have not had the energy to keep the development of their country in their own hands, and is being to a large extent recruited from the neighbouring territories. The race, nature and customs of the people have but little in common with those of the rest of the country, and the prevalent religion also is different. The extension of artificial irrigation in the rural districts, together with the growth of the sea-trade, with its accompanying activity in the forwarding centres in the north, have tended to cause a considerable increase in the population of this country, with the prospect of still further progress.

*Gujarát.*

A line drawn eastwardly from the southernmost point in Sind will pass a few miles above the northernmost limit of the Presidency Division in that direction. The tract called *Gujarát* is here taken to include the valleys of the Sábarmati and the Mahi, with the lower parts of the course of the larger rivers Tápti and Narbada. Except in the east and north-east, the country is flat and the soil generally of the description most suitable for nearly all the ordinary Indian crops. From the coast of the Gulf of Cambay towards the east, where the plain gives place to the forests at the foot of the western Ghát and the low hills that form the beginning of that range, the cultivation gradually deteriorates, as it also does towards the north-east, in the direction of the Central Indian ranges. The division is traversed through its whole length by a main line of rail with either branches or feeder roads to the chief outlying districts, and it is to

this advantage that a great deal of the prosperity of the country is due. The density of the population and the number of large towns and villages is greater than in the rest of the Presidency. The differentiation of class and occupations has taken place here to a greater extent than elsewhere in the west of India, owing partly, in the case of the former, to the constant infusion of fresh blood following in the train of the invading races that have descended from time to time from the north and west. The sub-division of occupations is the necessary result of the long existence of many large towns and of a couple of cities that were respectively the political and the trading capital of the province for many years. In the population of this tract there is a large aboriginal element which has suffered a curious variety of destiny. In the more fertile districts it has retained possession of the soil and has the reputation of being a steady, though inferior, agricultural class. In the north and east it holds a lower position, and has retreated to the forest. In the south, while it is still mainly agricultural, only a comparatively small portion is possessed of land and the rest is in a state of quasi-prædial servitude on the estates of landholders of a higher grade. Nomad tribes are comparatively few, probably on account of the absorption of pasture land into arable.

*Konkan.*

Towards the southern extremity of Gujarát the line of the Ghát mountains approaches the coast, and restricts the area of cultivation to a narrow strip nowhere very far from the sea. Further south, again, this strip widens and the range takes an eastward bend. With this exception, the country between the hills and the coast is a mass of low ranges, and cultivation is carried on in the valleys between these, or else on the steep slopes of their sides. The rainfall increases from the Gujarát average of about 37 inches to nearly a hundred, concentrated into the space of four months. This enables the cultivator to grow a plentiful crop of rice and the coarse grains that require a heavy and quick rain to bring them to maturity. The northern part of the *Konkan*, as this tract is called, is well off for communication, as three lines of railway pass through it. The south is almost without land traffic, but the local trade is well provided for in the numerous small harbours along the coast. The hills here border on the sea, and leave but little room for cultivation. Beyond the first range, however, there is often a stretch of arable land up to the foot of the Ghát themselves. As regards this tract it is scarcely inaccurate to say that every acre of land that can be cultivated has been appropriated, and a surplus of population finds its way annually to the neighbouring districts in search of work. In the South Konkan the forest tribes are almost entirely absent, and the original inhabitants are probably those now engaged in fishing and boating. In the north there is a good sprinkling of aboriginal blood, and the hilly country is peopled by three or four tribes of the lowest type left in the Presidency. The whole of the coast is fringed with palm trees, the palmyra north of the Island of Bombay giving place in the south to the cocoa. Both varieties are the means of livelihood to a large class of the community, but by furnishing, also, a plentiful supply of an easily manufactured spirit, they have given the district a bad name for intemperance and perhaps indirectly retarded its advancement. As the staple food is a coarse rice which yields a very heavy crop, the numerical increase of the population is very marked, whilst the peculiarities of the climate seem to prevent the labouring classes from emigrating for work to any dryer and colder district.

*Deccan.*

The term *Deccan* is applied to the whole tract of table-land stretching from the Ghát range eastwards. Some further distinction is, however, necessary. The country to the immediate south of the Sátpura Range, along the Tápti valley, is at a lower elevation than the rest, and has its own peculiarities of climate and population. At the foot of the hills the forest has not yet been fully inhabited, and the aboriginal is found in possession. The large tract of good virgin soil to the south of this has attracted, and is still attracting, the cultivators of a superior class from other parts of the Deccan and even from the more crowded Gujarát. Great variety of crop is possible here, and the main line of railway between Bombay, Calcutta and the Central Provinces affords facilities for the export of wheat and cotton. As may be expected, the Khándesh district is progressing rapidly in population, and apparently in prosperity. The Sátmala Range separates this tract from the valley of the Godávari, and it is from the south of these hills that the Deccan may correctly be said to begin. The slope of the country changes from west to south-east: the elevation rises to two thousand feet at the edge of the Ghát, overlooking the Konkan, and falls gradually to about fourteen hundred at the eastern limit of this Presidency. The rainfall is lighter than in Khándesh, and except in the west, far more uncertain than elsewhere in the whole Province. The soil is less adaptable to high farming, and the means of irrigation are fewer. In the vicinity of the numerous river-beds the quality of the soil leaves little to be wished for, but the dry open plain is often scarcely remunerative. There is, in fact, a tract to the east to which the events of the last fifty years or so have given the name of the *famine belt*, owing to the frequent failure of the periodical rains. Important irrigational projects now in progress are likely to have a great effect upon the region within their influence as soon as they have had the protracted trial which all innovations must be expected to pass through in agricultural India. There are a few large towns, but, as a rule, they are scattered, and, like the villages, much further apart than in Gujarát or the Konkan. The population is more homogeneous, but the distinction between the upper and lower grades of society are, notwithstanding, more marked. The great principle that regulates the life of the Marátha community is that of hereditary right. To the Deccan villager the failure of his crop is scarcely more interesting than the succession to the office of headman of his native place, and the same feeling runs through all grades of society.

The establishment of the centre of a Bráhmanical Government in Poona, the capital of the Deccan, gave an increased impulse to this sentiment. In no class is the feeling likely to have more weight than in the Bráhman, since it is the standpoint of his social position. Hence the highest reward that a Peshwa could bestow upon a devoted courtier was the grant of the right to the revenues of a village or two, the preference being for that in which the grantee was born. Such estates are found scattered all over the tract that was ruled from Poona, and with them is the tendency of every official position to become hereditary. It is immaterial that the functions should be performed in person; vicarious administration is, in fact, much in favour, as the right and not the duty is valued. Every district officer has had, I suppose, numerous instances in which the hereditary office of village accountant devolves upon an incumbent who, finding the enjoyment of an equally hereditary share in the offerings of pilgrims at a shrine more lucrative than the public office, has never gone through the toil of learning how to read and write, his duties being undertaken by a needy relative. The aim of even lower classes of employés is the same, and an office messenger has his son enrolled as a *candidate* as soon as he is old enough. The only reason for mentioning this tendency here is that there is little doubt that to its existence is due in many respects the present condition of the Deccan population. The few instances I have noted are of salaried or official posts, but the feeling is still stronger with regard to other social facts. The possession of land is an instance, and the fixity of occupation, which have combined to bring about the result that the collection and administration of what capital there is to be found has been relegated to foreign traders, whilst in the case of famine, it is only the lowest classes that can bring themselves up to the point of going for employment, or even for the means of bare subsistence, to a distance of more than a day's journey from their native village. It is true that the opening out of the country by railways is as yet in its infancy, and that when the projects now under survey or partly executed, have been completed, a greater mobility of the people, if not of capital, may be expected, but for some time yet the peasant must continue to exercise his home-loving instincts on the thankless task which his want of enterprise and initiation have accustomed him to accept uncomplainingly.

*Karnátic.*

The last division of the Presidency to be described is in many respects a continuation of the Deccan on the south, and the greater portion of it is included between the river Krishna and its tributary the Tungabhadra. It differs, however, from the Deccan, physically, in the character of the soil in parts of the south, as well as in the greater influence of the north-east periodical rains, which here supplement the usual south-western monsoon. A further peculiarity lies in the extent of tank irrigation in the south, which is also a characteristic of the Mysore and Madras districts. The chief distinction, however, lies in the population, their language and religion. The Kánarese language is separated from the Maráthi at a fairly determinable line drawn from east to west, but in the latter direction the two languages are intermixed, and the Maráthi is imported from the Konkan and the Gháts to a considerable extent. The south-western corner of this *Western Karnátic* differs from all the rest of the Presidency in its physical features and the classes of its population. The forest there is one of the most valuable in the Presidency, and is unrivalled, except by that in the tract to the west of Khándesh, in the timber it produces. Cultivation in this district is seldom carried on in long stretches, but in patches interspersed with forest. The peculiarity of the cultivation lies in the number of spice gardens, resembling those of the Malabar Coast to the south. Rice is the principal coast crop, as in other parts of the Konkan, but the district cannot be correctly included in that division, as a great portion of it lies above the Gháts and is similar to the adjacent districts of the Karnátic table-land. The district of Kánara has been under the Bombay Government for twenty years only, and owing to delays of different kinds, has not yet been fully surveyed. The population both inland and along the coast seems to be increasing, but the country is not thickly peopled. Except in the harvest time there is little immigration, as the damp climate is considered very unhealthy to the residents of the table-land above, and the forests of the Kánara District above the Gháts present no attractions to the native of the black plain to the eastwards. Unless, therefore, the opening of a line of rail to the principal harbour brings an influx of traders from other parts, the progress of the district will depend upon the course of events amongst the indigenous population, as has been the case in the coast districts to the north.

*Bombay Island.*

It is scarcely necessary to describe the Island of Bombay, beyond remarking that it is about equi-distant from the two extremes of the Presidency Division. The whole of the area is included within the limits of the Municipality, though a large extent of it is under rice or cocoa-palm, and the city itself occupies but a comparatively small part. The increase of building, however, makes it difficult to define the limits of town and suburb respectively.

## Area.

*Surveys.*

Until the conclusion of the operations of the Great Trigonometrical Survey of India in this Presidency the areas adopted in connection with this work cannot be taken as more than approximate. The number of sheets that have been issued by the Topographical Department up to the present time is insufficient to admit of their use for the census calculations; so I have adopted the measurements made by the Revenue Survey, on the consideration that it is advisable to use data collected on one system for the whole area,

rather than to introduce fresh data, which, though perhaps more correct in themselves, will make it difficult hereafter to distinguish the grounds on which the various adopted figures were based. The two systems work on such different lines, and with such different ends in view, that it is surprising that the results should agree as nearly as they do. The Revenue Survey is conducted with the object of ascertaining the area of land of each description in the occupancy, actual or potential, of the inhabitants of a certain definite area called the village. From the data for the aggregate of villages that form an administrative division the total area of that division is compiled. The Trigonometrical surveyor works upon ascertained data correct for the whole line of country for many degrees. The topographical details are taken by him from actual field observations, but the artificial boundaries, such as those of villages and the larger administrative divisions, are filled in from the revenue maps. Of late years it has been the practice to compare the revenue work with the traverses made by the Trigonometrical Survey, and to bring the two into harmony, as far as possible, by making the revenue village maps conform to the traverse points given according to the more scientific standard. I am not certain, however, whether this course has been adopted by all Revenue Surveys, nor how the differences between the two results, when found, are distributed over the detail. There is one great difficulty with which the Revenue Survey has to contend, and that is the want of measurements of villages the right to receive the revenues of which has been assigned by Government to private persons. The introduction of the survey system into such villages is optional on the part of the grantee, and except as far as may be required for the purpose of ascertaining the boundaries of adjacent villages, their lands cannot be measured.* Though sentimental objections to the survey system have not prevented its adoption in many of these villages, the want of information about the whole area renders the data of this survey uncertain, and the areas given by the district officers from the current revenue records do not always agree with those adopted by the Survey. In many cases the differences are very important, as may be seen from the marginal table, in which are shown the areas adopted for the last nine years compared with those obtained by the more careful re-measurement that has been made since. Admitting, then, that these data are not to be accepted as final, I reproduce them for the purposes of the census, as the most correct that can be obtained from the operations that have been completed up to date, and as approximately accurate.† The instances of admitted and known inaccuracy I will now proceed to notice.

| Districts. | Area: Hitherto accepted. | Area: Ascertained on re-measurement |
|---|---|---|
| | Sq Miles. | Sq Miles |
| Ahmedabad .. .. .. | 3,844 | 3,821 |
| Kaira .. .. .. | 1,561 | 1,609 |
| Panch Mahâls .. .. | 1,731 | 1,613 |
| Broach .. .. .. | 1,258 | 1,488 |
| Surat .. .. .. .. | 1,588 | 1,662 |
| *Gujarát* .. | *10,082* | *10,158* |
| Thána .. .. .. .. | 4,052 | 4,243 |
| Kolába .. .. .. | 1 482 | 1,496 |
| Ratnágiri .. . | 3,789 | 3,922 |
| *Konkan* . | *9,323* | *9,661* |
| Khándesh .. .. .. | 10,161 | 10,338 |
| Násik .. .. .. | 5,140 | 5,940 |
| Ahmednagar .. .. | 6,647 | 6,608 |
| Poona . .. .. . | 5,099 | 5,148 |
| Sholápur .. .. . | 5,499 | 4,521 |
| Satára . .. .. | 4,804 | 4,988 |
| *Deccan* . | *40,351* | *37,801* |
| Belgaum .. .. . | 4,592 | 4,657 |
| Dhárwár .. .. .. | 4,565 | 4,545 |
| Kaládgi .. .. .. | 5,096 | 5,757 |
| Kánara .. .. . | 4,235 | 3,911 |
| *Karnátic* .. | *19,088* | *18,860* |
| Karáchi . .. .. | 14,091 | 14,115 |
| Hyderabad .. .. .. | 9,033 | 9,080 |
| Shikárpur .. .. . | 8,813 | 10,001 |
| Thar and Párkar .. .. | 12,729 | (12,729)* |
| Upper Sind Frontier . | 1,913 | 2,139† |
| *Sind* . | *48,599* | *48,014* |
| City and Island of Bombay. | 19 | 22 |
| Total .. | 124,462 | 124,516 |

* Not yet re-measured.

*Re-measurements.*

The first is the difference of 394 square miles in the total, as here given, compared with that in statistical Table I. This is on account of the cession in 1878 of that area of land to His Highness the Holkar of Indore. The item has been deducted from the area of Khándesh in all the census calculations. The district of Thar and Párkar in Sind contains a large stretch of desert the area of which has not been re-measured by the Revenue Survey. In Khándesh there is a forest tract of considerable extent in the north-west that has not yet been surveyed, so the approximate area has been taken off the map of the sub-division. In Belgaum, too, an estate containing 40 villages has not been surveyed, and the boundaries on two sides being feudatory States, likewise unsurveyed, the areas given are only those taken off the general map. In Kánara the portions of the district still under survey have not been measured, but the areas adopted have been ascertained approximately by taking them off by scale from the published sheets of the Indian Atlas, which is based on trigonometrical data. Beyond the above, it is unnecessary to enter into any other differences that may appear. In the case of those in the Konkan it is clear from the departmental reports that the measurements were obtained in 1872 in a very imperfect manner, and were in reality little better than rough guesses.

*Relative areas.*

The comparative size of the divisions will be seen from the table which precedes this chapter. Sind comes first, with 47,752 square miles, of which a good deal is hill and desert. The next in extent is the Marátha Deccan, with an area of 37,407 miles. Third in order is the Karnátic, or Kánarese Deccan, with the coast district of Kárwar which covers an area of 18,860 miles. Gujarát and the Konkan come near to each other, the former having an area of 10,158, and the latter of 9,661 square miles. The Island of Bombay completes the total, with 22 miles and a small fraction. Thus the respective proportions of these six divisions to the entire area of the Presidency are 38·55 for Sind, 30·20 for the Deccan, 15·23 for the Karnátic, 8·19 for Gujarát

* Amongst the proposals made by the Famine Commission for the consideration of the Government is one that touches this question. (Report, Part II, page 122, para. 39.)

† After the statistical tables had been printed and the necessary calculations made from the areas therein entered, the Superintendent, Sind Revenue Survey, reported to Government that in the table of areas prepared by him a tract of 262 square miles in extent, transferred in 1865 from the Panjáb, had been omitted from the area of the Upper Sind Frontier. With this addition the total area of that district will be 2,139 square miles, that of Sind, 48,014, and that of the Presidency 124,122, the area ceded in 1878 from Khandesh being deducted (*Government Resolution, General Department, No* 803 *of* 3*rd March* 1882.)

7·81 for the Konkan, and 0·02 for the capital. The numerical position, however, is of a but small importance, as has been explained above, in comparison with the effective position of the division as regards commercial or productive influence.

## Administrative Divisions.

Before commenting further on the figures given in the table just mentioned, it is as well to say a few words on the territorial divisions of the Presidency, or those which are established for administrative purposes. In the marginal table is shown the relative proportions in which the principal food grains are grown in the districts, according to an average struck on the annual revenue returns for from four to six years. From this statement the description of cultivation most prevalent in the district can be surmised. *Sind* includes five districts, of which three are collectorates lying more or less along the Indus, and two are special charges, one stretching into the Indian desert, the other into the almost equally barren tract that separates Upper Sind from the mountains of Baluchistán. The average area of these districts is much above that of those in the rest of the country, but in most of them the actually efficient tracts are of comparatively small extent. In the five collectorates of *Gujarát*, on the other hand, there is little remunerative land that is not already in private occupation, except in the eastern and less populous district of the Panch Mahále, which came under British rule long after the rest, and is only now beginning to be fully worked. The specific population of Kaira and Surat is heavier than any of the other parts of the Presidency, and here only does the density rival that of the older regions of the north and east of the Indian continent. The *Konkan* includes three districts, of which two may be said to be populated up to the limit of their arable area, though the numerical density is apparently light. The third, having much hill land and a class of cultivators whose requirements are small, is probably well within its possible productiveness. Passing above the Gháts, I include the large district of Khándesh amongst the *Deccan* collectorates, on account of its Marátha population and the fact that it forms a part of the Deccan, or Central, Commissionership. South of it there are five other collectorates in the same division: Násik, in the upper valleys of the Girna and Godávari; Ahmednagar, between the latter and the Bhima river; Poona, separating Ahmednagar from Sátára; and Sholápur, to the east of Poona. Poona is watered by the two streams of the Mutha and the Mula, the former of which has been dammed up in its upper course for the purpose of supplying the districts to the east as well as the city of Poona with the means of irrigation, and now marks its course by a thin band of verdure in the middle of the arid plain. Sholápur has been one of the most ill-starred collectorates in the Presidency as far as fluctuating and deficient rainfall is concerned, but has now two or three reservoirs for irrigational uses. Sátára, lying along the Gháts as well as extending inland for a considerable distance, has, for the Deccan, a fairly dense population, and its western portion is well situated as to water-supply. Four collectorates are included in the *Karnátic*, of which three are situated above, and one partly below the Gháts. The most easterly one, Kaládgi, has been devastated by famine since the last Census, but the district is not sterile, and when opened out by the new railway, will probably show good progress by the next enumeration. Belgaum, on the west, has a heavier rainfall, which diminishes considerably towards the eastern part of the district. It suffered from the famine of 1876-77 in common with its neighbours, but less severely. Like Kaládgi and Dhárwár it is cut off from the centres of commerce by its distance from the railways. The last-named district, which touches upon the Madras and Mysore frontiers, is one of the most favoured in this Presidency as regards fertility and climate. The eastern portion consists of rich black soil yielding a well known variety of cotton. The district suffered, it is true, from the deficiency of rain in 1876, but less severely than either Kaládgi or Sholápur, and, as a rule, the prospects of the cultivators depend a good deal on the north-east rain, which is perhaps less uncertain in its time of arrival and almost as useful as the south-western fall, earlier in the year. The last collectorate in this direction is Kánara, or Kárwár, as it is usually called by its inhabitants, which has been sufficiently described already.

| District. | Percentage of Area under each crop to the total Government land in occupation. | | | | | | | Remarks |
|---|---|---|---|---|---|---|---|---|
| | Wheat. | Rice. | Millet. | | Smaller grain. | | Total. | |
| | | | Jowári. | Bájri. | Nágli. | Kodra. | | |
| Ahmedabad .. | 22·02 | 3·95 | 22·71 | 18·54 | ... | ... | 67·22 | Cotton also largely grown. |
| Kaira .. .. | 3·10 | 14·24 | 11·01 | 33·55 | 7·88 | .. | 69·78 | |
| Panch Mahále .. | 4·75 | 11·21 | 32·52* | 13·93 | ... | 6·06 | 68·47 | *Maize. |
| Broach . . | 12·24 | 11·01 | 30·03 | 3·20 | ... | ... | 56·47 | Cotton also largely grown. |
| Surat .. .. | 5·02 | 17·05 | 21·25 | 1·57 | 3·52 | 10·37 | 58·78 | Do. do. |
| Thána .. .. | ... | 63·04 | . | ... | 14·97 | 2·36 | 79·37 | |
| Kolába .. .. | ... | 47·19 | ... | ... | 20·18 | 9·53 | 76·90 | |
| Ratnágiri .. | ... | 13·99 | ... | ... | 26·78 | 34·53 | 75·41 | |
| Khándesh .. | 6·36 | 1·24 | 21·17 | 29·00 | 0·34 | ... | 59·01 | Also cotton, oil seeds and pulse. |
| Násik .. .. | 12·37 | 1·99 | 6·77 | 35·31 | 6·36 | ... | 62·80 | Also oil seeds and pulse. |
| Ahmednagar . | 5·75 | 0·39 | 32·74 | 30·72 | 1·08 | ... | 70·68 | |
| Poona . .. | 4·05 | 2·61 | 30·16 | 38·88 | 2·26 | .. | 77·96 | |
| Sholápur .. | 2·11 | 1·09 | 57·22 | 17·17 | . | . | 77·59 | |
| Sátára .. .. | 2·10 | 1·65 | 24·05 | 35·85 | 4·05 | ... | 67·70 | |
| Belgaum . | 3·12 | 7·45 | 43·45 | 9·37 | 3·88 | ... | 67·55 | |
| Dhárwár .. | 6·01 | 7·13 | 39·72 | 0·44 | ... | .. | 53·30 | Cotton district |
| Kaládgi .. .. | 4·98 | 0·38 | 60·42 | 13·31 | ... | ... | 79·04 | |
| Kánara .. . | . | .. | ... | .. | ... | ... | .. | In Kánara the revenue system not being yet in full operation, the return of crops is not available. |
| Karáchi . . | 10·42 | 40·44 | 14·71 | 7·23 | ... | ... | 72·80 | |
| Hyderabad . | 5·31 | 15·43 | 18·14 | 38·26 | ... | .. | 77·54 | |
| Shikárpur | 19·58 | 29·22 | 16·38 | 0·96 | ... | ... | 66·14 | Oil seed also largely grown. |
| Thar and Párkar | 4·93 | 12·67 | 3·19 | 65·43 | ... | ... | 86·22 | |
| Upper Sind Frontier. | 20·96 | 2·75 | 50·12 | 2·74 | .. | ... | 86·57 | |

*Mean size of Collectorates.*

It will be seen from the comparative table that the areas of districts differ so much that an average size, if struck, will be typical of few, or none. If Sind be omitted, the district which most nearly divides the total number of collectorates by size is Thána, and if the more scattered districts of Sind be taken into consideration the mean will be raised to about the size of Dhárwár, or, roughly speaking, from 4,200 miles to 4,500. The number and extent of the tálukas, or sub-divisions of the collectorates, show similar variety. The total number in the Presidency is 208, of which 54 are in Sind, 65 in the Deccan, 34 in the Karnátic, 30 in Gujarát, and 25 in the Konkan. This gives an average of between eight and nine to a district in the Presidency Division, and nearly eleven in Sind. The mean areas are shown in the comparative table, not as representing the true average of the district, but in order to allow of comparison of one part of the country with another with respect to administrative charges. It appears, for example, that a Gujarát Táluka is, on an average, less by over forty per cent. than one in the Deccan, but contains a population exceeding that of the latter by some sixteen per cent. and similar distinctions are to be traced between other divisions, whilst between districts, as is to be expected from their small number, the differences are still more marked. The last collective units that remain to be noticed are the town and the village, but as the latter is of a special character, and the former will require detailed mention in connection with a branch of the statistics to be brought forward hereafter, I will pass at once from the land to its inhabitants.

*Sub-divisions.*

## Population.

The total number of persons enumerated in this Presidency at the census was 16,454,414, including the passengers by rail, the travellers by vessels who happened to be at sea on the census night and first touched land after that date on these coasts, and lastly, the residents of the different military cantonments.* The isolated cantonments manned by the Bombay Army and those situated in the feudatory States have been included in the census of the territory to which the cantonment belongs. Another distinction between the enumeration on this occasion and the last is that passengers by rail have been counted amongst the population of the place at which they alighted after nine o'clock on the census night, or on the following morning. The procedure was the same as regards the sea-faring classes and travellers by water. Thus it has been attempted to give as accurately as the available means allow, the population *de facto*: recording, that is, each person at the place where he or she spent the census night. For reference in the case of a single town or village, the habitual residents of a place have been shown separate from the visitors, or casual sojourners, but a detail of this sort is necessarily useless in any aggregate of such places. In the case of the City of Bombay, where the enumeration was carried out by household distribution of schedules, the attempt to distinguish the two classes unfortunately turned out unsuccessful, as the numbers of sojourners returned was far below the known facts regarding immigration.

**Habitual and temporary residents.**

*Specific population.*

The ratio of population to area, which is useful for comparison with that found in other countries, is 132·8 persons, or, if Sind and Bombay Island be excluded, 174·1 per square mile. The comparative table shows the relative density of different parts of the Presidency. The extreme range is from 500 in the garden of Gujarát to 16 in the sandy plains of the Thar and Párkar District. The large tract of hills in the west of Karáchi and Shikárpur, too, tend to reduce the average in those districts, and the actual weight of the inhabitants upon the land is only to be estimated by their distribution over the area recorded as arable, excluding that which is virtually uninhabited. It is probably impracticable to effect this separation in the case of Sind, where, as I have already said, the cultivation is of most varying extent, and dependent chiefly upon the height of the Indus when swollen by the melted snows of its mountain source. In a later portion of this work an attempt will be made to get an approximate estimate of the pressure of population on the *productive* land, but for the purpose of this chapter it is enough to assume, as is done for other countries, that the population is distributed equally over the total area.

*Relative density.*

We have, then, an average of 281 persons per mile in Gujarát, 237 in the Konkan, 114 in the Deccan, 149 in the Karnátic, and only 50 in Sind. I have excluded the Island of Bombay, which shows an average of 33,662 persons of the shore-dwelling population, as the special features of this city make it advisable to examine its condition without reference to the rest of the Presidency. The density of the Gujarát collectorates varies considerably, and in the Panch Maháls, where the immigration of the superior classes of cultivator has but recently begun, the average per mile is little more than that in the Deccan and Karnátic. In the Konkan, the emigration from Ratnágiri during the dry season reduces the average, as it is well known that this district is not less thickly populated than its neighbour to the north. In the Deccan, the two collectorates that may be singled out for special mention are Khándesh and Ahmednagar. In the former the area still available for fresh comers is larger than elsewhere and of better quality; hence, though the increase in population has been considerable, the density is a good deal below that of the older-settled districts. The plain of Ahmednagar and the continuation of the same kind of country into the eastern tálukas of Poona does not afford any opening for fresh colonization by the more skilled agriculturists of the neighbourhood. Better irrigation and farming is the essential requirement, and until this has been supplied the chance of material increase in population

* The number of residents in the Military lines of Cantonments was 36,650; the travellers by rail numbered 1,020 persons, and 33,827 persons were enumerated on board vessels at ports and landing places of the Presidency division. The number in Sind has not been shown separately in the return.

is comparatively small. In all the southern districts except Sátára, which maintains a fairly dense population, and Kánara, in which the conditions are somewhat of the same kind as those of Khándesh and the Panch Maháls, the density has been diminished by the recent famine.

*Comparison with other countries.*

The table prefixed to this chapter is intended to show the circumstances of each district as regards area and population in relation with those of the rest of the collectorates of this Presidency, and nothing beyond. But as a mere set of numbers of square miles and averages of the people on them is likely to fail to give the ordinary reader a clear idea of the relative size and population of the places in question, I will now compare the figures I have been mentioning with somewhat similar calculations for other countries. To begin with the whole Presidency, we may say that it covers the area of Hungary with the population of Spain. Sind is equal in extent to Roumania, or (not to take as an instance a country more talked about than known,) to the aggregate of Bavaria, Baden and Alsace-Lorraine; but its population is less than that of Switzerland, which has about a third of its area. Similarly, the Deccan has the population of Ireland in 1871 on a little more than the area of Portugal, or to go further west, on that of the State of Kentucky. Take away the Collectorate of Ahmednagar, and the rest is about the size of Scotland. The Karnátic extends over an area a little below that of Greece and has a population a little above that of Switzerland. Gujarát is about the same size as the State of Vermont, but its population is larger, and stands about half way between that of Saxony and Wallachia. It is interesting to compare this division with the most fertile and thickly populated country in Europe. The area of Belgium exceeds that of Gujarát by some 1,200 square miles, but if the former be reduced to the size of the latter, the population would exceed that of its Indian rival by about 34 per cent. Hainault, a province that is of very nearly the same size as Broach, supports a population of 956,364, compared with the 326,930 of the latter. The well-known department in France of the Alpes Maritimes, with its two large towns, has a considerably smaller population than Broach, which it equals in area, or than Kolába, which it resembles in its situation on the coast backed by numerous ranges of hills. For the Konkan as a whole, I cannot find any European equivalent, except by combining a few of the small German States, which it is certainly not worth while to do.

| Country. | Year of Enumeration. | Specific Population. |
|---|---|---|
| 1. Belgium .. .. | 1879 | 486 |
| 2. England and Wales.. | 1881 | 445 |
| 3. Saxony .. .. | 1875 | 407 |
| 4. Wurtemburg .. | 1875 | 245 |
| 5. Italy .. .. .. | 1872 | 238 |
| 6. Alsace-Lorraine .. | 1875 | 227 |
| 7. Prussia .. .. | 1875 | 187 |
| 8. Holland .. .. | 1869 | 185 |
| 9. Bombay without Sind .. .. | 1881 | 184 |
| 10. France .. .. | 1876 | 180 |
| 11. A stria .. .. | 1876 | 175 |
| 12. Switzerland.. .. | 1876 | 171 |
| 13. Bavaria .. ... | 1875 | 170 |
| 14. Ire/and .. .. | 1881 | 159 |
| 15. Bombay with Sind. | 1881 | 132 |
| 16. Denmark .. .. | 1870 | 129 |
| 17. Hungary .. .. | 1876 | 124 |
| 18. Scotland .. .. | 1881 | 123 |
| 19 Portugal .. .. | 1875 | 111 |
| 20. Spain (Continental). | 1876 | 92 |
| 21. Greece .. .. | 1879 | 73 |
| 22. Russia (European).. | 1870 | 34 |
| 23. Sweden .. .. | 1876 | 26 |
| 24. Norway .. .. | 1877 | 14 |

The marginal table shows the relation of population to area in some of the chief States of Europe. As regards other parts of India, I have for reference only the preliminary and unchecked totals of the population according to the Census of 1881, and if since the former enumeration the areas have been corrected as much as they have in this Presidency, it is lost labour to attempt to use them for comparison until the latest accepted returns have been published.

Compared to the English counties, the Bombay District, which, as I have said above, has a mean size of about 4,200 miles, is equivalent to the combined area of Essex, Hertford and Suffolk. The combined population of these three, however, exceeds that of the Indian area by about 27 per cent. I have selected the above as representative agricultural parts of the mother-country. If we take special districts, as done above in the case of Broach and Kolába, the area of Khándesh will be found equal to that of Wales and Devonshire together. Kaira is a trifle smaller than Somersetshire, and Surat than Essex.

## Houses and other Buildings.

*Definition of a "house."*

After showing how the people are distributed over the land, the next point to be considered is the way they are lodged. The inconvenience arising from the want of a clear and universally applicable definition of what is to be considered a house for the purposes of the Census, is one that has been felt at every enumeration in this country, and, till recently, in many parts of Europe also. As an indication of the social condition of the people, the class of house in which they live, and the extent to which they carry the separation of buildings according to the use they are intended to serve, are matters of the highest value, and in the enumeration of an advanced and populous country this class of information is essential to the completeness of the operation. In India, however, where the collection of detailed statistics is of recent introduction, it is advisable, for the present at least, to attempt nothing but what is within the known capabilities of the agency that is available for the purpose. The preparation of the lists of buildings in each enumerator's block, as well as the greater share in the actual enumeration, falls upon the class of village accountants, who have already a very large amount of statistical work to perform for the revenue and other departments of Government. They have thus a considerable knowledge of their charges and experience in gathering information of various descriptions, but being in most parts of the country educated only up to the minimum standard required for the fulfilment of their routine functions, it is difficult to entrust to them the application of a general rule or definition, especially if it is at all at variance with any notion they may have had the opportunity of forming during the course of their ordinary duties This was undoubtedly the case with the enumeration of houses. It is the practice in this Presidency

to have a rough census taken annually in each village at the beginning of the cultivating season in July. The enumeration comprises houses, as well as people, cattle and other agricultural stock, so that the accountant is already provided with a record of the buildings in his charge. On this the census lists were to be based; but unfortunately it was found that the house of one district differed from that of another, and probably from that of other Provinces. It became necessary, therefore, to have the lists revised on some general definition so as to get as much uniformity as possible in the returns from all the districts. In the definition officially proposed, there seemed to be combined several elements which were not in all parts of the country or amongst all classes of the population, consistent with each other. Thus, the question of *family*, always one to be avoided where Hindus are concerned, with the accompaniment of feeding in common, or commensality, clashed with the habit not unfrequent amongst certain classes, of separating the families for all practical arrangements concerning the common property, by simply using a different cooking-place under the same roof. Other difficulties arose with regard to this point, whilst, on the other hand, the simple definition of a house used in England as "the space within the external and party walls of a building, whatever the number of families living in the space", was in itself insufficient for the guidance of the enumerators. After consulting with various district officers, I issued a definition in which an attempt was made to include both elements, that of the homestead and that of the single entrance from the public road, which is the characteristic of the English description. The compromise was not altogether a good one, but I satisfied myself when on tours of inspection, that wherever the numbering of houses in the blocks had been carried out under the supervision of the district or táluka officer, the definition had been correctly applied, and as this careful supervision was almost, I believe, universal, the results can be taken as tolerably uniform for the whole of the area enumerated. According to the abovementioned definition, a house is the dwelling place of one or more families, with their dependants and servants, having a separate principal entrance from the public road, or—in certain special cases of local peculiarities—a separate entrance from an open space, not forming part of the architectural structure, communicating with the road. Cases in which this definition was not apparently or entirely applicable were brought to my notice by district officers on several occasions, with a rough plan or description of the shape or nature of the buildings in question, and in Bombay City drawings of typical cases falling under different applications of the definition were issued for guidance, in accordance with a practice first brought to my notice by the officer in charge of the census of the Baroda State

*Classification of buildings.*

It will be noticed that in the statistical tables published with this work the only classes into which houses have been divided are the occupied and the unoccupied. The latter include all either entirely uninhabited at night, or occupied at that time solely by watchmen, or others who, though there on duty, had their habitual residence elsewhere. In order that such persons should not escape enumeration, it was provided that they should be considered as present at their ordinary place of abode, and there enumerated. A similar rule was adopted in the case of the persons actually engaged in duties connected with the census. At the census of 1872 it was attempted to classify the houses according to the nature of their structure; that is, as "of the better class," (pukka) comprising the substantial and enduring building, and "the inferior," (kutcha) or those not of a substantial or permanent character. The classification, like the definition, of houses, is purely arbitrary, and the results showed that both had been used in anything but a consistent manner. They also support the presumption that where the circumstances, such as climate, cultivation and the supply of building materials differ so much, it is highly improbable that any description of the quality of the house to be enumerated as superior can be framed so as to be of universal applicability. On the present occasion no such attempt has been made, so it is not possible to compare the prevalence of the different classes of structure in the different districts. I do not think the omission is to be regretted, as unless a special standard is adopted for nearly every collectorate, it is not likely that the results will be more trustworthy than those of last census. In the central and northern districts of Sind, for example, the use of sun-dried brick is almost universal, whilst in many other Provinces this material is reserved for the inferior sort of house. Thatched houses, too, include the hut of the Ghát aboriginal, as well as the expensive and substantial bungalow at the hill-stations, where grass roofing is cheaper and as efficient as tiling. In the capital, where supervision is more concentrated and the knowledge of the progress and variations in building a matter of more importance, the houses have been to a certain extent classified, and when the circumstances of the city are being specially described, later on in this chapter, due mention will be made of the additional information thus gathered.

*Relative proportion of occupied houses to unoccupied.*

The total number of houses and other buildings enumerated at the census was 3,605,812 out of which 2,822,731 were inhabited and the rest not occupied as dwelling places on the night of the final census. The relative proportions of the two classes to each other differ a good deal in the various divisions, according, in all probability, to the number of hired shops and places for the storage of property, which are used only in the day-time and left at night in the charge of a watchman. In offering this explanation I am judging chiefly by the statistics of the census, as I have had no other information on the point. Consulting, for example, the comparative table, I find the proportion of unoccupied to occupied buildings lower in the notably rural districts of the Panch Maháls and the Konkan. They are high, on the other hand, in Karáchi, Shikárpur, Poona and Ahmedábád. In the Karnátic, where the average proportion is also high, I fear a good part of it may be attributed to the empty

dwelling-houses of those who emigrated or died during the famine, though in opposition to this hypothesis, it must be pointed out that the figures for Sholápur, where at one time perhaps as much as half the population of a village was not in residence, are below those for the neighbourhood. The low ratios in two of the Sind districts are explicable either like those of the Konkan, by the concentration of trade in the towns, or by the shifting character of the settlements there. In Bombay, too, the style of building in the native town favours the combination of shop and dwelling, a matter of convenience where house-rent is so high. Regarding the apparently abnormal prevalence of unoccupied houses in Ahmedábád I can find no explanation, no more than a satisfactory one is forthcoming as to Khándesh, unless, in the latter case, the emigration of a large number of the labouring classes from all parts of the district for the harvest in the wheat-growing tract in the Tápti valley, at the time of the census, be accepted. Taking the Presidency as a whole, there are only three or four districts where the proportion of inhabited buildings to the total number falls below three quarters, and, of these, two are trade centres, and one is a recent and severe sufferer from famine, with its consequent disease and mortality. The proportion is highest in the poorest districts and those in which trade is less scattered in villages than collected in towns.

*Relative density of houses.*

To show how the houses are distributed over the area is my next task, and before asking the reader to refer again to the comparative table, I give in a marginal note a few facts regarding the relative proportions of the principal divisions with respect to the density of population, villages, and houses. The total distribution of the last named gives an average of 29 buildings to the square mile, if Sind and Bombay be included, but omitting these divisions, the mean rate will be raised to 39 for that area. The distribution however, is very unequal, as will be seen from the figures given in column 11 of the first Table in the Appendix. In Kaira each square mile contains about 150 buildings, and in the rest of Gujarát, too, the average is a good deal higher than in the other divisions. Next to Sind, the districts where the dwellings and other houses are the most scattered are those of Kánara and the east Deccan, Ahmednagar, that is, and Sholápur. In Kánara the large extent of forest is no doubt the reason for the sparseness of houses, a great part of the cultivation consisting of detached garden-patches in the midst of thickly-wooded waste, where, as it appears from the census return, the farmers reside in a more patriarchal manner, a large family growing up together under the same roof. In Kaira and north Gujarát generally, money being more plentiful, the younger branches more often than elsewhere set up a separate establishment; and as the land set apart for the village site is a fixed quantity, and the rest in great demand for cultivation, the practice of building the farm-house on the estate itself is, I have been informed, gaining ground in the former district.* In the Deccan money and timber are now less plentiful and the houses are more capacious. The style of building differs in the different parts of this division, but in every village there is a certain proportion of large houses containing more than one generation, whether the family be *joint* or divided. It is the same throughout the table-land of the south, where the dwellings of the hereditary village officers are often almost forts in size and appearance.

| Division. | Proportion to total of | | | |
|---|---|---|---|---|
| | Area. | Population. | Villages. | Inhabited houses. |
| Gujarát .. .. | 8·20 | 17·37 | 13·44 | 22·47 |
| Konkan .. .. | 7·80 | 13·90 | 17·78 | 14·32 |
| Deccan .. .. | 30·20 | 32·30 | 36·14 | 29·16 |
| Karnátic .. .. | 15·23 | 17·06 | 18·75 | 17·69 |
| Sind .. .. .. | 38·55 | 14·67 | 13·89 | 15·36 |
| Bombay Island .. | 0·02 | 4·70 | .. | 1·00 |
| *Total* .. | *100·00* | *100·00* | *100·00* | *100 00* |

*Inhabited houses.*

The distribution I have been discussing above is that of both dwelling-houses and buildings serving other purposes. Leaving now the latter class out of the question, the number of the former to a square mile is, for the whole Presidency, only 22·3. Omitting, as before, the specially situated divisions of Sind and Bombay City, the rest of the country contains an average of 31 dwellings to the square mile. The relative positions of the different districts with regard to this distribution does not materially differ from that they occupy when buildings of both classes are taken into consideration. Kaira still heads the list, and Ahmednagar, Sholápur, Kaládgi and Kánara show the lightest pressure on the area. The comparison of this country with England and Wales is interesting. Including the Sind return, the density of dwelling-houses now is considerably below that in the mother-country in the beginning of the present century, and if the outlying division be omitted, the average will be raised a little above that of England and Wales in 1811. The average in England at the two most recent enumerations (1871 and 1881) is 73·0 and 82·9 respectively.

*Areality of houses.*

Another way of regarding the density of dwellings is by calculating the number of acres to each house. This is 28 if we include Sind and Bombay, but 20·6 if these areas be excluded. In England and Wales it was 8·8 in 1871, but has decreased to 7·7 during the interval between the census of that year and the last enumeration, which was taken in April 1881. The addition of the City of Bombay to the total so as to equalise the comparison with England, where the metropolis is included, has no greater effect than to reduce the house area to 20·3, which is a trifle less than that in England at the time of the Census of 1811. The comparative table shows that in one district only of this Presidency is the English average reached, and there the density of houses is abnormal when compared to the circumstances of the rest. The average of Gujarát, as a whole, is 10·2, or that of England twenty years ago. In the Konkan, the houses occupy about the same relative space as they did in England in 1830,

* In districts where there is a considerable proportion of forest or aboriginal element there are likely to be more houses, as those classes seldom live in the paternal home after marriage.

whilst as for the rest of the divisions we must go back to the last century or further to find a similar state of things in the west. The density of houses in Kaira is nearly double that of any other district in Gujarát, with one exception, Surat, and this peculiarity is probably due to the well-being of the population, and the consequent habit of breaking up the ancestral home as the land becomes too minutely sub-divided, or opportunities for a favourable opening in life are discovered in other parts of the district. The proportion of area to dwellings in the Konkan appears little below that of its neighbour to the north, except in Thána; but it must be borne in mind that one is a very poor country, whilst the other is well off, so that the density in the latter case is that of substantial houses, whilst that of the former is composed in great part of rude huts. It may almost be said that what is in one the regard for comfort or convenience is to the other a matter of necessity. It is only of late years that a free outlet by means of improved communication and the additional demand for labour in new directions has been opened for the excess population of the Southern Konkan. In the Deccan there is an average of 29 acres to a dwelling. If it were not for the greater density in Sátára and Poona the proportion would be over thirty acres. In Ahmednagar, for instance, there are more than 40, and in the somewhat similar district of Sholápur nearly 36 acres to a house. The average in the Karnátic is below this, and the areality ranges from 18 acres in Dhárwár to 36 in the wilder parts of Kánara. The Sind proportions are, as may be inferred from what has been said already about that division, much larger than elsewhere in the Presidency, and in one collectorate only is the area less than 40 acres to a house. The most thinly populated district shows no less than 22·4 acres, but if the desert portion be excluded, the rate will probably not be found much higher than that of the rest.

*Proportion of houses to people.*

The last distribution of the house-room that it is worth while to mention here is that of the number of dwellings to each hundred of the population. This is 17·15 for the entire area, and a trifle more, omitting Sind and Bombay. The pressure is less than this in Gujarát, and more in the Deccan. The greatest crowding is apparent in Sholápur, where there are only 13·9 houses to every hundred people, in Ahmednagar, where the number is but 0·1 above this, and in Sátára, which has 14·2 houses for the accommodation of the same number. The influence of the towns is to be taken into consideration with reference to this distribution, and will be examined more closely hereafter when I am dealing with the general difference between the two classes of life, rural and urban. In England and Wales, taking only the counties proper, the average proportion in 1871 was 18·8 which is that of the district of Kolába, and a little higher than that of Dhárwár and Karáchi. The greatest number of houses to every hundred people was in Norfolk, where it reached 22·7, or nearly the same as in Broach, and a little more crowded than the average house-room in Kaira and Ahmedábád. According to the latest census of England and Wales, the average there has contracted to what it was in the year 1861, as it is now 18·6 only.

*Relative areality and house-room.*

Bringing all these statistics of the density of houses and people into direct relation with each other, it will appear that as far as regards house-room, the divisions of Gujarát and the Deccan are at the two extremes, and Sind, with the two other divisions preserve a fairly regular average. From the number of persons per square mile it can be deduced that, assuming equal distribution of area and population, each inhabitant of the Deccan has about four and a half acres to himself out of doors against the two and a quarter of the inhabitant of Gujarát: on entering his house, however, the latter has the advantage, since though the building is nearer to that of his next-door neighbour, there are only four and a half persons inside, instead of nearly six and a half with whom the Marátha has to share his dwelling. In the Karnátic, the acreage to each person is little less than in the Deccan, but the houses are not so far apart, nor, on the average, so crowded. In the Konkan, on the other hand, the people have but little more out-door room than in Gujarát, and their houses, more than half as near again to each other as those in the Karnátic, are also occupied by a greater average number of tenants. Thus we must consider that, on the whole, this division is the one in which the pressure of population on the land and dwellings is the heaviest; and as it is that in which the proportion of arable area to the total, and that of the really fertile to the arable, is the smallest, it appears that it is to its exceptionally constant and certain rainfall only that the supporting power which it undoubtedly possesses is due.

## Town and Country.

One of the most interesting and important branches of social investigation, and one in which statistics afford assistance of the highest value, is the inquiry into the results of the agglomeration of the population into towns and cities. It is impossible for a community that has made sufficient progress in civilisation to knit together so close a connection between its members to avoid the influence that such a connection almost necessarily brings to bear on the lives and social interests of those engaged in it. The nearer proximity of the dwellings has its physical effects: the opportunity for the sub-division and organization of labour, the brisker movement of capital, the emulation between the followers of the same pursuit, the variety in demand and the necessity incumbent on the producer to keep within touch of more than his immediate and traditional market, all tend to modify the disposition of the denizen of the town and place him on a footing intellectually higher, and morally wider than the rustic. There are other results of no small benefit to society that are likely to follow in India from the extension of the tendency to gravitate towards the town, but this is not the place to discuss them. As it is, the conditions of society in this part of the country are, as a rule, adverse to the rapid increase of an urban community. The population

*Predominance of rural tendencies.*

is mainly agricultural by ancestral tradition as well as by what is, at present, in most cases almost necessity. The wants of such a community are simple, and as it advances in prosperity are wont to change not so much in kind as in degree. In the good time which accompanied the demand for Indian cotton in the home market, the profits of the average cultivator were devoted perhaps to the substitution of metal vessels in his household for earthenware, or, in some instances, the tires of his cart-wheels were made of silver, instead of iron. In most cases, however, the manifestations of prosperity are to be looked for in the greater expense of the wedding ceremonies and other social entertainments. The absence of the spirit of initiation is against the introduction of fresh wants, and the predominant section of society is abnormally slow, even for agriculturists, to adopt innovation. Hence the encouragement to industry, which is the mainstay of a town community, is of a weak and monotonous character, not calculated to conduce to much enterprise even in the well-trodden directions.* Then, too, the special basis of the Indian social organization is essentially anti-urban. The village community, as it formerly existed, and still exists in parts of this Presidency, is in its constitution self-sufficing. Not only had it its little oligarchy of hereditary headmen, its accountant, with the staff necessary to carry on the light duties entailed by the connection of the village with the administration of the revenue system, but place was also assigned for the body of artisans required to supply the immediate wants of the cultivators. In the scale of village precedence every class has its defined place, and though in the present day there is here little of the actual aversion from the settlement of strangers that is mentioned by Sir H. Maine as traceable in the communities in other parts of India, there is no encouragement to the infusion of fresh blood, and such strangers are considered to be likely, if they grow well off in their new home, to be the cause of complications in the village economy and social gradations. A curious instance has been noted of the anti-commercial spirit of the Indian village in the absence of a defined place in the social scale for the dealer in goods not actually produced in the village itself. The weaver, who gains his pittance from the fitful custom that falls to his lot as occasion demands, is a recognised member of society, whilst the well-to-do shopkeeper, who imports from Bombay or the nearest large town the piece-goods with which more than half the village is clothed, has to rest content with the equivocal position that money will bring, even in the village. It seems to be the same with all middlemen and those trafficking in articles not made by themselves. Even the money-lender is at the disadvantage of being an outsider, nor, in the Deccan, can all his wealth procure him a place for his bullocks in the annual procession. Again, the chief trade in the greater part of the country must necessarily be the export of raw produce, which tends as little as any branch of commerce to the increase of the town population. The domestic manufactures of the village artisans are of course made by hand, and the absence of mineral fuel prevents the establishment of large factories except in a few specially accessible places on the direct lines of rail, nor is water power generally available any more than the machinery to utilise it. The increased security of life and property that accompanies a firm and steady administration has tended, moreover, to enlarge the sphere of transactions by itinerant dealers, through whom a considerable proportion of the trade of the more remote districts is carried on. Agents of the larger establishments in the market towns are sent on tours to distant villages during the open season, thus saving the rustic the trouble of coming to the town either to make purchases or to dispose of the produce he has himself to sell. Last in the list of factors that seem to me to be operative in this country against that developement of industrial enterprise which must in the present day form the basis of any urban increase, is the unwillingness of the Indian rustic buyer to acquiesce in—to use the consecrated phrase—the higgling of the market. Custom, sang Pindar, is lord of all, and the village ryot is the last person to vote for the dismemberment of his kingdom. Hence the sensitiveness of the market, which must, of course, increase as the commercial activity of this country is brought annually into closer contact with the unceasing changes of the busy western world, is slow to gain ground in any but the most advanced centres of exchange. There are indications, no doubt, of a movement towards the town, but they are chiefly to be found in Gujarát, where the strength of the aboriginal element and the comparative weakness of the village system, the results, as far as we can judge by other signs, of a more recent colonisation, allow of a greater industrial liberty, for which the wealth of that division affords more varied openings.

*Probability of industrial not political development of Towns.*

It will be noticed that I have regarded the towns hitherto as the result of a commercial and industrial tendency, avoiding the question of the political origin of so many of them. The omission is intentional, and for this reason :—Except under the British administration there has never been any real balance of political power in an Indian state. The whole of the education and traditions of the people tended, when the transitory need of the sword had passed away, to the concentration of all influence in the hands of a single class, and the exclusion of the rest. This class was the descendant of the framers of the ideal code of Manu whose wishes were to be consummated by the establishment of a king to bear responsibilties and to fight the wars which they had decided upon, whilst in other respects the whole administration was practically left to them. All other classes were thus subordinate to them in rank and power, and such power being capable of somewhat arbitrary exercise, the opportunities of one of the trading class to advance beyond his hereditary *status* were few. Thus wealth and enterprise gathered round the court, and rose and fell with the favour of the ruler and his creatures, whilst the same influence narrowed the circle of social advance-

ment. Under the new régime, which itself began in commerce, every class has a fair chance of pursuing its own legitimate ends to their utmost limits, and the field thus left open has been largely occupied by the sections of the community previously under the heaviest political disadvantages. As the transition from the court to the counting-house is not one to be accomplished immediately, the official class has still to look to the service of Government as one of its chief means of support, relieved by the wider scope given in the altered state of things to the exercise of the liberal professions. The trader who, as I have just said, had no place in the village hierarchy—if that term be allowed in default of a better—is now strongly represented on every municipal commission, and the Pársi, formerly scarcely known beyond the few settlements established by the refugees of that race on the western coast, has now taken the place in the community to which his talents and industry entitle him. The influence on the town of the Government, as the sole promoter of industry and art, is now reduced to what it is in England, where the main trade of London is in no way affected by the absence or presence of the court. It is the fact that the connection of this country with England dates from the time when the mercantile or popular stage had been reached in the latter country that is above all others moulding the prospects of the urban population in western India. The rising towns are those which modern improvements in communication have adapted to take the place of centres of collection and distribution, rather than of manufacture. In this respect the city of Bombay is exceptionally situated, since the cheapness of freight, which is, after all, the most important element in the Indian trade with Europe, enables this place to carry on both branches of employment with nearly equal success. Omitting this instance, and that of the widely spread local manufacture of the strong, coarse cotton goods that can hold their own with the public against foreign competition, the special trades of this Presidency are few and comparatively little diffused. In many cases they are the relics of the old Muhammadan courts, which carried in their train all the industry in the realm that was worth patronage, and with it, most of the resources by which patronage could be extended. If the artisans were lucky enough to establish what would be now termed "a connection" in the neighbourhood of the capital, independent of the court, so that, when the latter, after the custom of the time, was moved elsewhere, the means of livelihood were still to be got without emigration, the place acquired a special name for the manufacture of the articles produced under these circumstances, and later on, attracted other artisans of the same trade. Most of such cases are, however, those of articles of luxury or superfluity, the production of which has been lately stimulated from abroad with all the exaggerated fervour characteristic of the devotees of a new cult and is unlikely, therefore, to have an extensive or lasting effect upon the distribution of the industrial population. The main feature of the ordinary town, then, will be, if the above view is correct, the distribution of grain, seeds and cotton, with other staples of the agriculture of the surrounding country, and the provision of the gradually increasing supplies required by the producer. It will be, moreover, a long time before the hereditary artisan will cease to hold his own in a good many branches of industry, but such occupations are not likely to be localised to an extent sufficient to lead, as in the west, to the formation of towns specially dependent on them.

## Towns.

*Distinction between town and village.*

The number of large towns, as may be surmised from what has been said above, is small, and as the aggregate number of houses in each collection diminishes it becomes very difficult to distinguish between a town and a large village. In any case the distinction must be somewhat arbitrarily drawn, when the two classes are, as in this country, so closely allied as to baffle any test by consideration of size, population, or constitution. At the preceding census, any place containing a population of 5,000 and over was recorded as a town, and this limit has been prescribed again on the present occasion. It is obvious, however, that the mere fact of containing a certain number of people cannot, even in India, where the tendency towards agglomeration is so weak, be taken to constitute by itself a satisfactory standard according to which the classification should be carried out. There are characteristics of an urban population quite as important as compactness and concentration and it is not advisable to allow these to be entirely disregarded. On the other hand, it is essential to fix some definite criterion, and this is necessarily better done by the prescription of a population limit than by introducing the varying elements of industrial subdivision, the relative proportions of different classes of occupations, or the form of local administration. With reference to the last-named point, it is true that in this Presidency, every place that has received a municipal constitution, (excepting the few that are municipalities only for the short period occupied by a large and insanitary gathering of pilgrims or holiday makers,) is generally speaking a *town* properly so called, but there are a few of such bodies which contain within their civil limits less than the standard population, whilst, on the other hand, there are instances of large places, undeniably urban in the character and pursuits of their inhabitants, and containing the requisite population, which are not endowed with a municipal corporation owing to some special reason, such as the assignment of the revenue rights to a private individual in days of yore, or the want of the resident official supervision that is considered essential at the first launch of a community on to the current of self-government. There are, again, a few cases in which neither the constitutional nor the population standard are complied with, though the places in question are declared to be purely urban in their character. In order to avoid the Charybdis of known error, by accepting, as in 1872, every place as a town that

contains the standard number of inhabitants, I have approached dangerously near the Scylla of uncertainty that must result from taking the opinion of officials in the districts concerned, who, though equally acquainted with the places about which their opinions were asked, may have formed very different notions of the main features of a town, when once the most apparent one, that of population, has been set aside. By thus taking into consideration the four elements of (1) compactness of structure, (2) density of population, (3) municipal constitution and (4) predominance of primary occupations, the list of towns given in Table XIX of the Appendix includes no less than sixteen places of under 5,000 population, and excludes 28 places which have that number of inhabitants but are of a purely rural nature, as well as a few instances of places in which the qualifying standard population has been made up by the inclusion of adjacent hamlets, without which the minimum would not have been reached.

*Boundary line between the classes confused.*

Where the distinction between town and country is so slight the field for statistical investigation is greatly diminished. The average density being low and the population not very large in most of the places recorded as towns, the duration of life, and the relative proportions of the sexes, and of indigenous to foreign-born population, are more nearly in accord with the facts found outside the town than is the case with large cities. Then, again, the absence of manufactures renders the atmosphere of the town nearly as pure as that of the surrounding district, and the want of combination in industries exempts the town artisan from the crowding in large numbers in a single room or factory. Where there is no incitement to the improvement of mechanical processes, the artisan holds education to be a lost labour, the custom, sometimes of the district, occasionally of his guild, regulates the rates at which his task is to be remunerated, so that he finds no need to hold professional communion with his brothers of the craft. In commerce, the absence of large firms, employing many clerks and other subordinates, restricts the field of employment for clerical talent to the local bar or Government offices. As secrecy, according to the usual idea, is the soul of Indian business, it is only in the largest towns that joint enterprise is to be looked for. As there are no popular elections there is little need or opportunity for meeting to consult on general interests, hence the town is superior to the country in instruction only rather than in education. In the smaller units the sanitary difference between the town and the country is perhaps more clearly defined, but, theoretically speaking, the sanitation that is more needed in towns is more efficiently carried out there than in the country, where none is organized at all. The statistics of the city of Bombay will, throughout this volume, be taken separately from the rest, unless specially included with them; and as far as the other towns are concerned, it is, I think, clearer, when I want to contrast the two classes of life, to select for comment the larger cities only.

*Urban population.*

The actual town population of the Presidency amounts to 2,925,190 persons, or 17·7 per cent. of the entire population. Excluding the capital city, which contains a large proportion of the total urban population, the ratio of the latter to the total will become 13·7 per cent. Taking the similar ratios for England and Wales, the results according to the census of 1881 are 63·04 per cent. with the metropolis, and 52·12 if it be omitted.

*Comparison with England.*

It must be borne in mind, however, that the town in England is distinguished from the country in a manner still more arbitrary than it is out in India. The general distinction is that of Local Government, whether by incorporation by charter or by means of a Local Government Board. Of the total number of 938 towns enumerated as such in 1871—the returns for the last census not being at hand—no less than 497 were stated to contain less than 5,000 inhabitants, and 139 of those had a population of below two thousand.

Before entering further into the subject, it will afford a clear explanation of the distribution of the town population if it is shown in large groups, as in the marginal table, where that for similar groups in England has been added for the sake of comparison. From this it will be seen that the mother-country has 441 towns containing a population of 5,000 and over against the 149 of Bombay, and that one-half of the English towns have more than 10,000 inhabitants. If reference be made to the Abstract which accompanies Table XIX of the Imperial Series in the Appendix,* it will be seen that about one-half of the total town population of this Presidency, excluding the shifting military element, is contained in the city of Bombay and the towns of less than ten thousand inhabitants. The largest class numerically is that

| Groups of Population. | Number of Towns in each Group. | | Number of Towns in each Group and upwards. | |
|---|---|---|---|---|
| | England (1871). | Bombay (1881). | England (1871). | Bombay (1881). |
| 3,524,260 ... | 1 | ... | 1 | ... |
| 773,196 ... | ... | 1 | ... | 1 |
| 493,405 ... | 1 | ... | 2 | ... |
| 300,000—400,000... | 2 | ... | 4 | ... |
| 200,000—300,000... | 2 | ... | 6 | ... |
| 100,000—200,000 | 7 | 2 | 13 | 3 |
| 50,000—100,000 . | 21 | 3 | 34 | 6 |
| 20,000 -- 50,000 | 69 | 11 | 103 | 17 |
| 10,000— 20,000 . | 118 | 47 | 221 | 64 |
| 5,000— 10,000 . | 220 | 85 | 441 | 149 |
| Under 5,000... | 497 | 16 | 938 | 165 |
| Total... | 938 | 165 | ... | ... |

* In addition to the general statistics regardng towns given in the comparative statement that precedes this chapter and in Table I. of the Imperial Series in the Appendx, reference can be made for details to Table

of towns of from 5,000 to 7,000 inhabitants, but excluding Bombay, the largest aggregate population in any single class is in the towns of 10,000 to 15,000. The distribution of the urban population can be appreciated in another way, by taking the average population of the towns in each group and that of the total number of towns. According to the latter method, the result, excluding Bombay, is a population of 12,645 per town, and bears comparison with the average of the chief group, which shows 11,939.

*Relative proportions of urban and rural population.*

The next point in connection with this subject is the territorial distribution of the towns. The comparative table at the beginning of this chapter shows the relative proportions of rural and urban population in each district. The highest proportion of the latter class is in Gujarát, where the large towns of Ahmedabad and Surat raise the mean ratio. The same effect results from the presence of an abnormally large town in the districts of Poona and Sholápur respectively. From 25 per cent. in Ahmedábád the ratio of urban population falls to 12·2 in the Panch-Mahále, which still is higher than is found anywhere in the Konkan, and exceeds that of four collectorates of the Deccan and Karnátic. In the latter division, the ratio is highest in Dhárwár, and lowest in Belgaum, where, as can be seen from the subsequent columns of the table, there is an unsually large number of populous villages. In the Deccan, after Poona and Sholápur, comes Khándesh, and last of all Ahmednagar. In Sind the collectorates of Karáchi and Shikárpur have a ratio of 19 and 12 respectively, but in the districts of Hyderabad and the Upper Frontier there is but a sprinkling of citizens, and in the Thar and Párkar territory there is no town of 5,000 inhabitants at all.

*Areality of towns.*

The special quality of town population depends more upon its relative concentration than the mere proportion it bears to the total number of inhabitants, and in order to judge of this it is necessary to apportion the total area of each district amongst the different towns contained in it, assuming the latter to be equally distributed, and this will show, approximately, the extent of each town influence. From this, on the same assumption, can be deduced the mean distance of one town centre from the next. Taking first the areality, we find the average town circle* to cover about 755·2 square miles of ground, and if we exclude Sind, the circle becomes 503 miles in area. The district in which the areality is most contracted is Kaira, where the average town circle covers an area of 160·9 miles only. The other extreme, if we omit from consideration the exceptionally large collectorates in Sind, is to be found in the Ahmednagar Collectorate, though Belgaum approaches the same dimension. The average in the Deccan and Karnatic is above, and that of the Konkan and Gujarát below, the mean area of the aggregate number of towns in the Presidency Division. If the town area be assumed to be a complete circle, the extent of its influence can be shown by the length of the radius, which is calculated in column 13 of the comparative table. From this it will be seen that where the Kaira traveller has to go seven miles to reach his town, the distance to be traversed in Ahmednagar and Belgaum under the same circumstances will be seventeen miles. Taking the mean of the Presidency Division, that of Kaládgi will be found to be a little above and that of Thána a little below, the average. The mean proximity of the towns to each other is only another way of showing the same relation from a different point of view, since the distance between them varies in the ratio of the square roots of the areas of which they are respectively the centres. Thus, in Gujarát, one town is, on the assumption of equal distribution, 19·75 miles away from the next, and in Kaira, only 13·63 miles. In the Deccan, again, the average distance is 25 miles and a half, the range being from 20 miles in Sátára to 33 in Ahmednagar. Further south, the distances are, as a rule, longer, for, though in Dhárwár the towns are not more than 19 miles apart, the mean for the division is above 26 miles. The Konkan average represents nearly that of the Presidency as a whole. Thána comes the nearest, whilst the other two districts are respectively almost equally distant above and below the general average. In Sind the towns are situated at a mean distance apart of 68 miles against 24 miles in the rest of the Presidency. The collectorate in which they are in closest proximity in the outlying province is Shikárpur, but even here they are 44 miles apart. The averages of English towns are, as is to be expected, much smaller than those I have been describing. The area of a town circle is only 62·165 miles or less than an eighth of that of the Bombay representative. The radius of the circle will be, accordingly, 4·448 miles, and the proximity, 8·472 miles, or a little more than one-third of that found in the district of Bombay where the towns are closer together than in any other.

*Proximity of towns.*

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XIX., above quoted, and to Table XX. In the former, the towns are arranged according to civil population irrespective of their territorial position, and cantonment limits, even though containing a considerable civil element, are excluded. In Table XX., where the towns are grouped according to districts, the total urban population, civil and military, is included, the cantonments being separately entered below the town to which they belong. The only exception is in Násik, where there is a detached cantonment of an urban nature, but not containing 5,000 inhabitants, unless it be taken with the village in the limits of which it is situated, and this seems unnecessary. Table XVIII. shows the villages and towns according to large groups of population, without distinction of the two classes.

* The term circle is not used here in a mathematical sense, but as a convenient abbreviation of the phrase, 'mean area of which each town is the centre.' According to the formula by which the proximity of these centres to each other has been calculated the area in question is apparently considered as a parallelogram, formed by two equilateral triangles having a common base.

*Limits to the interpretation of averages.*

I have been hitherto treating of the towns of this Presidency on the assumption that in each district taken as the unit of comparison the towns are equal in size, equi-distant in position and occupying the centre of an equal area. Such hypothesis was necessary in order to show the relative distribution of the urban population over the Presidency as a whole, but scarcely represents in any single case the actual position of the town with reference to the district itself in the matter of influence on trade, society, or economy in other respects. As regards these matters, the comparative table is misleading, and, like most representations of averages, must be taken strictly within the limits of the object it is intended to serve. There are numerous cases in which an average cannot be trusted as the subjects operated upon are not susceptible of being reduced to a common base, or only, as in the present instance, under very narrow restrictions. It is hardly necessary to state in a work of this description that averages are not all of one kind, and that the degree of weight to be attached to the different sorts varies considerably. Each, however, is of use if correctly applied to what comes within the scope of its legitimate operation. The averages of town areas and populations on which I have been just commenting, are of the second order. They indicate, that is, the extremes within which certain classes of units vary, but are not typical, or representative, of any individual unit, as they would be if the latter were capable, from its constitution, of being reduced to a mean. Apart from any other considerations, the smallness of the number of towns in each district is a sufficient obstacle. To take an example of this, the *average* population of a town in Hyderabad might be set down as 26,600, but the district contains only two towns, one of which has a population of 5,000, the other of 48,200. On taking another district, in which the number of towns is greater, as in Kaira, or Ratnágiri, or one in which the towns do not differ so widely in size, as Kolába, the average is seen to approach much nearer the type, or the actual population of the majority of the towns. If we go a step lower, and examine the average population of the villages, there will be found a still greater approximation to the actual fact.

## Description of Towns.

From the general distribution of town areas and population, therefore, I pass to the special circumstances of each district, considered without reference to the rest. In connection with this point I have already brought to notice the proportion of the urban to the rural population in the different parts of the Presidency, it remains now, to localise the former class in the places of their abode. First of all comes the capital city, which, with its suburbs, contains a population of 773,196 persons. As in the case of London, it is a difficult task to define the limits of the two portions respectively, as the character of the outlying sites changes from decade to decade. A fuller account of this city is deferred to the end of this chapter. In point of size, the next city is *Ahmedábád*, the capital of Gujarát under the Muhammadan régime. The civil population amounts to 124,000 and there is a large cantonment outside the actual city walls. The town has retained a considerable portion of its famed industrial skill, and in addition to the hand-work of its brocade weavers, is provided with the more modern appliances of textile manufacture, and is reported to have as enterprising and well organised a mercantile community as any in the country. Connected by means of one line of rail with the peninsula of Káthiáwár, and by another with Bombay, its importance has been increased as a place of business by the opening during the past year, of a line to the north, over which the grain trade from Rájputána and even the Panjáb is being attracted to Bombay. Its political position has been changed by the accession to wealth and influence of a class of semi-Hindu merchants, whose talent and ambition have not yet turned from commerce to administration.

*Bombay.*

*Ahmedábád.*

*Surat*, the first British Factory on the western coast, is the second city in population, and contains about 107,000 inhabitants. Formerly the chief port of this part of the country, and the means of communication, not only with Europe, but with the holy city of Mecca, its commerce by sea has shrunk to the limits of the capacity of country craft, to which alone the Tápti now allows a passage. As in Ahmedábád, the mercantile population have retained their original reputation, but their operations are conducted for the most part with the supplementary aid of connections in the more modern rival Bombay, whither a good number of this class appear, from the census returns of birth place, to have betaken themselves. Local industry is by no means stagnant, and has adapted itself to modern requirements in the direction of combination, by the establishment of cotton mills and other manufacturing associations. It is a centre of collection of raw cotton from Gujarát, and if a new line, now talked of, along the former high-road between Burhánpur and Surat be carried out, the wheat-growers of the Tápti valley in Khándesh would probably find this city the most convenient market, and thus add to its commercial activity.

*Surat.*

Poona comes next as to population, but as it is more convenient to take the cities according to geographical position, I will first mention the few remaining towns of Gujarát. In *Broach*, with a population of 37,000, we have another instance of a former provincial capital converted into a place of purely commercial note. The centre of the richest cotton country of the division, it not only ex-

*Broach.*

ports a large quantity of the raw staple, but works up a good deal at local factories. The estuary of the Narbada, on which the town is built, is at present navigated only by country craft of light burden.

*Nadiád*, in Kaira, with a population of over 28,000, is the last town out of those in Gujarát which it is necessary to mention here. Like most of the rest, it greatly owes its prosperity to the railway, and its position in the centre of a very fertile district, tilled by the most intelligent agricultural class of western India, gives it a favourable prospect for the future. A few local manufactures are carried on, and like other places in this tract, it has a cotton mill, but its chief activity is in the collection and transfer of grain and other produce, for which its situation on the line renders it more suited than its numerous but smaller rivals in the neighbourhood.

*Nadiád.*

In the Deccan, the city that stands first in size and importance is *Poona*, still the political capital of Western India, as it was in the time of the Peshwás. It is also the head-quarters of the local army, and in addition to the 99,622 inhabitants dwelling within the Municipal limits, includes practically about thirty thousand more, who have gradually established themselves for trade and other purposes in the military, or semi-military ground between the city itself and the actual lines. During part of the year, when this town becomes the seat of Government, the population receives a still further accession from the number of officials and the additional traders that are then attracted to the place. The city proper differs from those of Gujarát in the absence of extensive manufacturing establishments and general commercial activity. For one thing, the country round is by no means fertile and produces little material to be worked up on the spot, nor sufficient for exportation. Except in the neighbourhood of the irrigational works opened within the last decade, the cultivation is restricted to that of the autumnal crop, with a sprinkling of cold-weather cereals or pulse. The former régime attracted to Poona large numbers of the dominant class, anxious for some share in the public revenue, or ambitious of taking their part in the administration. Those who were successful in attaining their object were frequently rewarded with the assignment of the right to collect and enjoy the revenue of an estate of one or more villages near the capital. The rest, owing to the facility of getting a livelihood by means of their position in society, settled down in their adopted residence as tide-waiters or as clients of their more fortunate caste-fellows, and many of them took to purely literary pursuits. Thus Poona has in the descendants of these classes respectively, a nucleus of landed proprietors of the upper class together with a large substratum of literates. The one stimulate the local production of a variety of articles of native luxury, the latter keep up the traditional reputation of their race for intellectual activity, and furnish a considerable proportion of the salaried classes, both official and private, of the Maráthi-speaking part of the Presidency, and contribute, moreover, in an important degree to the maintenance of the standard of Hindu scholarship. From its having been the last foot-hold of the Marátha power in its consolidated state, Poona is still regarded as the centre of all tradition of the last régime, and is thus in close and continuous relationship with the outlying seats or offshoots of that power. A large contingent of the officials of those States are provided from this city; and in accordance with the main principle of Hindu society, the success in life of one member of the class is generally the opening of the road to subsistence, if not of fortune, to many of his fellows. It is not to be wondered at, therefore, that the connection between Poona and these States should be maintained as close as possible, if only to serve the material interests of the upper classes and, if due regard be paid to the intellectual and social advantages enjoyed by the native of Poona, it is probable that the influence of that city is felt much further in the administration of Marátha States than their rulers may be inclined to admit. In other respects the town has less influence on the country round than many a more busy place of half its size. *Sholápur*, for instance, the next to Poona in local position as well as in size, is a town of considerable commercial and industrial enterprise. Like Poona, it stands in the midst of a dry plain relieved by artificial irrigation only. Its population of 59,000 is recruited from the neighbouring State of Hyderábád as well as from the surrounding British territory, and though a good deal of this influx must be attributed to the famine of a few years ago, the variety of the inhabitants in caste and country shows that the movement is not altogether accidental. Its position on the line of rail makes it at present an outlet for the country to the south-west as well as to the east, and the new line to the Karnátic now* under construction will tend to increase its sphere of operations. The district has two other towns of between 16,000 and 17,000 inhabitants, one of which owes its size chiefly to the presence of the popular temple of the Marátha peasantry, whilst the other performs for the north of the district, on a small scale, the office that Sholápur does for the south.

*Poona.*

*Sholápur.*

*Pandharpur and Bársi.*

In the adjacent district of *Ahmednagar* is the chief town of that name, once the capital of a Muhammadan State of no small importance. The city now contains a population of about 32,000 inhabitants, exclusive of the adjacent camp and an outlying suburb, which have, together, a population of some 7,000 more. In many respects the town resembles Sholápur, and like the latter, is the market for a portion of the territory of the Nizám. Local industry is carried on to rather

*Ahmednagar.*

* 1882.

a larger extent there than in many other towns similarly situated, but the demand for the articles most produced has been diminished by the famine, and the unfavourable seasons that have followed it, so that the present census probably does not give a fair representation of the normal condition of things. There is no other town of any large size in the district, and the newly opened railway has hardly as yet had time to make any great change in the direction of the trade in raw produce. It is probable, however, that being only a chord-line, it will not materially affect the population of the towns situated by its side. In the north Deccan the towns are neither large nor equally distributed.

*Násik.*

Large tracts, both in Násik and Khándesh, are without any town at all. The most populous town in this part of the country is Násik, with a little over 24,000 inhabitants. This is a celebrated place of pilgrimage, and supports a considerable population of resident priests and hereditary ciceroni. In a commercial point of view it has little more than a local influence. The chief trading centres of the district are along the line of railway, which has not yet been open long enough to raise

*Yeola.*

them into the rank of towns. One large town, *Yeola*, has a considerable reputation for the manufacture of woven silk fabrics and contains a large industrial population, mostly of foreign extraction. The largest town in Khándesh is *Dhulia*, the head-quarters of the district, with over 18,000

*Dhulia.*

inhabitants. The increased production of cotton has tended to raise up some fairly large towns, especially along the railway, and the traffic in grain and seeds, which also seems to be on the increase, contributes to the growth of places beyond the cotton producing tract. Except, however, in these localities, the district is mainly agricultural, and provided with more than the average number of well-to-do but comparatively small market-towns.

Passing southward from Poona, the first large town is *Sátára*, with its 29,000

*Sátára.*

inhabitants. Like Poona, it is one of the centres of Marátha influence, and had till within the last half century a reigning chief of the race of Shiváji. Excluding the military element, the place is a minature copy of Poona in its chief features and the character of the people. Being on the high road between the railway and the south, it has a fair share of the traffic in local productions, but little indus-

*Karád and Wái.*

try. In addition to Sátára, the district is well supplied with smaller towns, the two largest of which have a population of from 11,000 to 12,000. South of Sátára the influence of the railway ceases to act, and the town popu-

*Hubli.*

lation is almost entirely indigenous. In Dhárwár, which, as I have already mentioned, is the Kánarese district best supplied with towns, there is one large place, *Hubli*, of noted commercial and manufacturing activity, with a population of now about 36,000. Its growth has been temporarily checked to some extent by the famine. It is well placed in the vicinity of the country which produces the well-known Dhárwár-American cotton, and contains a considerable community of hand-weavers. In a few years it will be the centre of the Karnátic system of State-Railways, and though by the next census the lines will not have been open for traffic long enough for their full effects to have resulted, it will be interesting to see what will follow upon the introduction of such an innovation into a community which under all the disadvantages of want of speedy and direct communication with the centres of commercial enterprise have yet made such progress by their own industry. In the coast district of Kánara, there are two large towns which for their present trade depend in great measure upon the

*Kárwár and Kumta.*

passage through them of the produce of the districts above the Ghâts and the return of the imports required by the latter. The indigenous trade in spices and timber, though prosperous, is not in itself sufficiently extensive to raise the towns to a much higher standard than they now occupy. Retracing our steps to the table-land, we find *Belgaum*, with its one town of over 23,000

*Belgaum.*

inhabitants, exclusive of an adjacent camp containing about 9,000 persons, civil, and military. In addition to this town there are several places of over ten thousand inhabitants, but the district, as I have already said, contains an unusual number of large villages, the periodical markets of which supply the wants of the surrounding agricultural population. In the district adjoining *Belgaum* to the east, which lies within the *famine belt* there are no towns

*Bijápur.*

of more than 15,000 inhabitants, though it contains the remains of the once celebrated and populous city of *Bijápur*, the seat of south Indian civilization. This place, the ruins of which cover a vast area, and include some of the choicest specimens of the characteristic architecture of the Indian Muhammadan school, has now shrunk to 12,500 inhabitants, and seems, in the attempt to support an exotic and unnatural rate of progress, to have drained the country for miles round of its resources. The famine of 1876-77 affected this part of the country more severely than any other, and the urban population appears to have suffered in common with the rural, as the towns are scarcely large enough to serve as the refuge of the crowds of agricultural labourers and others whom the drought deprived of the only means of earning their living. As a great part of the severity of the calamity was due to the want of direct communication with the rest of the country, the branch railway now being made from the Great Indian Peninsula line through Bijápur to the east of Dhárwár was the first work undertaken by the Provincial Government in pursuance of the general famine policy introduced in 1878. The surplus stock of grain that after a good harvest has hitherto been stored in the district until

it was either unfit for use or below market value, will now be brought within the range of the general rates ruling in the wider markets of the Presidency, and the facility of traffic will in turn, render attainable without difficulty any assistance in time of need in supplement of the local stock. For the sake of illustration, I will add a few words on the comparison of some of the towns I have mentioned above with the population of towns in other parts of the world, choosing as far as possible the mother-country as the most familiar to us. For our capital, however, there is no exact parallel to be found in the United Kingdom. If the latest statistics that I have by me are correct, Liverpool falls short by about 220,000, and Glasgow by over 250,000. If we turn to other countries, the capital of Austria approaches it within 50,000, St. Petersburg contains more than 104,000 fewer inhabitants, and in America, Philadelphia surpasses it by nearly that number. With Ahmedábád we may compare Portsmouth according to the last census, or Trieste, according to that lately taken in Austria. Ten years ago, Trieste was the size of Surat in 1881. The town in England now nearest to Surat in population, is Brighton. Poona, with its two adjacent cantonments, is as large as Newcastle-on-Tyne was in 1871, but I see by the last census return that the English town has out-stripped its compeer by 9,000 inhabitants, and the latter is now of about the same population as Venice. Karáchi with the cantonment, is about the size of Plymouth. Ten years ago it held about the same population as Nice, but, to turn to another country, it is now about the size of Granada. Its civil limits hold about the population of Geneva. Sholápur including its small Cantonment is a little less populous than Halifax in 1871, and, on looking abroad, a nearer parallel is to be found in Cadiz or Quebec. The next town in rank, Hyderábád, has about the population of such dissimilar places as York, Chatham and Athens. Broach is about equal to Coventry, Hubli to Macclesfield in 1871; Dhárwár to Maidstone, Násik to Scarborough, Belgaum to Lincoln or Shrewsbury. Skipping over the intervening towns, so as to take those of less population, Dhulia finds its parallel in Gloucester or Hereford, Thána, in Durham, Bársi is about the size of Winchester, Bijápur, the famed capital of the Deccan, has shrunk to the size of Margate in 1871, and perhaps the latter has within the last ten years surpassed it. Cheltenham, a place fairly well known to the English in India, has its equivalent in the thriving commercial town of Shikárpur. Ratnágiri is about equal to Folkestone, and Nadiád, in Kaira, to Wakefield. It is not difficult, of course, to find parallels for the towns of less than 10,000 inhabitants amongst the numbers of this class in England, but it is enough for my purpose to give the few examples I have chosen above as an assistance in forming a clear conception of the comparative size of the better known places in the two countries.

*Comparison with European towns.*

The last point to be noticed with regard to the towns is the difference between them and the rural circles in point of density of house-room. This is by no means so marked here as in many other countries. In every district of the Deccan, in all but one district of Gujarát, in one district of Sind and the Karnátic respectively, the crowding appears from the figures given in Table I of the Appendix, to be greater in the village house than in that in towns. If from the latter class the capital city be excluded, there will be an average of 6·08 persons per occupied house in the village, against 5·34 in towns. This result, which, as may be anticipated, is not in accordance with the actual fact, is to be accounted for by the difference in structure between the house of the town and that of the village. The former is built with the special object of affording accommodation to as many separate tenants as possible, and allowing, wherever it can be so managed, a separate approach from the public road to each tenement.* In the definition of a house, it will be remembered, this fact of independent communication with the road was made a distinctive feature. In the village, on the other hand, the house is designed with a different purpose in view. Except in Gujarát and amongst the forest tribes the separation of interest in the ancestral property does not, as a rule, necessitate the abandonment of the paternal dwelling, and the latter is accordingly of larger dismensions than that of the town; and, though having perhaps but one doorway, is more commodious and roomy than the building found most convenient in the present day for the residence of the lodger. In England the average number per occupied house in 1871, was 5·7 in towns, and 4·8 in country circles. The former rate, however, must be reduced a good deal by the low standard fixed for the town unit. The real difference in density of house population is to be ascertained, as is done in the City of Bombay, by the enumeration of the number of floors in each house. According to the general definition, the ground floor with a couple of rooms and a cooking place, which is the usual form of town lodging, appears on paper in the same rank as the seven storied building of, for instance, the Pársi Bázár in Bombay, or Victoria Street in London. The mere number of residents per house cannot, therefore, be accepted as the only test of the crowding or convenience of the population

*House-room.*

### Villages.

From the town to the village is, as I have said above, but a short step. The village community as it originally existed in its full exclusiveness is hardly to be found in this Presidency, though in the Deccan the system has changed less than elsewhere under the

* This is not, however, the case in two out of the five largest towns, in which the number per house is slightly higher, the figures being, Ahmedabad 4·8; Surat 4·9; Poona 5·2; Karáchi 7·8; Sholápur 7·1. Thus Karáchi shows the same average as London in 1881.

influence of the modern tendency to individuality. The village, as it is now constituted, is a unit more of land than of population, and the maintenance of the boundary line of the village area, cultivable and waste, as it has been settled for ages, is of more importance to the inhabitants than the opening of their gates to strangers or the extension of their village site. For the purposes of the census, it is enough to consider the village as a collection of houses below the town in number and rank. As the enumeration deals with the Population only, the numerous uninhabited villages, that retain their separate existence on the revenue records on account of the lands that are called by their names, have not been taken into consideration in Tables I. and XVIII. of the Appendix. With regard to the last named table, it is necessary to explain that in Sind the *deh* has been taken as the unit, not the *makán*, or actual group of houses. Thus in a single *deh* there may be a great number of village sites, so as to give the aggregate the appearance in the return of a populous town. In the Thar and Párkar District, for instance, where there is no town containing a population of more than 4,000, there is one place set down in the table as having a population of over 20,000, which is, in fact, the total number of persons living in the numerous scattered sites that are collectively termed the Nagar *deh*. I find similar instances in other collectorates of this division, so in the comparative table at the beginning of this chapter, the total of the Presidency Division by itself is the only one to be taken as representative.

*Description.*

The number of villages and *dehs* in the whole Presidency is returned as 24,431, exclusive of those in which no person was resident on the census night. As I find that in some districts the number exceeds that on the annual revenue records, it is certain that in some villages, ordinarily classed amongst the uninhabited, there were temporary dwellers at the time of enumeration. On the other hand, there are a few cases in which one village contains several portions, each with a separate name, and possibly having an area separately measured, though in the occupation of people living in the place which is the only one shown under a separate name in the táluka census roll. The distribution of the villages, as units of habitation, appears to depend chiefly upon the area and quality of the arable land they include. The comparative table shows the average population of the typical village in each district, but this should be taken in connection with the proportional distribution of the villages themselves in the last few columns of that table, which corrects the average in cases where the latter is affected by the preponderance of a few units of abnormal size, as, for instance, in Kaira, Belgaum and Shikárpur. The total rural population, according to Table I. in the Appendix, is 13,529,224, or 86·3 per cent. of the total, excluding Bombay City, and 82·3 if it is included. Of these, 11,376,243 belong to the Presidency Division, and the remainder to Sind, thus, the average per village is 553, or, excluding the *dehs* of Sind, which, as I have said before, disturb the uniformity of the calculations, the number is reduced to 541. The districts that show the highest and the lowest rates respectively, are Kaira, with 1,183 per village, and the adjacent Panch Maháls, with 333. In Kánara and Kolába, too, the mean is but little above the latter figure. The populousness of the average Kaira village is due to the large number of places containing more than three thousand inhabitants, many of them having a population of over four, and several, as shown in Table XIX of the Imperial Series, with over five thousand. In Belgaum, as well as in Poona, a somewhat similar state of things is to be found. As a rule, however, such large villages are few, and in the whole of the Presidency Division bear a proportion to the total number of 1·35 per cent. only. The highest proportion is that of the villages with a population of 500 and less. These come to 65·48 per cent. and in some districts comprise as much as 80 per cent. and over. In three collectorates only does the proportion fall below one-half the total. If the villages of this class be further divided into those above and those below two hundred inhabitants, and the latter, again, into those above and those below one hundred, the differences between the districts will be still more clearly seen. Omitting Sind, in every division the number containing more than 200 people predominates. There are, too, only the three forest districts of Khándesh, Kánara and the Panch Maháls in which the smaller class are more numerous. As regards the villages of less than one hundred inhabitants, it is but in the above districts, and to a smaller extent in Násik, Surat and Thána that they form a large proportion of the total number under 200. The percentages of this class in the different divisions are 42 for the Deccan and Gujarát, 37 for the Konkan, and 43 for the Karnátic, where the excess is due to the number of small villages in the Kánara forest tract. In the Konkan, the average of Thána and Kolába is a good deal higher than it is in the third collectorate, where the population is more concentrated. The areality and the proximity of villages, calculated in the same way as those of towns, remain to be noticed. The area of the average village circle is 3·619 square miles, except in Sind, where it is no less than 14·024 miles. From the number of units taken, it may be presumed that the average is fairly representative, even if the figures for the different districts did not show that this is, in fact, the case. This gives a radius of about 1·073 for each village. The smallest circle is to be found in Kolába, where, as has been already seen, the villages are small and close together. It is not much larger in the neighbouring collectorate of Thána, but in Ratnágiri the circles are wider. The smallest circle-average in Gujarát is in Surat, where it is 2·136. In both the other divisions the average areas are much above those of the rest, and of the Presidency as a whole, if Sind be, as usual, omitted. In the Deccan the circle varies from 3·655 in Násik, where there is a high proportion of small villages, to 6·413 in Sholápur, where, though the area is small compared to that of Khándesh and even Násik, the villages are larger. The general average above the Gháts seems to be

*Number.*

*Average population.*

*Areality.*



9735

that of Sátára, 3·753, but it is raised by the scattered villages of Sholápur, Ahmednagar and Kaládgi to nearly 4·200. In Sind we come to a different state of things, as the village there is not the compact and well-defined unit that it is found to be in the districts under more settled cultivation. The averages given, therefore, are of little use, as the inhabited tracts of the Province bear probably but a comparatively small ratio to the hill and desert regions in at least three of the collectorates, so that the villages, or *dehs*, may doubtless be concentrated on the irrigable area, and thus have a relative area and proximity far less than that I have extracted for them from returns which do not admit of these differences being taken into consideration. The proximity of villages in the Presidency Division varies from 0·82 of a mile in Kolába to 2·72 in Sholápur, the district in which the villages are farthest apart. The average for the whole of the four divisions is 2·04 miles. The villages are nearest to each other in the Konkan, with an average proximity of 1·60 miles, which is not, however, much less that of Gujarát, with 1·89 miles; but in the latter part of the country the differences between the districts are greater, the range being from 1·57 in Surat, to 2·27 in the larger collectorate of Ahmedabad. The Deccan and the Karnátic show a nearly identical average somewhat over 2 miles. The distances in Kánara and Dhárwár, however, are but 2·02 and 2·03 respectively, and in Násik, Khándesh and Sátára, too, the average is considerably below that of the division. In Sholápur, where it is highest, and in Ahmednagar and Kaládgi, where the villages are more scattered, the distance between each is about two and a half miles. As to the distances in Sind, it seems scarcely necessary, considering the confusion between *deh* and *makán*, and the irregular distribution of the arable land, to do more than to mention that they are to be found in the comparative table, and range from three miles to fourteen. The area of village sites as recorded at the survey includes so much land not built over that it is not worth while to mention it here in connection with the density of population. In Dhárwár and Kaira it is returned as about 20 acres per village; in most other districts it ranges from 10 to 16 acres except in the Konkan where it is less, but in all these cases the record excludes the areas of villages not surveyed, such as those on private estates.

*Proximity.*

*Village sites.*

Important as the village is as a unit of administration and as the origin of native civilization, and interesting as it must be to all students of Indian economy, I have said enough in this chapter to fix its place in connection with the population statistics, which, though the main subjects of this work, can hardly be treated of in all their bearings without the introduction of information from quarters other than the mere schedules of enumeration, and tending to throw light on certain points which cannot be explained by the simple perusal of the statistics in the printed tables.

## The City of Bombay.

The circumstances of the City of Bombay are so peculiar with respect to the matters that form the subject of this chapter, that I have reserved any detailed mention of them until the general features of the other parts of the Presidency had been duly described.

A special survey taken some ten years ago shows the area of the Island to be 22 square miles, 149 acres, and 1,897 square yards. Out of this the area reclaimed by the various official or private companies that have been in existence since 1863-64, amounts to 898 acres and a half, leaving the rest of the Island about 1,414 acres in excess of the measurements accepted at the last census.* The total population on the present occasion was 773,196, of whom 24,887 were enumerated on board ships and boats in the harbour, and will not, therefore, be reckoned amongst the population with which I am about to deal in the following statistics. The shore population of 748,309, distributed equally over the area of the Island, gives a specific incidence of 33,662 persons per square mile. It will be clearer, however, as the areas are so small, to use acres for the calculation, and state the density as amounting to 52·58 per acre, which gives an average of ·019 of an acre to each person. Comparing these figures with the similar rates for London within the limits of the Board of Works, (which is a slightly larger area than that known as the Registrar General's District, from which the statistics previously quoted were taken), a much heavier density of population will be found in the Oriental city. The difference will not be so apparent in the total as it is when the details of wards are taken into consideration. The area and population of Bombay to those of London are respectively in the ratios of 18 and 20 to 1. The density of population is in London 49 per acre, giving ·020 for each person, against the ·019 in Bombay; but the population in the metropolis is more evenly distributed. The extreme pressure is found in the districts of Holborn and St. George the Martyr, where it is 222 and 206 per acre. In sixteen other districts of the total number of 40, it is more than 100, but in most of the rest it varies between 40 and 80. In a few it falls to a rural average. In Bombay the suburban sections of Shiw,† Shivri,† Máhím and Warli have the low average density of from 4 to 18 persons. Parel is only just on the border of the town, though

*Area.*

*Specific population.*

*Comparison with London.*

* The areas adopted by the Municipality for the Census of 1881 will probably differ slightly from the above, as they have been obtained from different sources. That of the reclamations, for instance, will be calculated and doubtless more accurately by the Port Trust.

† The orthography of these names is open to question. They are commonly written Sion and Sewree. The former may be derived from Shiw, a boundary, as it is on the extremity of the island, in which case the other may mean the village near the boundary. Another suggestion made to me by the editor of the Provincial Gazetteer is that the real name of the first place may be Sion, a hill, as the hill is its most conspicuous feature, and traces of Phœnician titles like this are to be found not unfrequently in the neighbourhood.

apparently being gradually incorporated into it, and has at present but 16 persons per acre. The quasi-suburban sections of Wálkeshwar and Mahálakshmi have a similarly light population, amounting to only 21 and 17 per acre respectively. It is when we come to look into the statistics of the native town that the real concentration of the people becomes apparent. According to the areas now accepted by the Municipality we find that in the Chakla section there are 726 persons, in Khára Taláv 700, in Umarkhádi 526, in the Market section 558, in Mándvi and Bhuleshvar, 261 and 508, respectively, whilst the pressure culminates in Kumbhárwáda, where there are no less than 777 human beings on every acre of land, a proportion which allows an average of about 6 square yards to each person. The aggregate population of the wards in which the density is double that of the most crowded parts of London amounts to more than 39 per cent. of the total population of the city, but the aggregate area of these wards covers only 3½ per cent. of the total area of the Island. It must be recollected that as the enumeration took place at night, the distribution of the population is very different from what it is during the rest of the twenty-four hours, when the male population of many of the most crowded sections, and a considerable number of the women and children also, are out at work in the docks and mills. The fort and other places of business, on the contrary, have, in the day time, at least double their recorded population. But even making allowances for all disturbing elements, the density cannot be reduced far below the rate just mentioned, and it is evident that in some of the more crowded parts, and those peopled by a well-to-do class, the emigration during the day-time is not so extensive as to make the difference between the ordinary and the enumerated population as large as it may be assumed to be in sections chiefly inhabited by the immigrant labourers from other districts. It is necessary, however, in order to appreciate the true nature and tendencies of this density to consider it in relation to the house-room. The total number of buildings in Bombay is 29,853, out of which 95 per cent. are inhabited. 88·3 per cent. are dwelling or lodging houses; 4·5 are shops; 2·2 warehouses; and the remaining 5 per cent. miscellaneous buildings such as churches, temples, schools, offices, &c. Thus the average number of buildings of all kinds per acre is 2 1, and if all but occupied houses be omitted from the calculation, there will be 1·9. The area available for each house is 0·48, and for dwelling houses, 0·50 acres. It is clear, though, that this rate of distribution is due in great part to the extent of land not built over in the suburbs, as there are in some of the sections as many as 34 houses per acre, and the average throughout the native section of the town is very much higher than that above mentioned, and since it is in this part that the greatest number of houses are found, the general average, if the distribution of open land and building sites were anything like even, would be in accordance with that of the most thickly populated part of the town. In London the distribution of occupied houses is necessarily unequal, as in Bombay, but the area of open land is much smaller. The average number of this class of house per acre is 6·2, and the areality ·15, showing greater concentration of buildings. The districts in which the houses are thickest are those of Bethnal-Green, where they average 22 per acre, Holborn, where they are 19·4, St. Giles's, and the Strand where the rate is 16·2 and 16·9, respectively. In Bombay there are six wards in which there are more than 20 houses per acre, and two others in which there are more than 16.

*Density and areality of buildings.*

*Inequality of distribution of building sites.*

We have seen that the population in the city proper is very closely packed, even in the day-time, and that their dwellings are, as a rule, very close together, but if the latter are of certain descriptions, allowing of a fair amount of sanitation, the mere proximity is not indicative of excessive crowding. It is necessary, therefore, to see what is the general capacity and construction of the dwellings, and then how the inhabitants are distributed amongst them. As to the first point, we have the Municipal return showing the number of the floors in each house. This does not distinguish the unoccupied houses, but as these bear a proportion of but 5 per cent. to the total, and are mostly localised in certain parts of the town, it is unnecessary, on the whole, to specially discount them in examining the return. When dealing with the changes that have taken place in the circumstances of the city since last census, I

| Ward or Section. | Area in Acres | Proportion of inhabitants of ward to total population | Average Number of Persons per | | | Average Number of | |
|---|---|---|---|---|---|---|---|
| | | | Acre | House | Floor | Houses per acre | Families per occupied house |
| Colába, Upper .. | 141 | 38 | 20 3 | 23·12 | 17 6 | 0·87 | 3 5 |
| ,, Middle and Lower. | 257 | 191 | 55 5 | 23 77 | 10·4 | 2·1 | 4 4 |
| Fort, South .. | 130 | 47 | 27 0 | 17 66 | 5 5 | 1·5 | 2 4 |
| ,, North .. | 131 | 452 | 258 2 | 32 00 | 7 7 | 8·0 | 5 5 |
| Esplanade .. . | 626 | 175 | 209 8 | 56 05 | 32 3 | 3 4 | 10·9 |
| Market .. . | 88 | 657 | 558·2 | 26 66 | 8 1 | 21·6 | 4 8 |
| Mandvi .. .. .. | 163 | 565 | 261·4 | 42·74 | 12·4 | 6·1 | 6·8 |
| Chakla . .. . | 51 | 495 | 726 4 | 35 22 | 13 2 | 20·6 | 7·7 |
| Umarkhádi . . | 104 | 730 | 525·5 | 33 61 | 13 1 | 15 6 | 7·0 |
| Dongri . | 282 | 445 | 118·0 | 31 92 | 14 9 | 3·6 | 6·7 |
| Dhobi Taláo . . | 98 | 527 | 401 1 | 22 85 | 8 5 | 17·6 | 4 2 |
| Phanaswádi .. | 123 | 310 | 188 7 | 30·37 | 14 5 | 6 1 | 5 4 |
| Bhuleshwar .. | 75 | 509 | 508·0 | 24 68 | 7·3 | 20 5 | 5·3 |
| Khára Taláo .. .. | 41 | 383 | 699 8 | 19·63 | 7·9 | 34 9 | 4 3 |
| Kumbhárwáda | 45 | 461 | 777 5 | 38 32 | 14·0 | 20 3 | 7 8 |
| Girgaon . | 123 | 338 | 205 8 | 23 42 | 12·5 | 8 7 | 4 1 |
| Khetwádi .. . | 168 | 393 | 175 1 | 27 23 | 13·6 | 6 4 | 4·9 |
| Chaupáti .. . | 110 | 147 | 99 7 | 18 52 | 11 7 | 5 3 | 3 1 |
| *Walkeshwar* . | 531 | 151 | 21·2 | 26 29 | 16 8 | 0 80 | 4 2 |
| *Mahálakshmi* .. . | 364 | 83 | 16 9 | 25 13 | 18·0 | 0·67 | 4·0 |
| Mágaon .. | 567 | 373 | 49 2 | 20·06 | 12 5 | 2 4 | 4·0 |
| Tárwádi | 473 | 194 | 30 7 | 47 67 | 35 6 | 0·64 | 7 7 |
| Byculla .. . | 922 | 359 | 29·0 | 46 36 | 16 9 | 1 1 | 5 0 |
| 1st Nágpáda .. .. | 29 | 125 | 323 1 | 18·26 | 6 9 | 18·0 | 3 9 |
| 2nd Nágpada | 38 | 213 | 482 4 | 67 75 | 24 2 | 7·1 | 15·9 |
| Kamáthipura .. .. | 65 | 390 | 437·7 | 18 47 | 9 3 | 23·7 | 4·8 |
| Tárdeo . | 236 | 271 | 89 7 | 29 43 | 20 3 | 3 0 | 5 4 |
| *Parel* .. . | 1,095 | 248 | 16 9 | 27 37 | 17 7 | 0 61 | 5 3 |
| *Shiwri* .. .. | 423 | 74 | 13·1 | 15 00 | 11·1 | 0 87 | 3·0 |
| *Shiw* .. . | 4,188 | 280 | 4 1 | 13 08 | 11 3 | 0 31 | 2 7 |
| *Mahim* .. .. | 919 | 231 | 18 8 | 19 53 | 13·3 | 0 96 | 3 8 |
| *Warli* . | 1,460 | 195 | 10·0 | 22 63 | 18 8 | 0 44 | 3·7 |
| Total City | 14,053 | 10,000 | 52·38 | 26 35 | 12 1 | 1 9 | 5 3 |

NOTE—(a) Only the shore population and the occupied houses are included.
(b) Wards the names of which are in italics are suburban or quasi suburban

shall have to comment upon the variation in the classes of houses, so it will be more convenient here if the two elements of construction and occupancy are taken together, as is done in the table in the margin, which shows the number of persons, on an average, in each house and on each floor for the whole of the municipal area. Where the houses differ as much in the matter of size and accommodation as they do in this city, the mere record of the number of persons per house is incomplete without the supplementary information as to the number of floors contained in the house, and in the marginal table the latter particular can be deduced from the comparison of the number of persons per house with those per floor. Thus it will be seen that where the houses are high, as, for instance, in the north Fort, the difference between the two columns is large, whilst in the suburban districts like those of Shiw and Shivri, where the houses are apparently low, the two entries approach one another. The addition of the proportional population in the second column enables the reader to judge of the relative weight of each ward in contributing to the total average for the city.

*Number of floors.*

To any one acquainted with European statistics only the figures in the third column will appear startling, still more so to the reader who has had experience of the sanitary condition of the average Indian household. The highest return for any of the smaller towns of the Presidency is a little over seven persons per house, and though it is probable that in both Surat and Ahmedábád there are quarters in which double this number will be found, yet the case is quite exceptional, and confined to a comparatively small area. If we turn again to the metropolis of England, we will find that in 1881 the average per house for the whole of the circle within the local application of the Improvement Act is 7·84. The parishes in which this average is surpassed to the greatest extent are those of St. Giles's, the Strand, and Holborn, where the average rises to 11·4, 11·5 and 11·1 respectively. It will be noticed that this maximum rate is below the minimum in Bombay. In the latter city, the suburban sections of Shiw and Shivri show 13 and 15 people per house, and in the southern Fort, which is composed in great part of offices and business premises, there appears an average of 17·6. In the native town the rate varies very much and ranges between 18 and 67 per house. If the number of persons per floor be taken into consideration, there is still greater difference. In Tárwádi, where the buildings appear from the return to be, on the average, of one story only, there are 35·6 people on each floor, but from a sanitary point of view, this is not so undesirable a state of things as is to be found in other quarters, where with 42·74 to the house there are over twelve to the floor. The most crowded section, on the whole, appears to be that called on the present occasion, the *second* Nágpádá, a sub-division of the unsavoury quarter known as Kámátipura. Here we find nearly 68 people to a house, and 24 to a floor, so that the former have on the average, 2·8 floors each. It is about this part of the town and Kumbhárwádá that a large proportion of the annual immigrants from the country live—and die. On the night of the final enumeration, these wards were taken by the Health Officer of the Municipality under his personal supervision, owing to the peculiar difficulties of filling in the schedule for so many illiterate strangers, and the scenes that Dr. Weir noticed, he tells me, during his house to house visitation are scarcely credible, except to an eye-witness. At that season of the year it is cold enough to induce the thinly clad labourer, who has, perhaps, nothing more in the way of bedclothing than the usual threadbare blanket, to exclude all the air that is not actually essential for breathing, and as the upper stories of the usual class of lodging-houses are seldom provided with more than a few very narrow windows, the state of the atmosphere in which the sleepers were recruiting themselves after a hard day at the docks, or in the mill, can scarcely be conceived by those who know these houses by day only. The crowding in other parts of the city is, on the whole, less than here, as the ward which approaches it nearest in the average of persons per house and floor is one in which there are some tents and military lines, which tend to unduly raise the rate of density. There is no doubt, however, that in at least ten of the wards of the native town, comprising both the commercial and the poorer quarters, the crowding is excessive. The distribution of the population according to families is of some importance in connection with the relation between population and house-room, and the practice in Bombay has been to issue a separate schedule for every person calling himself or herself the head of a family, and inhabiting an independent tenement or lodging. A record of this distribution was kept by the enumerators and checked by the supervisors on their rounds. By this means a fairly correct return was obtained, though the interpretation put upon the term *family* does not seem to have been uniform throughout the city, especially in the case of large households with a considerable staff of resident servants. As regards the more thickly populated quarters, however, where there are few such establishments, the return may be accepted as approximately correct. From this it seems that the average family consists of 5·10 persons, and this rate is maintained with fair uniformity throughout the island. If the houseless population be proportionately deducted, the total number of families will be about 146,400. These, distributed over the number of dwelling-houses, or rather, of the houses found occupied as dwellings at the time of the census, give an average of 5·3 families per house. The range lies between 2·7 in the suburb of Shiw, and 15·9 in that ward which I have already remarked upon as being the most crowded. I think it not improbable, however, that in the latter case the number of

*Population per house.*

*Comparison with London.*

*Population per floor.*

*Families.*

individuals in a family is less than it is amongst the more stationary classes of the population, and this is clearly the case in the district adjoining Nágpáda, Kamáthipura, where the average family consists of but 3·9 individuals. This difference seems to be accounted for by the fact that the immigration of labourers with their wives and children takes place to a comparatively small extent, and chiefly amongst the class that intend to make the capital their home. There is the same tendency, apparently, to be seen in a smaller degree amongst the trading classes, especially those from other parts of the continent, such as Rájputána and Cutch, as well as amongst the large class of domestic servants that arrive annually from Goa. Taking the whole population together, the number of persons to a family is a little less than that in Ireland at the last census, and above that in England and Scotland, where the return shows 4·42 and 4·63 respectively. I have not at hand, unfortunately, the returns for the metropolis and large towns of the United Kingdom for the last census, nor were the families separately returned in the rural parts of this Presidency, owing to the difficulty of laying down a definition of this unit. The average for the whole country in England gives 1·17 families per house, the similar returns for Scotland and Ireland being 1·15 and 1·08 respectively. Judging from the average of a few returns that have been taken at random from different parts of the country, the figures for this Presidency should approach the English rate. The point, however, is of less importance in the villages and towns of the rural districts than in Bombay, where it is one that has a considerable weight in estimating the sanitary and perhaps, too, the social condition of the city. The circumstances of Calcutta, according to the last Census, appear much more favourable from a sanitary point of view. The average specific population in the town itself, is 107 per acre, against 130 in Bombay, but the maximum in Calcutta is only 208, whereas we have seen that in Bombay it runs up to more than 3·7 times that incidence. If the Calcutta suburbs are included, the rate per acre will be reduced to 33·7 persons. Then, again, the house-room is better distributed. Out of 23,751 substantially built houses (excluding, that is, huts, &c.) only 1,522 have more than two stories, or a proportion of 6·3, against the 38·5 in Bombay. Then, too, whilst the average number of individuals to a family is but a small fraction less than what it is in Bombay, nearly 77 per cent. of the substantially built houses are in the occupation of a single family, and the total average density per house is not above 11·6 in the city part of the area enumerated, and 6·6 in the suburbs, or under 9 in all. The average number of families per house is thus only 1·7 against the 5·3 in Bombay. Owing to the greater concentration of building sites, and the exclusion of open land, the average number per acre of houses is higher (4·09) than it is in Bombay, but in the city proper of Calcutta, the average is only 10·3, and never rises beyond 14·9, the latter rate, even, being exceptionally higher than the rest. Lastly, the proportion of unoccupied to occupied houses in Calcutta is nearly double what it is in the capital of Western India. It is not necessary to enter further into details regarding Bombay, as I have said enough to show the position it occupies with reference to the rest of the country enumerated, and further information will be available in the special report that is to be issued by the Corporation as a practical guide in matters of sanitation, and other improvements.

*Comparison with Calcutta.*

The isolated settlement of *Aden* is politically connected with the Government of this Presidency, but as it differs still more than either the capital city or Sind from the other divisions, and contains but a small fraction of the total population, and that of a continually shifting character, I have reserved comment on the enumeration thereof till later, when the chief statistical features of the place can be considered all together, and not under the separate headings, which are necessary for large aggregates of population.

*Aden.*

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# CHAPTER II.

## MOVEMENT OF THE POPULATION.

GENERAL CONSIDERATIONS. SPECIAL STIMULUS TO MULTIPLICATION. SPECIAL CHECKS OPERATIVE. GENERAL VARIATIONS; PROGRESSIVE DISTRICTS; DECREASING DISTRICTS. NATURE OF VARIATIONS. RELATIVE PROPORTIONS OF THE SEXES. RELATIVE DISTRIBUTION OF AGES. CHANGE IN SPECIFIC POPULATION. VARIATIONS IN NUMBER OF BUILDINGS. CAUSES OF VARIATIONS. THE FAMINE OF 1876-77. VITAL STATISTICS. EPIDEMIC. CASES OF SMALLER VARIATIONS. NATURE OF INCREASE. MIGRATION. SIND. MOVEMENT TOWARDS TOWNS. INCREASE IN URBAN POPULATION. SPECIAL CASES. BOMBAY CITY AND ISLAND.

# COMPARATIVE TABLE OF DISTRICT VARIATIONS.

| Collectorate and Division. | Variation per cent in the Number of | | | | | | Variations in the specific population per square mile. | | Variation per cent in the number of buildings. | | Migration | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Males. | | Females. | | Total. | | | | | | Percentage of indigenous on total population. | | | Average number of Females to 1,000 Males. | | | |
| | Increase. | Decrease. | Increase. | Decrease. | Increase. | Decrease. | Increase. | Decrease. | Increase | Decrease. | Males. | Females. | Both Sexes. | Indigenous. | Immigrant. | Town. | Country. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 |
| Ahmedabad ... ... ... .. | ... | 0·28 | 6·41 | ... | 2·86 | ... | 6 | ... | 21·88 | ... | 85·8 | 79·2 | 82 6 | 876 | 1,388 | 1,022 | 926 |
| Kaira .. ... ... ... ... | 1·82 | ... | 3·96 | ... | 2·81 | ... | 14 | ... | 9·92 | ... | 93·0 | 85 4 | 89 5 | 813 | 1,857 | 949 | 875 |
| Panch Mahála ... ... ... ... | 3·84 | .. | 8·63 | ... | 6·12 | ... | 9 | ... | 4·80 | ... | 81·0 | 79·6 | 80 3 | 933 | 1,010 | 975 | 944 |
| Broach ... .. ... ... .. | ... | 7·68 | ... | 5·57 | .. | 6·67 | ... | 16 | . | 5·48 | 88 4 | 86·6 | 87·5 | 921 | 1,092 | 926 | 944 |
| Surat ... ... ... ... ... | 0·41 | . | 1·69 | ... | 1·05 | ... | 4 | ... | 6·20 | ... | 91·9 | 92 6 | 92·2 | 1,015 | 919 | 961 | 1,021 |
| *Total, Gujarát* .. | ... | *0·10* | *3·37* | ... | *1·55* | ... | *4* | ... | *11·90* | ... | .. | .. | .. | ... | .. | .. | ... |
| Thána ... .. .. ... ... | 6·61 | ... | 7·85 | ... | 7·21 | ... | 14 | ... | 15·05 | ... | 87 6 | 91 3 | 89·4 | 980 | 659 | 882 | 949 |
| Kolába ... ... ... ... ... | 7·80 | . | 10·05 | .. | 8·91 | .. | 21 | ... | 8·28 | ... | 90 5 | 91 5 | 91 0 | 1,000 | 876 | 934 | 994 |
| Ratnágiri ... ... .. ... ... | ... | 3·67 | ... | 0·75 | . | 2·16 | ... | 6 | ... | 15·42 | 97 7 | 97·8 | 97·7 | 1,109 | 1,074 | 975 | 1,116 |
| *Total, Konkan* .. | *2·24* | ... | *4·09* | ... | *3·17* | ... | 7 | ... | *0·62* | ... | ... | ... | ... | ... | ... | .. | ... |
| Khándesh ... ... ... ... ... | 18·98 | ... | 21·32 | ... | 20·11 | ... | 25 | ... | 17 59 | ... | 92 6 | 93 5 | 93·0 | 966 | 832 | 975 | 953 |
| Násik ... ... ... ... ... | 4·72 | ... | 7·11 | .. | 5·88 | . | 7 | ... | 12·22 | ... | 91 6 | 92 0 | 91·9 | 969 | 924 | 957 | 967 |
| Ahmednagar ... ... ... ... | ... | 4·15 | ... | 2·77 | ... | 3 48 | ... | 4 | | 5·08 | 91·9 | 89·8 | 90·8 | 947 | 1,248 | 962 | 969 |
| Poona ... ... ... ... .. | ... | 4·38 | 0·02 | | ... | 2 25 | ... | 4 | 30 51 | . | 88 4 | 89 1 | 88 8 | 986 | 921 | 949 | 986 |
| Sholápur ... ... ... ... .. | ... | 20·36 | ... | 17·60 | ... | 19·02 | ... | 30 | . | 18·31 | 86·7 | 81·7 | 84·2 | 920 | 1,337 | 988 | 973 |
| Sátára ... ... ... ... .. | ... | 1·41 | 1·50 | ... | 0·02 | ... | ... | ... | 7·33 | ... | 96·5 | 95 4 | 95 9 | 983 | 1,307 | 970 | 998 |
| *Total, Deccan* ... | ... | *0·06* | *2·65* | ... | *1·26* | ... | *5* | ... | *12·25* | ... | ... | ... | ... | ... | ... | ... | ... |
| Belgaum ... ... ... ... ... | ... | 10·08 | ... | 6·98 | ... | 8·56 | ... | 17 | 0·27 | ... | 92 1 | 89·1 | 90·6 | 957 | 1,352 | 917 | 995 |
| Dhárwár .. ... ... ... ... | ... | 12·81 | ... | 8·65 | ... | 10·78 | ... | 14 | 0 65 | ... | 91 6 | 90 0 | 90·9 | 980 | 1,185 | 1,029 | 991 |
| Kaládgi . ... ... ... ... | ... | 23·97 | ... | 19·47 | ... | 21·77 | ... | 31 | 7·06 | . | 90·7 | 88·8 | 89·8 | 990 | 1,210 | 1,011 | 1,010 |
| Kánara ... ... ... .. .. | 8·03 | ... | 3·56 | ... | 5·88 | ... | 6 | .. | ... | 22·14 | 86 5 | 90·5 | 88 4 | 933 | 625 | 944 | 884 |
| *Total, Karnátic* ... | ... | *12·22* | ... | *9·43* | ... | *10·86* | ... | *18* | ... | 0·61 | . | ... | .. | ... | ... | ... | ... |
| Karáchi ... ... ... ... ... | 9·67 | ... | 15·46 | ... | 12·17 | ... | 4 | ... | 21·54 | ... | 79 9 | 84 5 | 81·9 | 846 | 616 | 720 | 819 |
| Hyderabad ... .. ... .. | 2·00 | ... | 7·00 | ... | 4 24 | ... | 3 | ... | 22·38 | .. | 94·5 | 95 4 | 94·9 | 861 | 719 | 916 | 822 |
| Shikárpur .. ... ... ... | 8·59 | ... | 11·44 | ... | 9·88 | ... | 8 | ... | 31·06 | .. | 86 2 | 89 9 | 87·9 | 887 | 619 | 784 | 859 |
| Thar and Párkar ... ... ... ... | 8·83 | ... | 17·36 | ... | 12·49 | ... | 2 | .. | .. | 6·09 | 84 8 | 86 6 | 85·6 | 826 | 712 | .. | .. |
| Upper Sind Frontier .. ... ... | 28·25 | . | 32·13 | ... | 29·91 | ... | 15 | ... | 16·36 | ... | 53 9 | 59 6 | 56·4 | 851 | 675 | 599 | 789 |
| *Total, Sind* .. | *7·56* | ... | *12·06* | ... | *9.56* | ... | *4* | ... | *23·25* | ... | ... | . | .. | .. | .. | .. | .. |
| Bombay City ... ... .. ... | 16·27 | ... | 26·05 | ... | 19 98 | ... | 6,156 | ... | ... | 5·48 | 24·5 | 32 6 | 27·7 | 882 | 592 | ... | ... |
| Total, Presidency. Including Sind and Bombay. | ... | 0·28 | 2·48 | ... | 1·03 | ... | 1 8 | ... | 9·74 | ... | ... | ... | .. | ... | ... | ... | ... |
| Total, Presidency. Excluding Sind and Bombay. | ... | 2·63 | 0 16 | ... | ... | 1 26 | ... | 0 1 | 7·26 | ... | ... | ... | ... | ... | ... | ... | ... |

# CHAPTER II.

## MOVEMENT OF THE POPULATION.

*General Considerations.*

In the preceding chapter the population has been treated of in its statical aspect only, and photographed, as it might be said, if the term were applicable to a nocturnal operation, in the position it actually occupied on the night of the 17th February 1881. It must now be considered from a dynamical point of view with reference to the circumstances recorded regarding it at the last census, nine years ago, and the variations that have taken place in the interval attributed, as far as our knowledge extends, to their probable causes. The progress of the population is a subject that enters into so many branches of the statistics collected at an enumeration of this sort, that it is scarcely practicable to include them all in one survey, so what it is proposed to do at present is no more than to offer a general explanatory comment on the leading features of the variations shown against the different parts of the Presidency in the comparative table that precedes this chapter. But before doing so, it seems not out of place to see what are the special influences by which the multiplication of the people in this country may be presumed *a priori* to be affected. It is perhaps scarcely necessary in the present day to remark that experience has verified the observation of Malthus regarding the tendency of population within a fixed area to increase faster than the land yields food for it. But whilst we assume with him that the ratio of increase in the one case is geometrical, it would appear that in the latter portion of his proposition, in which he refers to the arithmetical ratio of the increase in production, he was beguiled by the opportunity of making a telling antithesis between the two expressions. The point is one of the utmost importance in this country, where the masses are as a rule either cultivators or otherwise connected with the land, but without entering further into the subject, I will merely state that what is apparently intended to be conveyed by the writer is only what is now so generally known as the principle of the *diminished return* from land, or the fact that after the soil has been worked to a certain extent, the application to it of additional labour or capital ceases to bring in the same proportionate return as it did at first, and this decrease in productiveness is continuous. The bearings of this may be estimated from the consideration that in this Presidency the bulk of the crop is grown for home consumption, and consists of a description of grain that never leaves the country for a foreign market. The exports of wheat consist chiefly of the growth of more northern provinces, and this cereal is not, moreover, the staple food of the people here; and rice, which is also sent abroad to neighbouring countries, is the food of a comparatively small class only. Thus, the majority of the cultivators are engaged in growing their own food supply or that of their immediate neighbours.

*Special Stimulus*

To turn now to the special influences that may be supposed to have been in operation amongst the community with which we are concerned, I will take first those which are calculated to stimulate multiplication. These may be classed as physical and social, though the connection between the two, or, as some will put it, the dependence of the latter on the former, is of the most intimate kind. There is first the tropical climate, with its accompaniment of a low standard of requirements in the way of food and clothing, and an equality of temperature that admits of an outdoor life to an extent that alone renders habitable the ordinary style of dwelling. There is then the extent of arable soil, most of which yields to a comparatively simple cultivation the amount of food that suffices for the wants of the family, whether of two or half a dozen members. Strongest of all is the religious sanction, or the social influence that contains within itself all the vitality of the popular belief of the masses, and according to which the want of a male heir leads to difficulties as regards inheritance of property as well as to the omission of ceremonial observances of the utmost importance at death.* There is, lastly, the stereotyped structure and want of elasticity inherent in the form of Indian society, which retards to an indefinite degree the development of a standard of comfort in advance of that of the preceding generation, and has thus the effect of discouraging that foresight which, originating in the desire of rising in the social scale, has an enduring effect on the marriage relations of the class which has once acquired it. Under different circumstances the increase in material prosperity may have the result of either increasing or decreasing the population, and it is the same with a decrease in well-being. The difference depends upon whether the standard according to which the people mould their life is that of *subsistence* or of *maintenance*. In the former case they will undoubtedly breed up to their additional resources, as amongst the labouring classes in England and the peasants in parts of Ireland. If, on the other hand, the people have reached a standard of education in social matters which admits of their regarding the reproduction of their species as a banker looks at his investments,—a venture not to be attempted unless the prospect of a return in the shape of interest is assured, or, at least highly probable, (as, for instance, amongst the peasantry in France,)—the population remains stationary, until a further rise in prosperity has taken place, when, assuming the absence of political and social disabilities, there is a general shift upwards, and if the improvement has reached the lower class, the population begins to increase from that direction. As regards this country, the special features to be taken into consideration in connection with this point are, first, the sharp and impassable social distinctions, in consequence of which the enterprising man is conscious that however he may increase his wealth, his station in society is fixed for him by a barrier he cannot overstep;

* See introductory remarks in Chapter V.

secondly, the fact that the religious obligation I have mentioned above is imposed on all who profess the Hindu religion, which, except in Sind, is that of the overwhelming majority of the population of this Presidency, Thirdly, and deducible from the first, the place of the standard of comfort is here taken by that of expenditure on the half-social, half-religious ceremonies that are held to mark the performer's place amongst his caste-fellows. The motive of economy is not the desire of permanently ameliorating the position of the man himself or his posterity, but of keeping up appearances for the occasion only. Under these circumstances, it is not too much to assume in the case of the masses, and it is of these alone that we need deal in this question, that the standard of life they aim at is that simply of subsistence, since what is to them in place of a standard of maintenance is but a temporary object.

*Special Checks.*

This introduces the subject of what constitutes the special influences that tend to counteract the want of prudential checks on the indefinite increase of the population, as it is clear from the above that there must necessarily be found a large class whose standard of subsistence is of the lowest possible, and who are, therefore, more than usually sensitive to the effects of disease in ordinary times, and of scarcity when the price of food rises even a little beyond its usual rate, or when there is a temporary decrease in the demand for labour of the only kind they can perform. The class of agricultural labourers is very, some say excessively, numerous when compared to the circumstances of most other countries, and no doubt a considerable portion of the labour described as unskilled is in fact semi-agricultural; diverted, that is, to other objects only in default of field work. It requires, therefore, but a slight deficiency in the rainfall, or even a delay of a few weeks in the time of its arrival, to reduce numbers of this class to the verge of want, a condition which is fatal to the very young and to the old. Again, it is to be feared that some of the land-holders in many districts are little better off than the field labourer, and it appears indeed that a good many are obliged to eke out the produce of their field by turning to general labour during the part of the year when cultivation does not need their presence at home, as they have probably no second crop to attend to. Just above these, again, is a large class of village artisans, many of whom are also cultivators. It must be borne in mind that the artisan in this part of the world is, except in large city establishments, dependent on revenue for his means of livelihood, and not, as in the west, on capital. His subsistence, therefore, varies more directly with the demand for his wares, and in the majority of the villages he receives a great part of the remuneration for his work in the shape of a share of the crop from the estate of each landholder, or else an annual fixed amount of grain. As, however, the latter, in the case of a short harvest, is pretty sure to be withheld or reduced by the agriculturist, the artisan who has no means of livelihood besides his trade, is in time of scarcity little better off than the labourer, and as dependent upon the season as the cultivators themselves. All this tends to show that there is in this country an extraordinarily large proletariate living, even in an average year, from hand to mouth, and therefore sensitive in a peculiar degree to any influence that has the effect of curtailing, however little, their means of subsistence. As this class is larger than in most other countries, so the sources of their livelihood are more uncertain and liable to vary from year to year. When there comes a famine, such as there was in 1876-77, they must be reduced in numbers considerably; for, apart from death by actual starvation, it may be presumed that the low state to which they are reduced by the want of sufficient food renders them not only peculiarly susceptible to disease but likely to succumb under affections which in a year of plenty they might have been able to successfully resist. In the list of checks to multiplication of this description we must also include the greater prevalence of epidemic disease, such as cholera and small-pox. The latter, however, owing probably to the spread of vaccination which has been made of late, has so diminished during the last decade, as hardly to be called a scourge in this part of the country, but to cholera I shall have to return in connection with the famine, as it was during the prevalence of the latter that the mortality from this cause reached its height.

*Migration.*

There remains the subject of emigration to be considered. We have seen that amongst the main features of Indian life are to be counted fixity of occupation and fixity of condition, the latter connoting great rigidity of domestic relations. The intelligence that is called forth by the necessity of continuous efforts to maintain a certain standard of life and, if possible, to improve it, is thus slow in developing itself, and it is only by the aid of this characteristic that the natural indisposition of man to disperse is to be overcome. In this Presidency the bulk of the population have reached only that stage in the course of their multiplication in which the ordinary physical checks of disease are enough, without driving them to the last resource of abandoning their native country, to which the people in some other parts of India have gradually accustomed themselves. There is thus no organized emigration out of the limits of the Presidency or its immediate neighbourhood.* Within those limits, however, there is a certain movement, and the advance from the more thickly populated districts towards those in which virgin soil is still attainable is to be traced in the returns of birth-place and age furnished by the enumeration. Under the principles on which cultivation here is generally carried on it is customary to move off to fresh fields in the neighbourhood in preference to adopting measures to extract a larger yield than at present

* Mauritius appears to be the only Colony to which natives of this Presidency have emigrated. The movement in this direction stopped in 1865 and only about 2,800 persons have returned during the last nine years, so the effect upon the population must be insignificant.

from the land already under the plough, but a change of domicile, even to this extent, is only consequent on severe pressure. The fact that an improvement of the condition of the people can be effected, where land is to be had, by dispersion equally with numerical limitation is one that is at present realised by the peasantry only as far as it operates within the boundaries of the adjacent district, and it really seems that in the present state of things in this part of India, the requirements of the people are so moderate and the desire to increase them so weak, that with the exception of the one or two localities I mentioned in the last chapter, the extension of the population over the cultivable area at its present rate is not greater than that to which it is within the capabilities of the soil to respond. There are doubtless symptoms of what the late Mr. Greg termed *local congestion* in Kaira and Ratnágiri, but to the one the fertile land of the Panch Mahále, and to the other the extending mill-industries of the capital city are at hand to relieve the plethora. The question of whether the population of one or two of the Central Deccan districts had not, before the sad experience of 1876-77, increased beyond the numbers for which the land, under the existing system of husbandry, could be expected to return adequate subsistence, is not one to be dealt with here, and if introduced at all will be deferred till the returns showing the connection between the land and the cultivating class is under notice. With these general remarks I pass on to the consideration of the statistics. These will be found in detail in Table II of the Appendix, and I will confine what I have to say to the proportional figures given in the statement that precedes this Chapter.

*General Variations.*

It will be noticed in the first place that the total population has increased during the nine years by 1·03 only, and that if the capital city and the Province of Sind be excluded, the rest of the Presidency has a population less than that shown at the last Census by 1·26 per cent. In considering the results by districts it is well to group the latter according to the nature and extent of their movement. Taking the progressive ones first, the Frontier district of Upper Sind heads the list with an increase amounting to 29·91 per cent; next comes Khándesh, with 20·11; third is the city of Bombay with 19·98 per cent. In the next class are Karáchi and Thar and Párkar in Sind, with 12·17 and 12·49 respectively; Shikárpur, in the same Province, shows an increase of 9·88, next to which are the Konkan Districts of Thána, with 7·21, and Kolába, with 8·91 per cent. The Panch Mahál district has outnumbered the enumeration of 1872 by 6·12 per cent., and Násik and Kánara have each increased by 5·88. We come last to the districts that have made but little forward movement in population. First of these is Ahmedabád, with an increase of 2·86, and next to it is its neighbour, Kaira, with a trifle less. Surat and Sátára may be called stationary, since in the one there has been an increase per cent. of only 1·05 and in the other of 0·02 during the nine years.

*Increase.*

This completes the roll of the districts which have not fallen off in population, and before mentioning the ones that have decreased since the last census, I may as well show in a marginal table, which may be of use in different branches of local statistics, the rate of increase in population, if it be assumed to have been continuously spread over the whole of the nine years interval. It is scarcely necessary to say that under the peculiar circumstances of Indian existence, with their sudden changes, any such calculation is but approximate, but, unfortunately, the inequality in the distribution of the people by ages produced by the famine, renders the more accurate estimate of the movements of the population according to life-chances scarcely more trustworthy.

| Collectorate or Division. | Mean annual geometric rate of increase per cent. | Probable Population at same rate in 1891. |
|---|---|---|
| Upper Sind Frontier ... ... ... ... | 2·95 | 166,094* |
| Khándesh ... ... ... ... ... | 2·06 | 1,516,676 |
| Bombay Island ... ... ... ... ... ... | 2·045 | 946,373† |
| Karáchi ... ... ... ... ... ... | 1·28 | 543,883‡ |
| Shikárpur ... ... ... ... .. | 1·05 | 947,207 |
| *Sind* ... ... ... ... ... ... | *1·03* | *2,671,574* |
| Kolába ... ... ... ... ... ... | 0·95 | 419,642 |
| Thána ... ... ... ... ... ... | 0·78 | 981,647 |
| Panch Mahále ... ... ... ... ... ... | 0·66 | 272,912‡ |
| Násik ... ... ... ... ... .. | 0·64 | 832,493 |
| Kánara ... ... ... ... ... ... | 0·64 | 449,500 |
| Ahmedabád ... ... ... ... ... | 0·31 | 883,672‡ |
| Kaira ... ... ... ... ... ... | 0·309 | 830,059 |

*Possibly less. †Necessarily uncertain. ‡Probably more.

*Decrease.*

It is not only in the age-returns, but in almost every part of the statistics now collected, that the effects of the famine are to be traced. In its intensity and in the extent of the area affected by it it must rank first in the list of the calamities which this country has undergone during the present century. From the comparative table it will be seen that the decrease in population has taken place chiefly in six districts of the table-land of the Deccan and Karnátic, in one of the Konkan and one in Gujarát. The highest rate of decrease is to be found in Kaládgi, where the population has fallen off by no less than 21·77 per cent. This is closely followed by the adjacent collectorate of Sholápur, which has lost 19·02 of its population. In the rest of the districts affected the loss is less striking. In Dhárwár it amounts to 10·78, and in Belgaum to 8·55, in Ahmednagar to 3·48 and in Poona to 2·25 per cent. I may remark, *en passant*, that in the last named districts, as well as in Dhárwár and Belgaum, the whole area did not fall within the influence of the drought of the famine years, and this must account for the great difference in the rate of decrease, as in the portion worst affected the distress was almost as severe as in the less fortunately placed collectorates of Kaládgi and Sholápur. Besides the famine districts, there are two in which the population has decreased

since 1872. One of these is the fertile district of Broach, in Gujarát, in which the decrease amounts to 6·67 per cent; the other is the Konkan Collectorate of Ratnágiri, where the population has fallen off by 2·16 per cent.

*Nature of Variations.*

Now that I have shown the numerical relation between the population in 1881 and that enumerated in 1872, it is necessary to enter into the nature of the variation that has taken place, as described above, and to offer some explanation of its causes and probable tendency. However simple the economical structure of a community may be, it is seldom safe to assume a single cause only for any change or movement of a general nature, and all that I undertake in this present chapter is to touch upon what seem to have been the predominant, not the sole, influences that have resulted in the growth or diminution of the population. Where we have to deal with an intense and wide-spread affliction like that of the famine it is no hard task to trace, by the analysis of the statistics of the region affected, certain effects more or less uniform, or differing at least in degree, and seldom in kind, which are to be found throughout the affected area, but even here, it is not always easy to ascertain the exact and full results of the calamity. The difficulty increases as the variation being smaller is the resultant of more equally balanced forces. In such cases our best guides amongst the statistics that have been collected are the returns of age, marriage and birth-place, all of which will be dealt with in different parts of this work, but these are insufficient without the supplementary aid to be got from facts noted periodically during the interval between the two enumerations. The registration of vital statistics in this country is still in its infancy, and though each year shows some improvement over the last, the returns are not yet sufficiently accurate to be of much use in connection with the census figures. They can be used, however, as trustworthy indications of the general course of increase and mortality, apart from the question of their value as records of the actual numbers of births and deaths, and it is in this capacity that their aid will be called in presently.

*(a) In relative proportions of the two sexes.*

In the general results for the whole Presidency the first striking feature that presents itself is the remarkable modification that has taken place in the relative proportions of the two sexes. The total increase of 1·03 per cent. is composed of a decrease of 0·28 in males, out-weighed by an increase in females amounting to 2·48 per cent. If we examine the comparative table further it will be seen that in the two exceptional divisions of Sind and Bombay city, the difference is most marked. In the rest of the Presidency the males have apparently decreased by 2·63 per cent., whilst the females show a slight increase of 0·16 per cent. It appears, moreover, that in all the increasing districts but one the ratio of increase in the female sex has been higher than in that of the male, and, similarly, in the parts of the country that have fallen off in population, the decrease in females has been less in proportion than that of males. In no less than three cases the male population has decreased, whilst the other sex has moved in the opposite direction, and a similar feature is apparent in the case of two whole divisions. In Gujarát the decrease in Broach, and in the Deccan that in Sholápur, Poona and Ahmednagar seem to have been the chief factors in producing this result. The falling off in the number of males in Ahmedabád and Sátára is very small, and in the latter district, as well as in Poona, the female population shows but an insignificant increase, sufficient, however, as will be seen presently, to indicate the existence of causes that in neighbouring districts were in fuller operation. In Sind, the increase of females in comparison with males has been far greater than in most of the rest of the Presidency, and is to be found in every district of the Province. In Bombay city, too, the female population has grown by 26 per cent., whilst the males have increased by 16 and a quarter only. Leaving these two cases out of consideration for the present, it will be seen that elsewhere the rate of increase of females, taking only the districts where both sexes have increased, is double that of males in Kaira, the Panch Maháls and Surat. In the districts where both sexes are less numerous than in 1872, the disproportion between the ratios is most marked in Kaládgi, Poona, Dhárwár, Sholápur and Belgaum. In the Konkan, owing to the decrease of males in the most populous district of the three, the ratios are respectively 2·24 and 4·09, thus falling slightly short of 14 to 26. In Kánara the movement has been quite exceptional, for with an increase in the number of both sexes, the rate in the case of males is more than double that of the other sex. If we take the gross variations given in Table II and distribute them proportionately by districts, or divisions, due weight is given to the actual change in each of these areas. In so doing it is necessary to include the city of Bombay, since out of its total population only 27 per cent. is indigenous, and 61 per cent. born in other parts of this Presidency, and should therefore be taken into consideration when estimating any changes in the distribution of the people. In the marginal table are shown, then, the percentage distribution of the variations in the number of both sexes over the Presidency division. We gather from it that the increase of females has been wider spread, as well as proportionately higher, whilst the decrease is more concentrated. With males, on the contrary, the increase is more concentrated and the decrease extends over a wider field. We may say that the falling off in the female population has been practically confined to the parts of the country affected by distress either of famine or epidemic, but that that of

| District, &c. | Increase. | | Decrease. | |
|---|---|---|---|---|
| | Males. | Females | Males. | Females |
| Broach .. .. .. | .. | .. | 2·82 | 3·95 |
| Rest of Gujarát .. | 5·35 | 17·36 | 0·34 | .. |
| Ratnágiri .. .. | .. | .. | 4·91 | 1·68 |
| Rest of Konkan .. | 16·71 | 15·70 | .. | .. |
| Khándesh and Násik.. | 46·20 | 41·94 | .. | .. |
| Rest of Deccan .. | .. | 2·54 | 32·76 | 30·39 |
| Kánara .. .. .. | 6·45 | 2·18 | .. | .. |
| Rest of Karnátic .. | .. | .. | 58·17 | 63·98 |
| Bombay City .. .. | 25·29 | 20·28 | .. | .. |
| *Total* .. | *100·00* | *100·00* | *100,00* | *100·00* |

males is to be found also in places that have not been thus affected. With reference to what was said above about the greater distance between the variations of males and females in the famine area and in Broach, which has been somewhat similarly affected, it appears, and the hypothesis receives support from the figures just quoted, that in time of famine, the males, whether by reason of death or emigration, disappéar from the scene of distress in considerably larger proportion than the other sex. The subject is one that will engage attention when the relative proportions of the two sexes at different ages are under review.

*(b) In relative distribution of ages.*

The last general feature in the variations that need be here mentioned is one that does not appear in the table prefixed to this chapter, but should not pass unnoticed, though it appertains more directly to another section of this work. It is, that the population, as a whole, is an *older* one, if I am allowed the term, that it was when the last census was taken. I mean, that owing to the decrease in persons of tender years, either by actual loss, or by a diminution in the number of births, or by a combination of both, or, again, by reason of the introduction of a new system of abstraction accompanied by greater uniformity of work, the mean age of the people, taken *en masse*, is nearly two years more than in 1872 in the case of males, and two and a half years more in that of the other sex. The marginal table shows how this result affects the different ages, and, to avoid confusion, I will add, regarding it, that its introduction here is merely for comparison with the ages returned in 1872, so that it is calculated on the same system as they were, and has no direct connection with the calculations to be hereafter brought to notice when the age-tables of the present census are being considered. Whether it indicates actual facts or not, it is, like the birth and death registers, a good indication of the *course* of tendencies under special circumstances. It includes the Presidency division only, as the Sind table does not allow of comparison with the age-return of last census to the full extent.† All that I have to specially bring to notice in connection with it is the large difference in the mean age of the whole population, given at the beginning, compared with the minor difference that appears in the succeeding entry. Then again, the difference in the age of females who have reached the age of twelve and over should be noted. These changes indicate the large decrease that has taken place in the ranks of children under five years old and also in the females of over twelve. Without entering further into the matter in this place I will mention that according to tables given elsewhere, the decrease in children of the age specified is all but universal throughout this division, and is most marked in the famine districts, whilst an equally widely spread decrease is to be found amongst girls between the age of 12 and 19. There has been, on the other side, an increase in persons of both sexes above the age of thirty in all but the worst famine districts, and the change is especially large in the case of women above fifty. It is only on account of the universality of these variations that it is necessary to bring them forward here at all, and their probable causes will find a place in a later part of this chapter.

| Age period.* | Males. | | | Females. | | |
|---|---|---|---|---|---|---|
| | 1872. | 1881. | Difference. | 1872. | 1881. | Difference. |
| | Years. | Years. | Years. | Years. | Years. | Years. |
| 0— | 22·53 | 24·43 | 1·90 | 22·52 | 25·02 | 2·50 |
| 6— | 27·54 | 28·32 | 0·78 | 27·87 | 29·24 | 1·37 |
| 12— | 32·12 | 33·20 | 1·08 | 31·81 | 34·27 | 2·29 |
| 20— | 36·81 | 38·14 | 1·33 | 36·87 | 38·79 | 1·92 |
| 30— | 44·18 | 45·00 | 0·82 | 44·89 | 46·16 | 1·27 |
| 40— | 51·98 | 53·11 | 1·13 | 52·77 | 54·12 | 1·35 |
| 50— | 60·16 | 61·20 | 1·04 | 60·68 | 61·48 | 0·80 |
| 60— | 70·? | 70·? | .. | 70·? | 70·? | .. |

*Specific Population.*

Considered in connection with the land, the population will be seen from the comparative table to be encroaching very little in most parts of the country on the available area. Leaving Sind out of the question, in the rest of the divisions the largest differences in the weight of the specific population per square mile will be found in the two famine districts of Kaládgi and Sholápur, where there has been a clearance amounting to thirty people per mile. In Khándesh there has been an addition to the population which, assuming equal distribution, gives an extra pressure of 25 persons per mile, but in this large district it is probable that the increase is more or less localised in the parts more under cultivation leaving still a considerable area only now being taken up by new-comers. The increase, therefore, high as it is, seems less significant than that of 14 per mile in the small and highly cultivated collectorate of Kaira, or than that of 21 per mile on the isolated and hilly coast of Kolába. To avoid misunderstanding, I may state that the comparison has been made on the revised areas applied to the population of both enumerations, allowance being made for the ceded area included in the collectorate of Khándesh at the time of the last census.

*The buildings.*

As to the variations in the number of buildings, I do not think it worth while to spend much time in considering them. No distinction was made at the last census between occupied and unoccupied houses, and even if there had been, the different definition would have bred confusion. In a few cases the figures given in the comparative table show more or less relationship to the variations in population, but in others, as in Kánara, they are simply misleading. The want of accord between the variation of houses and that of persons in the famine area may perhaps be attributed to the sudden check given by that calamity to an increasing population. In the districts of Poona and Ahmedabad, again, a good deal of the apparent increase may reasonably be set down to the influence of the towns in which, as was mentioned in the preceding chapter, the tendency towards separation of tenement is strong. In Sind there is probably some different interpretation of the definition which accounts for part of the abnormally

* These periods should be read 6 *and upwards*, 12 *and upwards*, and so on, so that the age opposite 0—is the mean for the total population of all ages.

† It will be seen in Chapter IV, where the figures for Sind have been completed by calculation, that the inclusion of Sind makes little difference in the total average.

disproportionate increase in houses compared to that in population. The case of the capital city will, as before, be taken after the rest of the subject-matter of the chapter has been dealt with.

As regards the people, then, the principal features of the change that has taken place in the nine years are, first, the increased approximation to equality of balance between the two sexes in numbers, and secondly, the shifting of the balance of age from a lower to a more advanced standard. We have also seen that both these variations have taken place to a greater extent in the districts where the ordinary course of life has been interrupted by unusual and accidental causes, chief amongst which is famine. I will now, therefore, briefly touch upon the main features of that event, with reference to its effects on the population generally in the districts affected and more especially as regards their number, sex, and ages.

*The famine.*

The primary cause of the famine was the failure of the periodical rainfall in both the cultivating seasons of 1876, and the distress was intensified by the long break that took place after the first showers had fallen in 1877. To the mass of the cultivating class in this part of the country it is the early rain that is of the greatest importance, as the fall towards the end of the autumn affects more especially the crops sown by the richer land-holders who have either enough land to work through both seasons, or resources sufficient to maintain themselves and their families for the period between the two harvests in case the first one fails. As the largest area is under early crops and agricultural operations are commenced in anticipation of this harvest at the end of the summer, it is not only the lower class of land-holders but also the large class of field labourers that place their hopes upon it, and are necessarily driven to straits for their livelihood when it turns out badly. The extent to which the monsoon rain failed in 1876 may be seen from the marginal table, in which is given the average fall for a certain number of years, including, in most cases, that of the famine, as well as the actual fall registered during the season of that year itself. The return is incomplete, as it does not show the distribution of the fall by months, which is little less important than the quantity. I have mentioned the stations at which the fall was registered as it is well known that from differences in the conformation of the country and other physical causes, the rain varies in quantity very much in different subdivisions of the same district. The famine area may be said, in a general way, to have included the whole of Kaládgi, nearly the whole of Sholápur and Ahmednagar, with the eastern districts of Poona, Dhárwár, Bolgaum and Sátára. Some portions of Khándesh, and the south and east of Násik were also affected to a less extent, scarcely amounting to famine, but worthy of notice as throwing out of work certain classes peculiarly dependent on the season for subsistence, and whom it was undesirable to see wandering about the country in the nominal search for other than agricultural employment. Taken as a whole, the famine was felt over an area of more than 50,000 square miles, by a population of some 8,000,000, out of which it has been recorded that 34,200 miles and 5,002,000 people were severely affected. Distress began in August 1876 amongst the lower class of field-labourers, and by October had spread, though to a far less extent, to the rest of the agricultural population. It appears from the official returns of relief, which are, of course, the best indication of the course of the famine, that after rising till January 1877, the intensity decreased during the hot season, but began to rise again from April to June when it reached its highest point. Its influence is scarcely to be traced in the vital statistics during the year 1876, but begins to appear early in the following year.

| Collectorate. | Station. | Average Fall. | | 1876. |
|---|---|---|---|---|
| | | No. of Years. | Fall. | |
| 1 | 2 | 3 | 4 | 5 |
| | | | In. Cnt. | In. Cnt. |
| Ahmednagar.. | Ahmednagar .. | 17 | 22·24 | 8·72 |
| | Ráhuri .. .. | 10 | 21·14 | 10·09 |
| Poona .. | Kásardi .. .. | 10 | 14·22 | 8·10 |
| | Pátas .. .. | 16 | 16·01 | 5·97 |
| | Indápur .. .. | 16 | 16·42 | 4·81 |
| Sholápur .. | Sholápur .. .. | 25 | 26·51 | 8·81 |
| | Bárai .. .. | 16 | 26·67 | 11·06 |
| | Pandharpur .. | 16 | 23·64 | 6·92 |
| Kaládgi .. | Indi .. .. .. | 16 | 25·06 | 4·14 |
| | Bijápur .. .. | 6 | 21·08 | 3·71 |
| | Muddebihál.. .. | 16 | 19·41 | 0·10 |
| | Bágevádi .. .. | 13 | 21·14 | 2·08 |
| | Sindgi .. .. | 14 | 20·56 | 1·62 |
| Dhárwár .. | Masur .. .. | 8 | 25·64 | 19·32 |
| | Dhárwár .. .. | 15 | 30·15 | 15·92 |
| | Doni.. .. .. | 5 | 15·44 | 2·94 |
| Belgaum .. | Gokák .. .. | 16 | 17·26 | 6·35 |
| | Athni .. .. | 16 | 18·20 | 4·61 |
| | Belgaum .. .. | 31 | 46·41 | 31·43 |
| Sátára .. | Khatáv .. .. | 10 | 21·53 | 8·35 |
| | Mhaswad .. .. | 6 | 31·63 | 4·56 |
| | Mán .. .. | 9 | 21·33 | 8·24 |
| | Sátára .. .. | 11 | 40·35 | 30·1 |

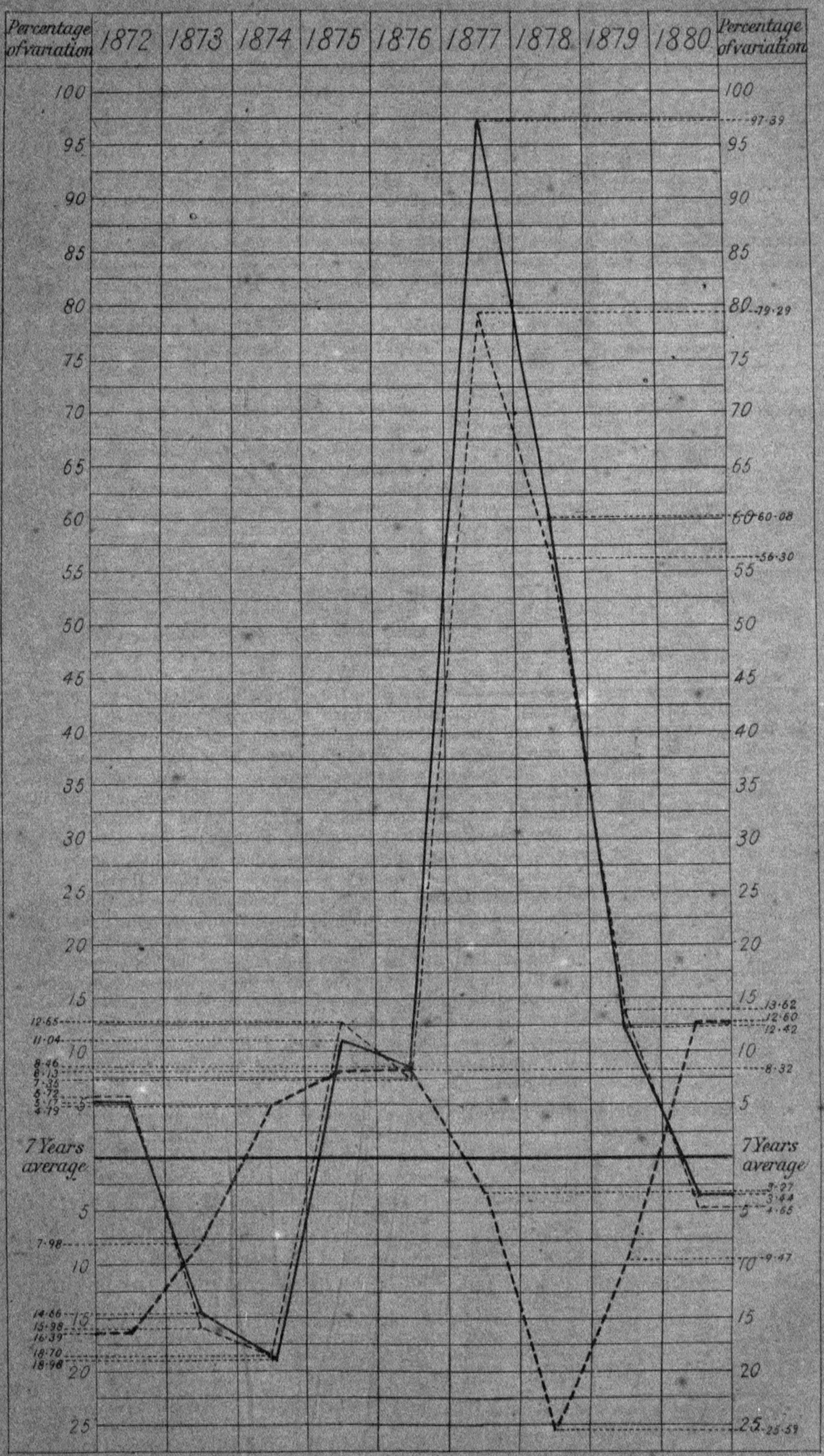
The accompanying diagram shows the general effect of the famine on the births and deaths of the Presidency division. The average taken is that of seven years, excluding the two during which the results were abnormal. The reason for this selection is that if the years 1877 and 1878 be included, the average becomes inapplicable to the remaining years on account of the extent of the variations in those two. This will be seen from the comparison made in the margin. The diagram shows that in the worst period of famine males suffered more than females, and that in the succeeding year the after-effects of the scarcity of food and the insufficient nourishment manifested themselves in a large diminution in the number of births. The diagram includes the portion of the Presidency (apart from Sind,) not affected by famine, and the

Vital Statistics.

| Year. | Births. Ratio of Variation. From 9 years' Average. | Births. Ratio of Variation. From 7 years' Average. | Deaths. Ratio of Variation. From 9 years' Average. | Deaths. Ratio of Variation. From 7 years' Average. |
|---|---|---|---|---|
| 1872.. .. | —13·61 | - 16·39 | —9·39 | +5·42 |
| 1873.. .. | —4·94 | —7·98 | —27·18 | —15·28 |
| 1874.. .. | +8·26 | +4·79 | —30·25 | —18·55 |
| 1875.. .. | +11·71 | +8·13 | —3·92 | +11·79 |
| 1876.. .. | +11·91 | +8·32 | —7·23 | +7·94 |
| 1877.. .. | —0·07 | —3·27 | +62·35 | +38·91 |
| 1878.. .. | —23 11 | —25·59 | +36·05 | +58·31 |
| 1879.. .. | —6·47 | —9·47 | —2·90 | +12·98 |
| 1880.. .. | +16·33 | +12·60 | —17·50 | —4·01 |

*N.B.*—The omission of the years 1877-78 from the calculation of the average makes an addition of 3·21 per cent. in the average of births and a decrease of 16·36 in that of deaths for the whole period.

Diagram showing the Annual Variations in DEATHS and BIRTHS recorded between 1872 and 1881.




Lithographed, Govt. Photozinco Office, Poona, 1882

relative difference between the two areas can be estimated from the following figures, calculated on the same principle as those given in the diagram :—

| Year. | Proportional Variation per 100 from Average of 7 Years, excluding 1877 and 1878. | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Deaths. | | | | | | | | Births. | |
| | Sholápur. | | Kaládgi. | | Dhárwár. | | Belgaum. | | Sholápur. | |
| | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| 1875 .. .. | +15·14 | +13·08 | +0·83 | —1·85 | +20·04 | +21·32 | +23·94 | +23·64 | .. | .. |
| 1876 .. .. | +20·59 | +25·07 | +23·85 | +24·69 | +23·54 | +21·05 | +31·83 | +28·87 | +43·72 | +40·36 |
| 1877 .. .. | +149·16 | +117·61 | +451·01 | +366·69 | +267·34 | +192·39 | +217·76 | +168·76 | —21·07 | —21·69 |
| 1878 .. .. | +81·16 | +74·89 | +48·50 | +49·27 | +67·28 | +67·51 | +84·71 | +86·41 | —41·12 | —42·66 |
| 1879 .. .. | +53·45 | +57·04 | +14·06 | +22·41 | —2·47 | —3·50 | +11·68 | +12·27 | —42·43 | —42·10 |
| 1880 .. .. | —37·08 | —27·64 | —11·39 | —14·18 | —14·02 | —18·08 | —0·32 | —2·60 | —25·84 | —37·33 |

| Year. | Proportional Variation per 100 from Average of 7 Years, excluding 1877 and 1878. | | | | | | Average Number of Deaths of Females to 1,000 of Males. | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Births—*continued.* | | | | | | | | | |
| | Kaladgi. | | Dhárwar. | | Belgaum. | | Sholápur. | Kaládgi. | Dhárwár | Belgaum |
| | Males. | Females. | Males. | Females. | Males. | Females. | | | | |
| 1 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 |
| 1875 .. .. | .... | .... | .... | .... | .... | .... | 854 | 875 | 947 | 923 |
| 1876 .. .. | +31·4 | +33·50 | +9·13 | +6·47 | +17·58 | +18·39 | 902 | 865 | 889 | 873 |
| 1877 .. .. | —17·71 | —18·91 | —19·11 | —20·77 | —4·28 | —3·74 | 759 | 756 | 745 | 752 |
| 1878 .. .. | —79·78 | —80·41 | —61·49 | —63·31 | —49·61 | —49·61 | 839 | 899 | 950 | 897 |
| 1879 .. .. | —51·08 | —54·07 | —35·01 | —37·25 | —18·13 | —17·76 | 890 | 900 | 927 | 894 |
| 1880 .. .. | —23·42 | —22·28 | +9·11 | +5·64 | +3·82 | +3·19 | 851 | 867 | 898 | 869 |
| Average number of females per 1,000 males enumerated | | | | | | in 1872 .. | 943 | 954 | 952 | 956 |
| | | | | | | in 1881 .. | 976 | 1,010 | 997 | 988 |

The smaller mortality amongst females than amongst males appears to be a general characteristic throughout the four districts most affected, and if the year of greatest mortality be taken, it will be seen that though the number and proportion of the deaths differ so widely in the four districts, the proportion of females that died to males is singularly uniform, more so than in any other year of the series. The action of the famine in equalising the numbers of the two sexes, too, is seen in the comparison of the figures for the two enumerations. The range of variation is from 32 per mille in Belgaum to 56 in Kaládgi where the relative proportions of the sexes have been most largely altered. In Sholápur, where the difference is only a little above that in Belgaum, the mortality does not seem to have been so concentrated as in the collectorates of the south, and in 1877 the ratio of female to male deaths was higher than in the other three districts, whilst the rate of increase over the average was considerably less. The table affords a slight indication of the relative recuperative power of the districts, though not perhaps of much value. It appears, for instance, that the number of deaths receded below the average a year sooner in Dhárwár than in the rest of the four, but that it was in Kaládgi, even making all allowance for the diminished population after the acute crisis of 1877, that the most sudden transition took place. It apparently, too, took the female population longer to recover from the disturbance than the male. With regard to the births recorded, there is little to be said in explanation of the figures given, as it is notorious that the registration of this class of domestic occurrences is more neglected than that of deaths, which are accompanied by more important ceremonial observances. The main fact to be gleaned is that the year following the severest distress was distinguished by the abnormal falling off in the births registered, to the extent of over one quarter in the Presidency as a whole, with far greater variations in the famine area. In Kaládgi, for instance, the decrease is between 79 and 80 per cent. for the two sexes together, and in Dhárwár and Belgaum it is 61 and 49 respectively. In Sholápur, however, the change was not so marked as in the following year. With respect to the cause of this decrease, there are several facts to be considered. First, no doubt a half-starved population is likely to be less prolific. Then, the population itself was much reduced in number. Lastly, there is always the chance of non-registration. Even in ordinary years the accountant of the village knows more of the deaths that take place than of the births, and in the time of famine after stringent rules regarding the reporting of all deaths to the Circle Relief Supervisor had been enforced by the Government, it is possible that a heavily worked village official would confine his clerical labour to the branch on which the stress laid by his superiors was more immediately before him. There are, however, general features of some value. In 1876 the returns for all the four districts show the births to have been above the average. Next year they fell below it with more or less uniformity, and the decrease is more marked in Sholápur, where the distress began earlier, than elsewhere. The year after, Kaládgi and Dhárwár show a far larger decrease than either Belgaum or Sholápur. Up to

the end of 1880 neither Sholápur nor Kaládgi had made rapid progress towards recovering their former rate of increase. It is worthy of notice, though the character of the registration does not admit of our appreciating the fact very highly, that in the two worst years of famine, and in three districts out of the four, the falling off in female births is greater than that of males, and in the two districts where the range of mortality was highest, the same characteristic is observable in 1879 also.*

Epidemic.

Earlier in this chapter I mentioned that cholera was more prevalent than usual during the two years of abnormally high mortality. The true cause of death is very apt to be misunderstood by the agency for registration in an Indian village, so the record is anything but satisfactory. For the last nine years, for example, over 62 per cent. of the deaths in the Presidency Division have on an average been attributed to fever alone, and it is probable, I am informed, that a certain proportion of the deaths set down as caused by cholera are really cases of other diseases having some of the symptoms of that dreaded epidemic. Taking, however, the record as it stands, the year of greatest mortality is distinguished by the highest proportion of deaths from epidemics, though as regards fever, it takes the second place only. The marginal table gives a general idea of the distribution of the total mortality of the nine years amongst the several units of the period. In three of the four districts selected as being the most affected the proportion of deaths from both the above-mentioned causes was highest in 1877, but in Sholápur the year following seems to have been quite as bad, and with respect to epidemic, a good deal worse. It is impossible, from the nomenclature and classification adopted in the village registers, to ascertain the extent of the mortality due to famine as distinguished from ordinary or epidemic disease, but it seems abundantly proved that both of the latter are many times more fatal when they attack a population weakened and despirited by any sudden change for the worse in their ordinary diet and mode of life. It is not my intention to enter here more than I have already done into the effect the famine has had on the ages of the population affected, and I will merely add to my former remarks that judging by the age-returns, the birth statistics just quoted give a fairly approximate estimate of the decrease in the year 1877-78, and that the greatest sufferers amongst the younger children were those of under a year of both sexes, and girls at the critical period of 13 and 14. The decrease in the number of men of 20 to 29, which is also marked in the four districts, is apparently to be distributed between mortality and emigration, as the returns indicate that the latter movement took place to a considerable extent in certain parts of that tract. Before turning to the less unpleasant subject of the increase of the population in other parts of the country, it is necessary to glance at the causes that have led to the decrease in the districts of Broach and Ratnágiri. The former need not take long. The district is one of the most fertile in Gujarát, and has long supported an industrious and thriving peasantry. In the poorer tracts along the coast, however, there is a large admixture of cultivators of aboriginal extraction, who in both intelligence and thrift are inferior to their neighbours. The failure of the crops in 1878 reduced this class to great straits and was accompanied by an outbreak of severe and fatal disease. It seems that most of the decrease in population is to be found in the subdivisions thus affected, though the mortality was not confined, after the epidemic had once established itself, to the lower classes only. It is also noteworthy that the harvest and the cotton crops of this district have not of late years been so favourable or lucrative to the larger farmers as they were some years back, but the main cause of the retrogression of Broach in the matter of population is the temporary check of 1878.

| Year. | Proportional Distribution of Total Number of Deaths. † | | | Relative Prevalence of Epidemic. | | | |
|---|---|---|---|---|---|---|---|
| | All Causes | Epidemic. | Fever. | Sholápur. | Kaládgi. | Dhárwár. | Belgaum. |
| 1872.. .. .. | 10·07 | 14·50 | 9·14 | 24·50 | 16·59 | 9·63 | 12·82 |
| 1873.. .. .. | 9·09 | 3·50 | 8·23 | 1·47 | 1·99 | 4·56 | 1·08 |
| 1874.. .. .. | 7·74 | 1·35 | 8·05 | 0·19 | 1·36 | 1·75 | 1·84 |
| 1875 . .. .. | 10·68 | 17·56 | 9·79 | 22·89 | 7·64 | 9·09 | 11·78 |
| 1876.. .. .. | 10·31 | 15·01 | 9·66 | 15·11 | 24·35 | 26·99 | 19·73 |
| 1877.. .. .. | 18·03 | 29·02 | 15·21 | 15·67 | 37·40 | 41·11 | 32·52 |
| 1878.. .. .. | 15·12 | 17·49 | 16·06 | 20·00 | 10·61 | 6·86 | 20·13 |
| 1879 . .. .. | 10·79 | 1·22 | 12·67 | 0·15 | 0·04 | . | 0·02 |
| 1880 .. .. | 9·17 | 0·35 | 10·99 | 0·02 | 0·02 | 0 01 | 0·02 |
| Total 9 years .. | 100·00 | 100·00 | 100·00 | 100·00 | 100·00 | 100 00 | 100·00 |

† In the whole Presidency excluding Sind.

Decrease in (a) Broach.

Decrease in (b) Ratnágiri.

As to Ratnágiri, the cause of decrease lies, I think, deeper. The falling off in males amounts to 3·67 per cent on that of nine years ago, and the other sex has decreased, too, by 0·75 per cent. There is no doubt that a good portion of this change may be due to the increased demand for labour in the mills and docks of Bombay, but it seems out of the question not to supplement this with other causes. This much is to be said regarding any statistics from this collectorate, that the villages are to a great extent unprovided with the ordinary staff of resident officers, so that on the occasion of a general enumeration a larger part of the work than elsewhere has to be placed in the hands of men picked up for the few days required for the census, who have, as may be expected, little interest in work that however defective, will not be tested in any detail till long after they have received their pay. The rough country and want of roads too, make supervision more difficult, and there is no doubt that the census of this district has to be taken under circumstances of more difficulty in most ways than that of any other in the Presidency Division. Assuming the statistics to be correct, we find that Ratnágiri was in 1872 the only district in the Presidency where the males were less numerous than the

* Observations in Europe carried on independently of each other, have led to two directly opposite conclusions being drawn by rival statisticians as to the influence of the nourishment of the parents on the sex of the future offspring—see Chapter IV.

females. In 1881 this distinction is shared by Surat and Kaládgi. Another special feature of this collectorate is that the ratio to the total population of the part of it born in the district itself is much higher, as will be seen from the comparative table, than elsewhere. From this we conclude that there is little movement into the district from outside, and on consulting the table that shows the distribution of the natives of the different parts of the country, it will be found that only 84 per cent. of those born in Ratnágiri were found in the district of their birth at the time of the census. This proportion is so much below that generally prevalent in the rest of the Presidency that we may presume from it that emigration is carried on to a considerable extent. The returns for Bombay, too, show that more than 16 per cent. of the inhabitants of the city were born in Ratnágiri, and looking at the similar return for the year 1872, it appears that immigration from the latter district to the capital has increased, as it then took place, to the extent of 11 per cent. only. The above facts account, however, for but a part of the variation, as what is required to be ascertained is the cause of the larger decrease of males in comparison with the other sex, and in this the Bombay figures afford little assistance, as they show that as far as the movement to that city is concerned, the immigration of females from Ratnágiri has been proportionately greater than that of males, the ratio of immigrants of this sex to 100 of the other being in 1881, 59, whereas in 1872 it was only 49.* Again it is known that the immigrants consist largely of cultivators, who, having no chance in the Konkan climate of growing more than an autumnal crop, leave their native place after the early harvest until the next cultivating season begins, so that their absence creates but a temporary difference to the populousness of the district. This seems inconsistent with the fact that the houses have fallen off in numbers by over 15 per cent. We may either suppose, therefore, that there has been a permanent settlement in Bombay of the classes that used to go there for the season only; or, that the population has really decreased within the district itself, or, again, that the return of houses is inaccurate. As to the last point, there is the fact that whilst the house-room in the adjacent district of Kolába has apparently just kept pace with the population, in the third Konkan district, Thána, the increase in the number of houses is considerably in advance of that of the people, though the disproportion between the two ratios is not so great as in Ratnágiri. Regarding the second hypothesis, the information to be obtained from the vital statistics shows that since the year 1875 the births have been on the decrease and the average annual deaths more numerous than in the preceding years. The registration, however, like that in Sind, labours under the disadvantage of not being carried out by a complete village staff. Taking the years separately, there is no doubt that in 1877 cholera was more than usually prevalent, and in the two succeeding years there were more deaths from fever than had been recorded in the preceding years. If we assume that the falling off in the number of births is to be attributed to the permanent emigration of a portion of the population, and that the increase of deaths recorded is due to more correct registration, the age-returns may be able to throw more light on the subject. These indicate that the remarkable disproportion between the sexes begins to manifest itself about the age of 15, and continues till that of 50. After this, the proportion gets more in accordance with that found in other parts of the country. It is noticeable, too, that in the lower periods of life, the female element is not, on the whole, higher than elsewhere. There is no doubt, therefore, that a great part of the difference is due to the emigration of males in the prime of life. If, again, the sexes are taken separately, it will be seen that the proportion of women between the ages of 15 and 30 to the total number is somewhat less than in other districts, and that of the older members of the sex rather higher. Amongst the males, too, the same feature is to be traced, but the deficiency continues some ten years later than amongst the women. If these returns are worth consideration they seem to me to indicate a movement from the district during the last six or seven years in which families as well as working men were included. As far as the capital is concerned, the immigration of the upper and the lower classes seems to have been increasing at a slightly higher rate than that of the middle class, but the bulk of the immigrants belong to the latter, and the other two form but a small portion of the movement as a whole. With the increase of the demand for factory labour in Bombay, it is probable that the immigration will continue as long as the district continues to be cultivated up to the present extent.

*Surat and Sátára.*

The two nearly stationary districts of Sátára and Surat have some points in common with Ratnágiri as regards their movement during the period under review. Like that district, Sátára sends its contingent of labourers to the Bombay market, and seems to admit comparatively few strangers to its own limits. The small variation that appears in the population is to be attributed to the famine, which, whilst affecting some parts of the collectorate very severely, left the rest to progress undisturbed at its usual rate. In Surat, where, like Sátára, the female element has increased whilst the male has fallen off, the ages of the people seem to show a movement amongst adults out of the district resembling that I have just noticed as taking place in Ratnágiri. Owing to the extent to which this part of the Province is interlaced with the territory of feudatory States, the proportion of its inhabitants born in the district and enumerated there is not a trustworthy guide with respect to any general movement to and from the district. It contributes largely towards the population of the capital, chiefly in the mercantile class, and the returns of the adjacent district of Thána show that the number of persons that cross the border from the southern part of Surat is considerably larger than that which emigrates from Thána northwards. As this movement is confined to a certain area and a certain class, it is due, I suppose, to the fact that land is to be taken up of better quality or on easier terms than can be expected in the native subdivision of the emigrants.

* The actual increase of each sex, taken by itself, is 66·8 per cent. of males and 100·3 of females.

*Poona.*

Poona, like Sátára, seems to owe the increase it shows amongst the females to the partial extent to which the district was affected by famine. The presence of a large city and cantonment with its usual excess of males is neutralised as regards the balance of the sexes by the greater mortality amongst the males that has been shown to be the accompaniment of famine.

*Migration.*

With regard to the increase in some of the districts, there is very little to be said, as the main point of interest is whether the progress is due to immigration or to internal development. In both Khándesh and the Panch Mahále the former has taken place to a considerable extent, but as remarked above, with reference to Surat, where the district is entirely surrounded, or much cut up by foreign territory, it is difficult to distinguish between the movement of colonists into the district and the ordinary interchange between neighbours of their sons and daughters in marriage. In Khándesh what immigration has taken place has been probably from the west, because in the east the pressure of cultivation on the better classes of land has not yet been felt, and in fact, they are themselves fields for immigration from other parts of the country. Of recent movement into Khándesh from Baroda or other parts of Gujarát there is but little trace, but the prevalence of the Gujaráti language as the recorded mother-tongue shows, as in Thána, a greater admixture of foreigners than could be surmised from the returns of birth-place alone. From the age-returns, however, it is clear that the greater part of the increase is due to the development of the settled population. It is the same in the Panch Mahále, the only other district in which a large area of waste and fertile land affords a good field for emigration from more crowded districts.* One organised movement of this description has taken place to this collectorate since last census, but the settlement melted away after a few seasons, and but a comparatively small portion remains. The intersection of the district by the lands of Baroda and other feudatories makes it impossible to say whether the proportion of people born beyond the limits of the district represents immigration or not, but from the relative proportions of the sexes amongst those not born in the district, it seems that a great deal of the inward movement is due to the introduction of foreign wives. The last few columns of the comparative table will show that this feature is more marked in the northern Gujarát districts than in any other part of the Presidency, and must be mostly attributed to territorial position similar to that which I have just noticed with reference to the Panch Mahále, or, though to a minor degree, to the fact that in these districts, connubiality is a very peculiar institution, and intermarriage bound down by restrictions unknown in the rest of the Province. It will be noted that the same disproportion in a less degree is to be found in the districts bordering on the territory of the Nizám, such as Sholápur, Ahmednagar and Kaládgi, whilst in Sátára, the number of small States mixed up with the British territory seem to tend to the same result. The opposite state of things is to be seen in Thána, where the immigration, such as it is, seems to be mostly of males, possibly the labourers on large public works, or in the suburban mills and other factories. The case of Kánara is quite peculiar. It appears that the male population has increased by eight per cent., whilst the other sex falls behind this rate by nearly four and a half. It is, moreover, the only district in which the proportion of the latter sex to males has not been raised since the last census. From the figures in columns 15 and 16 of the comparative table it is evident that there has been considerable immigration, chiefly of males, and from the return of birth-place it seems most probable that the influx is a temporary one of labourers for the harvest from Goa and Mysore, with the addition of graziers or cultivators from the table-land above, who resort to the Kánara hills and forests for the sake of the pasture they find there in more abundance than in their native plain. There was also a large religious gathering at the time of the census in this district. The rest of the cases in which an increase has been returned call for little notice. In Násik, Ahmedabád, and as I have just said above, the Panch Mahále, there has been one bad season of scarcity sufficient in severity to put a temporary check on the multiplication of the people. In Násik the railway has been of considerable effect in raising one or two of the towns by its side, but the increase is chiefly amongst the rural population. The variations in Ahmedabád and Kaira are so small that it is difficult to assign a special cause in either case.

*Khándesh.*

*Sind.*

In Sind the main feature of the increase found in every district seems to be the influx of foreigners, chiefly from the adjacent territory of Baluchisthán and the Panjáb. In Karáchi, as in Bombay and other large seaports, the indigenous population is in the minority. A good deal of the increase in the more rural parts of the Province has been attributed to the general development of the people under the influence of prosperous harvests and improved means of transport to market, and there is no doubt, in the opinion of the Commissioner, that a part of the increase is only apparent, especially in the case of females, and due to the fact of there being less apprehension amongst heads of families regarding the object of the enumeration, so that they accordingly gave in a more correct return of the members of their households. It is not to be expected that the enumeration is even now perfect, but the comparison with that of 1872 shows that it is now much nearer the truth particularly in respect to females, both old and young, and it is amongst these that the increase is most marked.

* This district has suffered one very trying season since 1872, which has largely checked its increase.

*Movement towards Towns.*

The urban population of the Presidency, if the capital be excluded, is slow to vary. It will be seen from the abstract at the end of Table XIX in the Appendix that the total increase in population amongst the towns other than Bombay amounts to no more than 5 per cent. in the nine years, and if Sind be also omitted, to about 2½ per cent. only. The variations in some of the chief towns are shown in the margin. I have already in the last chapter given some of the chief reasons for not anticipating any rapid growth of the towns in this country, and it only remains to touch briefly upon the differences that appear in the principal items. To begin with Ahmedabád, the increase of nearly eight thousand people (6 per cent) is partly due to the inclusion within the municipal limits of some adjacent suburbs, situated close under the walls of the original town. As the boundaries of these additions were not well defined before they became part of the town, it was not possible to ascertain the exact portion that had been enumerated as a village in 1872. Apart from those special cases the increase may be owing to the opening of the new line and the additional traffic coming to Ahmedabád from that direction and from Káthiáwár, as well as indigenous. The town of Surat is stationary, and shows a difference of five persons only. A large portion of the mercantile population have apparently taken up their abode in Bombay, and keep up only their social connection with their birth-place. Broach has received a small increase of less than 1 per cent. Most of the towns in Kaira have grown, but with the exception of Nadiád, which has increased about 14 per cent, none largely. In the Deccan, Poona has increased by ten per cent, exclusive of the population of its cantonment, which is a not inconsiderable town in itself. There seems no special feature in the increase to require remark. The town is the actual or ultimate home of a large number of native officials, many of whom have their families permanently located in the town. It will be seen that the males have increased at a considerably lower rate than the females, and the same feature is to be noted in the case of the adjacent town of Sholápur. From the birth-place return it appears that in the latter town there has been a considerable influx of people from the territory of the Nizam, and that the female element is predominant in this movement. Possibly some of the increase both here and in Poona is due to the influx during the famine of women whose husbands and other relatives had gone with their cattle to pasture lands on the hills, or in search of labour in other directions. In their absence, which was often prolonged, and not unfrequently permanent, the women are supposed to have been attracted to the towns by the prospect of work and relief. In the Karnátic the town population shares with the country the general decrease, though with greater diversity in the rate of variation.

| Town. | Variation per cent. | |
|---|---|---|
| | Males. | Females. |
| Ahmedabád .. .. .. | + 5·62 | + 8·03 |
| Surat .. .. .. | − 0·47 | + 0·50 |
| Broach .. .. .. | + 0·18 | + 1·79 |
| Nadiád .. .. .. | + 17·93 | + 12·53 |
| Goolra .. .. .. | + 24·75 | + 26·19 |
| Dohad .. .. .. | + 4·88 | + 11·45 |
| Málwan .. .. .. | + 10·64 | + 30·03 |
| Ratnágiri .. .. | + 20·30 | + 17·41 |
| Poona .. .. .. | + 7·35 | + 13·24 |
| Sholápur .. .. | + 8·66 | + 15·99 |
| Ahmednagar .. .. | + 0·09 | − 0·32 |
| Sátára .. .. .. | + 14·47 | + 19·35 |
| Násik .. .. .. | + 3·63 | + 11·61 |
| Belgaum .. .. | − 14·78 | − 13·60 |
| Dhárwár .. .. | − 7·13 | + 2·19 |
| Hubli .. .. .. | − 6·70 | + 0·04 |
| Dhulia .. .. .. | + 50·76 | + 44·58 |
| Karáchi .. .. .. | + 22·78 | + 35·20 |
| Hydrabád .. .. | + 0·44 | + 13·87 |
| Shikárpur .. .. | + 13·88 | + 4·00 |
| Sakkar .. .. .. | +106·79 | +103·78 |

In Sind, as was remarked above, the rate of increase in the towns has been generally higher than in the surrounding country. Karáchi owes its prosperity to the development of its sea trade, which has been aided, since the last census, by the opening of direct communication with Upper India and the western frontier. Shikárpur seems to have profited in the same manner, though there is a curious difference here between the rate of increase of males and that of females in strange contrast to the results of the nine years in Karáchi and Hydrabád. The trading centre of Sakkar has doubled its population during the period under review, and is now an important station on the line of rail to the Panjáb. All that I have said about the town population refers to the civil portion of it alone. The distribution of the military garrisons, which affects to a great extent the population of the bazárs attached to each cantonment was, at the time of the census, abnormal, owing to the absence of many of the regiments of the local army on field service in Baluchisthán and southern Afghanisthán. They have therefore been omitted from the population of the towns in the table that shows the variations since 1872, but included, though as separate items, in the succeeding Table, No. XX, where the entire urban population is given.

## Bombay City.

I now come to the city of Bombay, in which the increase of 19·98 per cent. is distributed between the sexes in the ratio of 16·27 per cent. of males and 26·05 of females. From the comparative table it will be seen that the immigration is here much more extensive than in any other part of the country, and that of the total population only 27·7 per cent. were born within the limits of the island. The indigenous population in Calcutta is given as 26·2, with the remark that this is below the actual fact. As regards Bombay there is less chance of confusion between the town and the adjacent districts owing to the sharply defined natural boundary, so the return may be accepted as very near the truth.* It will be noted that the immigration of males is considerably more extensive than that of the other sex. The ratio of the indigenous population to the total in 1872 was 26·95 males against 24·5 in 1881, and that of females was 37·92 against 32·6. It is thus to be seen that the immigration of the latter sex, though much less in numbers than that of males, has been growing at a faster rate. In 1872 there were amongst the indigenous population 860 females to every thousand males,

* Always excepting the probability of a portion of the persons born in Bombay being only temporary sojourners, and numbers of those born elsewhere being virtually permanent residents.

and in 1881, 882. Similarly, the difference between the sexes of the immigrants was more marked in the former census than in that recently taken, when there were 592 females, as compared with 520 previously returned.

I must remark, however, that if, as I believe to be the case, the immigrants come more in families than they did nine years ago, without discontinuing the practice of returning to their homes for the cultivating season, the indigenous population will be swelled by the number of births that are recorded amongst the temporary residents. The registration of vital statistics is much more accurate in Bombay than in other parts of the country, though not yet perfect, and the marginal table showing the statistics of births and deaths for the nine years may be found interesting in connection with the subject of immigration. In the first place, the number of births is much below that of the deaths, the difference being larger than in the rest of the Presidency Division, although the registration there is much less complete. If from the returns for that Division the two years of abnormal disturbance be omitted, as they have been in the tables previously given in this chapter, the ratio of births to deaths will be 953 to 1,000. In Bombay, the same average gives a ratio of only 731—a fact which shows the transitory character of the city population. Another point in the accompanying statement which is worthy of notice is the ratio of the deaths of females to those of males. The mean ratio of the living (omitting seafarers) is just below 699 females to 1,000 males, the relative proportions amongst the residents being reduced in the total by the superior numbers of the immigrants added to them, whilst the ratio of female deaths is nearly equal to that of indigenous females only to males of the same class. It is not my intention to enter into this point, as the matter has probably been taken up by the Municipal Health Officer, who has been watching the progress of mortality for the greater part of the period that has been included in the figures I have quoted; and in comparison with his actual experience my statistical deductions will be of little worth.

| Year. | Births | Deaths. | Average | Number of |
|---|---|---|---|---|
| | | | Births per 1,000 Deaths | Deaths of Females per 1,000 Deaths of Males. |
| 1872 .. .. | 13,135 | 18,990 | 692 | 895 |
| 1873 .. .. | 12,722 | 15,665 | 812 | 842 |
| 1874 .. .. | 12,838 | 15,496 | 828 | 865 |
| 1875 .. .. | 13,391 | 18,734 | 715 | 888 |
| 1876 .. .. | 13,625 | 20,783 | 656 | 890 |
| 1877 .. .. | 13,886 | 33,511 | 414 | 884 |
| 1878 .. .. | 14,038 | 26,909 | 520 | 839 |
| 1879 .. .. | 14,559 | 22,527 | 647 | 875 |
| 1880 .. .. | 17,247 | 21,146 | 816 | 891 |
| Total, 9 years. | 125,438 | 192,851 | 647 | 876 |
| Average per annum. | 13,937 | 21,539 | .. | .... |

I will therefore pass on at once to the effect of this additional influx of population upon the relative pressure on the house-room and the land. The number of houses, including uninhabited buildings, has fallen off by nearly five and a half per cent. The difference must be in great part apparent only, and attributable to the shifty definition; for on looking at the comparative table in which is shown the classification of the buildings, it appears that in 1872 the large and important class of lodging houses, known as *chawls* are not separately entered. If in the list for 1881 these be included amongst the dwelling houses, the total of that class surpasses that returned at the preceding enumeration by some 4,129 houses. The number of shops, too, has increased, and in some parts of the native town an apartment or two is usually added in these to the room actually used during the day; so that they are practically dwellings. Taking the whole number of inhabited buildings of all descriptions, the increase amounts to nearly 6,000, or about 27 per cent. It is to be remarked, however, that the increase in the number of floors is hardly so satisfactory as it might be, since the tendency seems to be to build higher houses, which are likely, of course, to be less healthy than the ones with fewer resident families on one level. The buildings with a single floor only are more numerous by 19·24 per cent.; those with two floors, by 18·75 per cent.; with three floors, 36·07; with four 36·20; with five, 40·13; with six and over, 88·54 per cent. The total aggregate number of floors has increased by some thirty per cent. Making deductions for the uninhabited buildings, and omitting the persons returned as houseless or on board vessels, the average number of individuals to a house will be about five and a half more than in 1872, but I am not sure of the data adopted in that year, and am inclined to think that the average was then a trifle higher. Nevertheless, the increased pressure is serious, and is scarcely adequately met by the addition of floors to houses in quarters already too crowded, even though the average persons per floor be kept, as it apparently is, down to that recorded on the last occasion. The decennial increase in London is by no means large, and does not nearly reach one person per house. The pressure of the population on the area of the island is a point that, for reasons given in the preceding chapter, cannot be adequately treated of here.* The apparent increase is of about nine persons per acre and the relative

| (a) Class of Building | Number | |
|---|---|---|
| | 1872 | 1881. |
| Dwelling and lodging houses .. | 22,214 | 26,443 |
| Offices and warehouses .. .. | 636 | 764 |
| Temples, churches, &c. .. . | 304 | 306 |
| Schools, museums, &c. .. .. | 40 | 58 |
| Shops .. .. . | 239 | 1,365 |
| Mills and foundries .. . | 15 | 66 |
| Others, unspecified . .. | 436 | 921 |
| Total | 23,882 | 29,823 |
| **(b) No. of Floors.** | | |
| Ground Floor only .. .. | 10,009 | 11,935 |
| 2 Floors . .. .. | 6,633 | 7,877 |
| 3 ,, .. .. . | 3,973 | 5,406 |
| 4 ,, .. .. .. | 2,113 | 2,878 |
| 5 ,, .. .. | 927 | 1,299 |
| 6 and more Floors .. .. | 227 | 428 |
| Total, Buildings .. | 23,882 | 29,823 |

* Dr. Farr in more than one of his Annual Reports has dwelt upon the relatively high rate of mortality in the more crowded quarters of the metropolis, and finds that the diseases vary in character in the healthy

ncrease seems to have verged on the whole, towards the suburban quarters, such as Shiw, Warli, Parel and Malabár Hill. In the native town, the largest increase seems to be in Dongri, where it amounts to 30 per cent. It is difficult, however, owing to the difference in the areas of the sections returned on the present occasion, to say whether the boundaries have not been to some extent modified. In the part of the city which is, on the whole, the most crowded, the increase in population is shown at 3·70 per cent. only, and it will be interesting to see from the detailed municipal returns whether the change in the average of house-room corresponds. In the returns for 1872, now at my disposal, the sections in question have been combined with others.

To estimate the effects of this increased crowding upon the sanitary state of the city it will be necessary to discriminate between the portion of the increased number of deaths that is due to the growth of the population, and that which is to be attributed to greater mortality, or the altered conditions under which the people pass their lives. For this purpose a table of yearly increments is required. In the beginning of this chapter I assumed the growth of the city population to have been continuous, but it is well known that an abnormal influx of labourers and their families took place in 1877, and that in the following year, too, the bad times in Káthiáwár induced many of the poorer classes from that Province to come and try their fortune in Bombay. The effect of these movements on the vital statistics is very apparent. The births in the first of the two years mentioned appear to have been less than half as numerous as the deaths, and in the next year, they numbered but a little above that proportion. The age tables, too, show the preponderance of adults that died in those years. The revival of the mill industry, again, is likely to have the effect of attracting labour to Bombay, and, if times are good for trade, of retaining it permanently in the city. It is the number of collateral considerations of this sort that render it advisable to watch most closely, during the interval between the periodical enumerations, all registration of vital statistics, and to have provided the most efficient means of comparison of the results of each year with a normal standard, mathematically reduced from a series of annual data, in supplement of the figures actually found in the census schedules, which are too often defective. The difficulty of preparing a table of this sort is enhanced by the extent to which the population is recruited by immigration, but it is, of course, feasible, and in London, where, too, only 63·2 of the inhabitants are indigenous, it forms a basis for most accurate calculations. One of the clearest proofs of the excellence of English statistical organization and practice is afforded by the fact that by means of calculations based on observed birth and death-rates supplemented by emigration returns, Dr. Farr was able to estimate 10 years beforehand the population of the country within 0·14 of the actual results of the recent census. Without expecting approximate perfection in Bombay it is at least necessary to have data for annual variations, which will enable the registering authorities to do away with the practice of using as a base for deductions a population constant for 9 or 10 years together.

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and unhealthy districts of the city as they vary in the country and in the town. In one of the reports he gives a table showing the annual rate of mortality per cent. from different diseases in districts the specific population of which is also shown. This seems to prove conclusively that the health varies with the average number of square yards per person, and is much worse, specially as regards epidemics, nervous disorders and phthisis in the East of London, where each person has only some 35 square yards of room, than in other parts, where the areality is from 100 to 200 square yards. Taking all causes of death together, the annual rate is 34·3 per mille in the first case, and 22·9 in the less crowded quarters. It should be recollected, however, that comparatively restricted areality is compatible with health provided that the house room is sufficient. This was mentioned casually in the preceding chapter, and from the figures given in the text above, it seems that parts of Bombay are equally badly off for areality, density and house room. In the thickly populated wards it will probably be found, it has been in London and Manchester, that the mortality increases not with the average density per acre, but with that per house.

# CHAPTER III.

## RELIGION & SECT.

GENERAL CONSIDERATIONS—RELATIVE PROPORTIONS OF THE DIFFERENT RELIGIONS—THE HINDU—WANT OF DEFINITION OF HINDUISM—HINDU SCHISMATIC SECTS AND OFFSHOOTS—THE MUHAMMADAN—MUHAMMADAN SECTS—THE JAIN—THE SIKH—THE PA'RSI—THE JEWISH—THE BUDDHIST—THE CHRISTIAN—RACES AND SECTS OF CHRISTIANS—THE ABORIGINAL, OR FETISH WORSHIP—RELATIVE PROPORTIONS OF RELIGIONS IN TERRITORIAL DIVISIONS—DISTRIBUTION OF RELIGIONS—NUMERICAL VARIATIONS SINCE LAST CENSUS—RELIGIONS IN THE CITY OF BOMBAY.

# COMPARATIVE TABLE OF RELIGIONS.

| District. | Relative Distribution per cent of each Religion on Total Population (a) of District, (b) Professing the Religion. | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Hindus. | | Muhammadans. | | Jains. | | Pársis. | | Jews. | | Sikhs. | | Aboriginals. | | Christians. | | | | |
| | | | | | | | | | | | | | | | | | Races. | | |
| | (a) District. | (b) Religion. | (a) District. | (b) Religion. | (a) District. | (b) Religion. | (a) District. | (b) Religion. | (a) District. | (b) Religion. | (a) District. | (b) Religion. | (a) District. | (b) Religion. | (a) District. | (b) Religion. | Europeans. | Eurasians. | Natives. |
| Ahmedabad ... ... ... | 85·2 | 6·1 | 9·8 | 2·8 | 4·5 | 17·8 | 0·1 | 0·9 | ... | 2·9 | ... | ... | 0·2 | 0·2 | 0·2 | 1·1 | 2·4 | 1·8 | 0·8 |
| Kaira... ... ... ... ... | 89·6 | 6·0 | 9·1 | 2·4 | 1·2 | 4·4 | ... | 0·2 | ... | 0·1 | ... | ... | ... | ... | 0·1 | 0·7 | 0·3 | 1·1 | 0·9 |
| Panch Maháls .. ... ... | 62·5 | 1·3 | 6·3 | 0·5 | 0·7 | 0·9 | ... | ... | ... | | ... | ... | 30·5 | 9·9 | ... | 0·1 | | | 0·2 |
| Broach ... ... ... ... | 68·2 | 1·8 | 20·6 | 2·2 | 1·2 | 1·7 | 0·9 | 4·2 | ... | 0·3 | ... | ... | 9·1 | 3·8 | ... | | | | |
| Surat ... ... ... ... | 67·6 | 3·4 | 9·0 | 1·8 | 1·9 | 5·4 | 2·1 | 17·5 | ... | 0·8 | ... | ... | 19·3 | 15·0 | 0·1 | 0·5 | 0·8 | 1·0 | 0·3 |
| *Total, Gujarát* .. | *78·7* | *13·6* | *10·3* | *9·7* | *2·3* | *30·2* | *0·6* | *22·8* | ... | *4·1* | ... | ... | *8·6* | *29·0* | *0·1* | *2·4* | *3·5* | *3·9* | *2·2* |
| Thána ... . ... ... | 70·7 | 5·3 | 4·7 | 1·4 | 0·3 | 1·2 | 0·3 | 4·6 | 0·1 | 11·2 | ... | ... | 19·5 | 22·5 | 4·4 | 28·6 | 0·8 | 1·0 | 35·2 |
| Kolába ... ... ... ... | 90·7 | 2·9 | 4·7 | 0·6 | 0·3 | 0·5 | ... | 0·1 | 0·6 | 26·9 | ... | ... | 3·7 | 1·8 | ... | 0·2 | ... | ... | 0·3 |
| Ratnágiri ... ... ... | 92·3 | 7·6 | 7·1 | 2·3 | 0·2 | 0·8 | ... | ... | ... | ... | ... | ... | 0·1 | 0·1 | 0·3 | 2·4 | 0·4 | 1·0 | 2·7 |
| *Total, Konkan* ... | *83·5* | *15·8* | *5·7* | *4·3* | *0·2* | *2·5* | *0·1* | *4·7* | *0·1* | *38·1* | ... | ... | *8·4* | *24·4* | *2·0* | *31·2* | *1·2* | *2·0* | *38·2* |
| Khándesh ... ... ... | 77·0 | 7·9 | 7·5 | 3·1 | 0·8 | 4·6 | ... | 0·2 | ... | 1·1 | ... | .. | 14·6 | 22·3 | 0·1 | 0·8 | 1·2 | 3·0 | 0·7 |
| Násik ... ... ... .. | 84·0 | 5·4 | 4·5 | 1·2 | 1·0 | 3·5 | ... | 0·4 | ... | 1·3 | ... | ... | 10·2 | 10·0 | 0·3 | 1·9 | 5·3 | 2·7 | 1·2 |
| Ahmednagar ... ... ... | 89·9 | 5·6 | 5·3 | 1·3 | 2·1 | 7·2 | ... | 0·3 | ... | 0·8 | ... | ... | 2·1 | 2·0 | 0·6 | 3·5 | 4·8 | 0·6 | 3·3 |
| Poona ... ... ... ... | 92·1 | 6·9 | 4·6 | 1·4 | 1·2 | 5·0 | 0·2 | 2·2 | 0·1 | 7·7 | ... | ... | 0·8 | 0·9 | 1·0 | 6·9 | 18·4 | 28·0 | 3·9 |
| Sholápur... ... ... ... | 91·0 | 4·4 | 7·6 | 1·5 | 1·3 | 3·5 | ... | 0·2 | ... | 1·2 | ... | ... | 0·0 | 0·0 | 0·1 | 0·5 | 0·7 | 2·4 | 0·3 |
| Sátára ... ... ... ... | 94·9 | 8·3 | 3·4 | 1·2 | 1·5 | 7·3 | ... | 0·1 | ... | 0·3 | ... | ... | 0·0 | 0·1 | 0·1 | 0·6 | 1·7 | 0·7 | 0·4 |
| *Total, Deccan* ... | *87·5* | *38·5* | *5·5* | *9·7* | *1·3* | *31·1* | ... | *3·4* | ... | *12·4* | ... | 0·1 | *5·3* | *35·8* | *0·4* | *14·2* | *32·1* | *37·4* | *9·8* |
| Belgaum ... ... ... ... | 86·4 | 6·2 | 7·7 | 2·2 | 5·2 | 20·8 | ... | 0·1 | ... | 1·1 | ... | ... | ... | ... | 0·7 | 4·6 | 5·0 | 2·8 | 4·5 |
| Dhárwár... ... ... ... | 87·1 | 6·4 | 11·4 | 3·3 | 1·2 | 4·9 | ... | ... | ... | 0·3 | ... | ... | ... | ... | 0·3 | 1·7 | 0·3 | 2·5 | 2·0 |
| Kaládgi ... ... ... ... | 89·0 | 4·7 | 10·5 | 2·2 | 0·4 | 1·2 | ... | 0·1 | ... | ... | ... | ... | ... | .. | 0·1 | 0·4 | 0·3 | 0·6 | 0·5 |
| Kánara ... ... ... ... | 90·4 | 3·1 | 5·8 | 0·8 | 0·4 | 0·8 | ... | ... | ... | 0·3 | ... | ... | ... | ... | 3·4 | 10·5 | | 0·8 | 12·9 |
| *Total, Karnátic* ... | *87·8* | *20·4* | *9·2* | *8·5* | *2·1* | *27·7* | ... | *0·2* | ... | *1·7* | ... | ... | ... | ... | *0·9* | *17·2* | *5·6* | *6·7* | *19·9* |
| Karáchi ... ... ... ... | 14·4 | 0·6 | 81·5 | 12·9 | ... | ... | 0·2 | 1·3 | ... | 1·3 | 2·3 | 8·5 | 0·6 | 0·4 | 1·0 | 3·4 | 10·3 | 4·5 | 1·9 |
| Hyderabad ... .. ... | 11·8 | 0·7 | 78·8 | 19·7 | ... | ... | ... | 0·1 | ... | 0·4 | 5·7 | 33·8 | 3·6 | 3·5 | 0·1 | 0·3 | 0·9 | 0·1 | 0·2 |
| Shikárpur ... ... ... | 10·9 | 0·8 | 80·2 | 22·7 | ... | ... | ... | 0·1 | ... | 0·1 | 8·1 | 54·0 | 0·7 | 0·7 | 0·1 | 0·5 | 1·5 | 3·8 | 0·2 |
| Thar and Párkar ... ... | 21·5 | 0·3 | 53·7 | 3·6 | 0·5 | 0·5 | ... | ... | ... | 0·1 | 0·5 | 0·7 | 23·8 | 6·1 | ... | ... | 0·1 | ... | 0·1 |
| Upper Sind Frontier ... .. | 8·0 | 0·1 | 87·9 | 3·6 | ... | ... | ... | ... | ... | | 2·9 | 2·9 | 1·0 | 0·1 | 0·2 | 0·2 | 0·5 | 1·2 | |
| *Total, Sind* ... | *12·6* | *2·5* | *78·2* | *62·6* | ... | *0·5* | .. | *1·5* | ... | *1·9* | *5·3* | *99·9* | *3·6* | *10·8* | *0·3* | *4·4* | *13·3* | *9·6* | *2·4* |
| Bombay Island ... ... ... | 65·0 | 4·2 | 20·5 | 5·3 | 2·2 | 8·0 | 6·3 | 67·4 | 0·5 | 41·8 | ... | ... | .. | ... | 5·5 | 30·6 | 44·3 | 40·4 | 27·5 |
| **Total, Presidency** ... | **73·4** | **100·0** | **18·4** | **100·0** | **1·3** | **100·0** | **0·4** | **100·0** | **0·1** | **100·0** | **0·7** | **100·0** | **4·9** | **100·0** | **0·8** | **100·0** | **100·0** | **100·0** | **100·0** |
| Without Sind ... ... ... | 83·9 | ... | 8·1 | ... | ... | .. | .. | .. | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |

# CHAPTER III.

## RELIGION AND SECT.

*General Remarks.*

According to the principle of arrangement proposed for this work the subjects should be taken up in the order of decreasing generality, and if this rule were strictly carried out the next branch of statistics to be dealt with would be the returns of age and sex, which are so closely connected with each other that they can be included in one survey. The condition of the people with relation to marriage, too, and even their liability to certain infirmities, all of which affect the life and growth of the population as a whole, are apparently entitled by reason of their wider scope to be considered before a special and artificial feature such as that which forms the title of this chapter. To those who are acquainted with this country, my reason for giving precedence to religion over the more general subject of age and the other particulars just mentioned will no doubt be sufficiently obvious. Except in the semi-orientalised countries of the east of Europe, the enumeration of religions in that continent is reduced practically to the record of the strength of the different sects only, and as such, has been strenuously and hitherto successfully opposed in two-thirds of the United Kingdom. In central Europe we find but two main religious divisions; towards the east a third begins to appear. In Bombay we have nine, excluding small offshoots like Brahmoism, Theosophism, Unitarianism, and what is apparently held by some to be a religion, Agnosticism. As regards the two principal forms of belief, however, and it is with those that the statistics have mostly to deal, the distinctive feature that renders it advisable to consider them before entering further into the census returns is their intimate connection with the domestic and social economy of those who profess them. As far as four-fifths of the population is concerned, religion is less a system of faith or morality than a way of life. Where the distinction between things sacred and profane is almost obliterated by the assignment of a religious sanction to nearly every act of common life, the effect is necessarily to be traced through the lives of the population in a more marked degree than in the case of more advanced community in which the functions of religion have been differentiated into a higher class of influence. On this consideration, the tables of statistics connected with age, marriage, education, and other general subjects have been constructed so as to show the circumstances of each religion separately, and it is thus out of the question to pass on to them before the nature or peculiarities of the religions themselves, with the relative numbers and distribution of their respective votaries, have been reviewed.

In the comparative table that precedes this chapter are given two sets of ratios. One is that of the persons following each religion to the total population of the district, the other, that of the same collective unit to the population professing the same religion. The one shows the distribution of the district population by religions, the other that of the religion over the Presidency. In Table IV of the Appendix the first set of relative figures is to be found in detail, distributed over a larger radix so as to avoid fractions.

It will be seen from these figures that the two portions of the Presidency are very different in the religious elements of which they are composed. In the Presidency division, the Hindu system preponderates in the ratio of 84 per cent. of the total population, and the Muhammadan faith is professed by 8 per cent only. In Sind, on the contrary, the frequent incursions from the west have completely changed the balance of creed. The Muhammadans there number 78 per cent, against 13 per cent of Hindus. These proportions show how little room there is left in either division for other forms of religious belief or profession. Taking the whole area and disregarding fractions, it may be said that the religious element in the population is thus distributed per 1,000 persons:—Hindus—748; Muhammadans—184; Aboriginals, or fetish-worshippers—34; Christians—8; Jains—13; Pársis—4; Sikhs—8, or nearly—and 1 belonging to some one of the religions more sparsely represented in this Presidency. Amongst these latter we may count the Jews as the most numerous, though their distribution is the most local of all that go to swell the total of this group. As regards the relative proportions of Hindus and forest tribes, it should be explained that in Table III, as well as in IV, which is calculated from it, the distinction between these two is based simply on the original return made in the enumerator's schedule, according to which there appears to be no uniformity of belief amongst the forest tribes, especially those in the Konkan, which are, perhaps, the lowest in type of any class in the country. As there is no reason to suppose that the religion of the tribe as a whole differs in different parts of the same tract,* in the details of distribution by collectorates the tribes have been taken under the heading of aboriginal alone, a modification which converts the ratio of the Hindus to the total into 734 including Sind, and that of the aboriginals into 48.

*Hindu.* (*12,308,511.*) †

Beginning with Hinduism, as the religion of the majority, we are met at the outset by a not uncommon difficulty, that of definition. Such is the elasticity and assimilative power of the creed that goes by this name that is a most difficult task to discover the limits to which it extends amongst the laity, particularly in the lower walks of life. The remarkable facilities afforded by this religion

* An exception must be made as regards the eastern part of Khándesh, where a few of the Bhils converted to Islám are to be found.

† Or, separating the Forest tribes, 12,081,362.

for proselytising form the subject of some interesting monographs by one of the most acute and appreciative observers of the tendencies of modern Indian society and its beliefs, Sir A. C. Lyall, and it is curious that the tendencies he has verified by actual observation should have been deduced, in great measure, by Comte, arguing without any special oriental research, from *a priori* considerations on the circumstances of another race. To a polytheistic system like the Hindu, the process of absorption of lower forms of worship is no difficult task. The tribal gods are proved to be no more than manifestations of some of those already in the orthodox pantheon. A fictitious descent from a heroic race is assigned to the chief, if he is of enough importance to make the invention worth while, and the apotheosis of some of his ancestors is admitted to have been not impossible. Again, Hinduism requires no formal change of ritual or modification of the nature or social character of the people. The intervention of the Bráhman mediator in ceremonial, and perhaps the pilgrimage to certain shrines, suffice. This easy development is impossible to a creed that is indissolubly connected with cardinal dogma, and yet the success of Hinduism is chiefly in the same direction as that in which a dogmatic and matured system like that of Christianity has won its principal victories. The explanation must be looked for in the character of the material worked on rather than confined to the form of belief. What, in the eyes of the convert, is the value and result of the change of profession? In the first place, there is the example of those around him in the higher grades of society, which must have some influence on his life. The social distinction between the lower Hindu and the aboriginal is a very narrow one and easily obliterated. This, however, is not the case with the other religion, the social attractions of which can be less appreciated by this class. Another characteristic, common to both creeds must therefore be sought, and will be found, probably, in the fact that for a class as ignorant and credulous as the one in question that religious system will succeed which demands most faith and least intelligence. Setting aside the social aspect of Hinduism, (as far as it can be ignored,) that religion derives a great part of its power from the continuance of the miraculous element in it up to the present day, and it will be remembered that the numerical success of Christianity has been nowhere so marked as in the track of the great missionary St. Francis Xavier, to whom was attributed the power of working miracles and the reputation of a saintly asceticism akin to that inculcated by the Hindu authorities as one of the highest forms of life. It is in these parts, moreover, that the smallest modification of social life was required of the converts, so that amongst the Christian community of the south-western coast, we find, I am informed by the experienced, the custom and nomenclature of the Hindu caste system in full operation. Analogous to this state of things is that amongst the semi-Hinduised aboriginals, so that it is not unreasonable to take in this instance, the social designation as the guide to the religious state, in preference to the creed arbitrarily assigned according to the predilection of the enumerator. Some time before the census I made inquiries with the view of arriving at some conclusion on this matter which would serve as a basis for a general rule to be enjoined on all enumerating and supervising officers who had to deal with a population of this class, but varying and mutually inconsistent opinions were all I got by my efforts. The general view taken by the Bráhmans who live near or are brought into intercourse with these tribes, seems to be that which I have adopted above; namely that the position of the aboriginal relative to Bráhmanical Hinduism is that of possible incorporation, and thus differs from that occupied by the depressed classes, who, though partaking in the cult of the orthodox pantheon, are excluded from availing themselves of the services of the priestly caste in their ceremonial. In the one case the antagonism implied in the other is absent. As the matter was put to me by a Bráhman accountant of a circle of forest villages, it stands thus:—"They don't call us in, perhaps to avoid expense, but if they were to call us to perform rites and repeat texts, we should go." This is very nearly what was observed by Sir A. Lyall in the case of the tribes to the north and east of the tract to which my own experience extends. Where the chief is fairly well-to-do, and has a settled residence within hail of civilisation, the Bráhman is often a permanent institution at the rude court. On all these considerations, I would prefer to adopt the title of *Forest-tribes*, for this class, rather than that of aboriginal. There are, especially in the south of Gujarát, whole classes of agriculturists, both landholders and labourers, who are of undoubted aboriginal race, and in many respects have advanced little towards civilisation, but who are held by all their neighbours to be Hindus by religion. Adjacent to them is another tribe, acknowledged with equal unanimity to be more fetish-worshipping than Hindu, but presenting, apparently, no special feature of distinction from the others but that of greater poverty and freedom from adscription as hereditary serfs to the families of the resident Bráhman proprietors.

*Hindu Schisms.*

So far I have taken the predominant religion in its lower social aspect only, but it is not there alone that the want of definite boundaries is apparent. In Sind, for instance, it seems a matter of considerable trouble to find out whether the local class of Sikhs are considered Hindus or not. The view generally taken is, I am informed, that the A'mil or Lohána class is Hindu by religion, Sikh, or Nánakshâhi, by sect, Wánia by order, Lohána by caste, and A'mil by family, or sub-caste. It may be owing to this that the difference in the numbers of Sikhs between the results of the two last enumerations is so marked in this Province. Again, to take an example from the Presidency proper, in the Gujárat division the partition between Hindu and Jain is of the very narrowest description, in contrast to the state of feeling more to the north, and probably in the sectarian south of the continent. In Gujarát the Jain community is almost entirely commercial in character, and as a rule in easy circumstances, with

considerable, and in Ahmedabad, with predominant influence. In many cases the sub-divisions bear the same names as the Hindu caste with which they probably share a common origin, and cases occur, and are, I believe, not uncommon, in which intermarriage between the Jain and the Meshri, or Hindu, section take place. The bride, when with her Jain husband, performs the household ceremonies according to the ritual of that form of religion, and on the frequent occasions when she has to make a temporary sojourn at the paternal abode, she reverts to the rites of her ancestors, as performed before her marriage. The distinction of sect being faint and exciting little animosity in Gujarát as compared to that of caste, the esoteric doctrines of the Jains have been placed in the background under the influence of a common interest and pursuit. In the southern part of the Presidency the Jain community is of a different character, and mainly agricultural. Religious differences seem to be of equal account in this part of the country with those of caste, and whether Jainism be regarded as a sect or as a separate religion, the community forms a distinct division of the population. The mention of the Karnátic serves as an introduction to the question of the sectarian distinctions amongst the Hindus. On the occasion of the last enumeration the opportunity was taken of recording information regarding the recognised sects of the Bráhmanic faith, but the results were of little value, as more than 60 per cent. of the Hindu community returned themselves as knowing nothing of sect, but following some one or other of the divinities of the orthodox pantheon. Had the name of this divinity been also returned it would have been a matter of little difficulty to classify its votaries under their nominal sects, but the fact that the names of these sects are unknown save to the educated and to the schismatics of the Karnátic seems to indicate the utter unimportance of sectarian difference in the eyes of the bulk of the believers. In Gujarát and in the south there is, no doubt, more appreciation of the questions involved in these distinctions, and the term Walabhacháriya, Swámináráyan, in the one, and Lingáiat in the other, denote distinctions imbued with some real vitality. It appears that in Gujarát this may be accounted for by the presence of a Bráhman population split up into a peculiarly large number of tribes and classes, sharpened by former days of discussion with the Jains, whose great stronghold, Rajputána, is near at hand, whilst the wider diffusion of education increases the number of the congregations likely to be interested in such questions. In the south, the importance of sect appears to be attributable to the weakening of the Bráhmanical element there by the living influence of the great reformers. The sacerdotal position has been subjected to several shocks from within the fold, and the distinction of worship in that part of the country, seems to have attained almost to the same rank as a social obstruction as that of caste has in the region to the north.

There remain one or two more offshoots from Hinduism, by which I mean the orthodox, or Puránic creed, to be noticed. The first of these in point of antiquity and importance is that of Brahmoism, a theistic system of some fifty years growth. The initial impulse to this movement was given in Bengal, and under the name of the Prárthana Samáj it has been introduced into the west of India within a comparatively recent period. In Table III. it is shown as a distinct religion, though it is apparently regarded by the majority of its adherents as a sort of eclectic modification of the orthodox faith, and as such, to be called a sect only. The number of the persons who profess it is not to be gathered from the return given at the census, as many of the schedules of the persons concerned showed the religion as Hindu, with the caste, according to that religious system, and the entry of the term *Brahmo* subordinate to Hindu. As the sects of the latter religion were not separately abstracted, the entry last-named became merged in the general heading. This was especially the case in the Deccan and Bombay, where the movement has notoriously made most progress. It seems reasonable to conclude from this fact that there is a wide difference between the character of the innovation here and that which it bears in the place where it originated, and that in the former case it is desired to restrict its operation to the spiritual or moral side of the Vedic religion, not to interfere with the more important element of social interests. This is the more probable to be the case if, as is likely, the intellectual control of the movement rests with the sacerdotal class, and it is only through them that it can reach the rest of the community. The lately-arisen sect of Theosophists may be regarded as practically an offshoot of Bráhmanism in this country, though it has received impulse and support from outside. Any vitality that it may possess in the eyes of the Hindu, taking it in a doctrinal light, is probably derived from its affinity to a once popular system of philosophical tenets that owe their being to the new departure taken by the orthodox faith after the success of Buddhism had shown it the necessity of modifying its structure. This cause of attraction to the meditative class of Hindu has been somewhat obscured by the prominence that has been lately given to the aid received by the creed from spiritistic manifestations of the usual description that places any rational and continuous observation of this class of phenomena beyond the reach of the unbiassed investigator. The small number of its present adherents, so returned, are to be found exclusively in Bombay, and as these sheets are passing through the press, I have received casually the information that in that city from some mistake in classification, the sect has found its place with Buddhism, but that the number of *soi-disant* theosophists is insignificant.*

* After the above had been written one of the European leaders of the movement wrote to a daily paper stating that they were, and for some years had been, Buddhists, as *individuals*, but, as *Theosophists* they were attached to no faith or creed. *Bombay Gazette* of 3rd April 1882.

*Muhammadan. (3,021,112.)*

As a contrast to the wide and elastic polytheism of the creed of the Hindu, the religion professed by the next largest section of the population is of the narrowest and most uncompromising monotheistic type. Though an exotic, and not indigenous like the former, Muhammadanism has since its original introduction, suffered so many variations under influences that I will briefly mention later, that it has acquired, at least in this Presidency, a specially local character, differing considerably from that promulgated from Arabia. As with Hinduism, it is scarcely possible to divest it entirely of its social attributes, and treat of it without reference to its development amongst different sections of the community. The faith of Islam followed in the track of the invasions of the region now included in this Presidency from the earlier settlements in the north of India, and the Muhammadan community may thus be roughly divided into, first, the descendants of the foreign chiefs who received estates from the Bádishah, and settled on them, and, secondly, the converts made amongst the Hindu population of the countries occupied. In Gujarát the distinction is fairly well preserved, but in the Deccan and other parts of the Presidency Division the two classes have become merged in the general designations of the chief foreign tribes, so that these terms have but little value as guides to nationality and descent. The most probable explanation I have heard given of this obliteration of traces of ancestry is that on being converted, the newly enrolled Muhammadan assumed the title of the race or tribe of the official who was the means of his conversion. In Gujarát, on the contrary, either the former title was retained, or a new one manufactured to suit the circumstances. Apart from the question of the value of conversion by force or from motives of worldly interest, there are special reasons for the modification of the faith of Muhammad that affect not only the local converts but the foreigners also. With regard to the former, very little demand was made upon them in the way of doctrine, as observance of ritual was sufficient to enable the victorious general to report to the emperor the results of his expedition in terms of cities taken and unbelievers gathered into the fold. It is to be expected, therefore, that in the affairs of common life, the converts who did not follow the fortunes of their patron were left very much to themselves, so that in practice, the difference between the two religions in matters of ceremonial and social observances is very small. With regard to the leaders and others left to colonize or administer the conquered province, it is to be noted that their tone was naturally dependent, in great measure, on that of the immediate *entourage* of the ruler in Delhi, and that this tone was, during many reigns, anything but orthodox. The tolerance of some of the early emperors intensified into the rationalism of Akbar, at whose court the authority of the 'Alama was set aside in favour of any new doctrine that may have seemed good to the monarch, whether found amongst the Hindu connections of the heir-apparent, the Jesuit fathers who had been summoned from Goa, or the Pársis from their fire-temple in Gujarát. This tendency, owing to the frequent changes in the incumbents of the provincial commands, as court favour veered from one party to another, had its inevitable result at a distance from the capital in the imitation, on a small scale, of the customs of the "Asylum of the universe," whilst the influence of the daughters of the land, so frequently admitted from choice or policy to the household of the Muhammadan noble, added to the general laxity in the matter of religion, both doctrinal and ceremonial. The assimilative power of Hinduism, mentioned in a former part of this chapter, had an almost incalculable effect upon the primitive faith as brought from the west by the invaders. It was to this that the late M. Garcin de Tassy, in his paper "Des particularités de la religion Musulmane dans l'Inde," attributed the increase of pilgrimages to tombs and shrines, the worship of relics, and of rites and ceremonies of all sorts. The faith, as it stood, was too simple for the mind of an imaginative and semi-fetishistic people, and was accordingly modified by them, so that there are instances extant of the joint worship of a saint with offerings of rice and cocoanuts by Hindus and Muhammadans alike. In the marriage and other domestic customs of the local converts the Hindu forms are in great part retained, and in one or two classes, the Bráhman officiates on these occasions, whilst the family ordinarily worship the *pir*, or Muhammadan saint of their clan.* In Sind the hold of orthodox Hinduism was never strong, and the country has been thoroughly converted to Muhammadanism. As to the orthodoxy of the masses with respect to the latter faith, I am not in a position to offer an opinion.

*Muhammadan Sects.*

Before passing on to another religion I have to mention the sects of the Muhammadans, which unlike those of the Hindus, are distinguished from each other by a sharp line of ancestral animosity. Of the three chief sects two are represented in this Presidency, the third being returned by less than two hundred persons. The Sunni form of profession is followed by 97 per cent. of the total Muhammadan population. Its great rival, the Shiáh, is found but rarely compared to its prevalence in northern India. As to the Wahábis, it is well known that since the Patna trial of some years back they have been desirous, at least in this Presidency, of avoiding the use of that denomination. That there are lay members as well as teachers of the sect here is not denied, but the general term Sunni, or simply Muhammadan, serves them for the purpose of filling in the census return. The political signification attached to the designation Wahábi is thus the means of preventing the collection of information as to the progress of the religious notions involved in the special tenets of the sect. Puritanical doctrine of this sort has been taught during the interval between the two enumerations in parts of Gujarát, but no

* For instance, amongst the Matia Kanbis of Gujarát.

teacher of the sect has been returned from that division. In the Deccan a few visitors from Hyderabad were found at Sholápur, and the rest of the individuals of this persuasion that are entered in the table were in Sind. It is the custom to hold the Sunni tenets to be the orthodox ones, as they are professed by the majority. The difference between the two sects, Sunni and Shiáh, originated in the question of succession to the Khalifat, and after being aggravated by assassination, has been maintained for the last 1,200 years. Differences in ceremonial and ritual have necessarily crept in during that period, but the doctrine seems to be in the main the same. The sects of the educated, such as Hanifa, Sháfi, and the like, have not been returned here, as the number competent to give the information is but a very small fraction of the population that would have to be asked to give it. The enumerators, moreover, were, as a rule, Hindus, and thus liable to err in the entries they make of matters appertaining to other religions of which they know nothing. The sect of Shiáhs is represented in this Presidency chiefly by two or three classes of traders and merchants. The largest of these is the Boráh, and perhaps the best known, is the Khoja. In addition to these are a few Moghals. It will be noted that the Shiáh element is strongest in the capital city, where the trading class is most numerous. The centre of the Boráh class is in Surat, the residence of their chief Mulláh. The leader of the main body of the Khoja community is the Persian prince A'gha Ali Sháh, whose predecessor, the well known A'gha Khán, as he was called, was long a resident of Bombay after the troubles that drove him from Persia. Except in Gujarát and Bombay city, the Shiáh element is very sparse, and in many districts confined to the few representatives of the two trading classes just mentioned. In the Muhammadan province of Sind, the Shiáhs are proportionally weaker than in the rest of the Presidency, in spite of the fact that this was the sect to which so many of the former rulers of the country belonged.

*Jain.* (210,224.)

After the Muhammadan, the next most widely professed faith in this Presidency is the *Jain*, as the form of worship followed by the aboriginal tribes need not be taken into consideration at present, whilst regular systems remain to be brought to notice. From what I have said about the Jain religion in connection with the Hindu it will be seen that it can scarcely be termed a separate creed, but more correctly a sect of the latter. This, however, is neither its traditional character, nor is it treated as such by the orthodox in other Provinces. Originally a movement of the same description as Buddhism against the exclusive and sacerdotal tendencies of the post-Vedic development of the Indo-A'ryan system, the time at which Jainism first made its appearance seems to be still shrouded in uncertainty. It has hitherto borne the character of a somewhat lower form of Buddhism, leaning more than the great secession towards the old creed. It is unnecessary to enter further into this question here, and all I need say of it is that at the present time the persuasion finds its votaries in two chief classes. One, the merchants of Gujarát and Márwár; the other, the cultivators of the Belgaum and Dhárwár districts of the Karnátic. It is also largely supported in the adjoining districts of the Madras Presidency. There is little to distinguish the followers of the one religion from those of the other, as far as the bulk of the community is concerned. Besides these two classes, there are representatives of the artisan and temple-ministering castes who retain this religion in many of the districts of both Gujarát and the Maráthi-speaking divisions. It is amongst such that converts to a religion of the nature of Buddhism, or a similar encouraging creed might be expected to be found. The watchword of original equality is accepted more eagerly by those nearest to the class whose position is to be assailed than by the classes who see between themselves and the privileged orders a wider gulf of social estimation, so it is possible that the artisans and the others are the remnants of the community on whose ears the good tidings of Buddhism fell most gratefully. At the last census Jains were recorded under the head of Buddhists, but on this occasion it has been thought more accurate to reserve that designatnion for those amongst whom the direct tradition of the Law of the Wheel is the base of a living faith, rather than to extend it to a sect whose most prominent features are not those of Buddhism in the present acceptation of the title.

*Sikh.* (127,100.)

From the Jain schism we pass to the more important one of the *Sikh*, though the latter has little or no currency in this Presidency except in the division adjacent to the land of its birth. In the native army there are Sikhs to be found, but on looking at their schedules, I see that the religion generally returned by or for them is the Hindu. In Sind alone is the number of this sect large, and even there, it seems doubtful, as I remarked earlier in this chapter, how far these people are true Sikhs, and how far they are divided between that faith and orthodox Hinduism.

*Pársi* (72,065.)

I omit consideration of the Christian religion and sects for the present and take next the *Pársi*, which though but comparatively sparsely represented here, is one of the most interesting of the traditional forms of belief. This community, as is well-known, arrived as refugees from the persecution of the Muhammadan invaders of their native land, and formed small settlements in the north of the Thána district and the south of Gujarát. By degrees their influence spread to Surat and from thence to Bombay, where they are now established in considerable numbers, and receive recruits from the districts of Persia where their ancestors once held sway. It appears from recent discussions amongst themselves, and they are a community that have no objection to publicity in such matters, that the Hinduism by which they are

surrounded has had the usual effect of that system on the practice of its neighbours, and that efforts are now considered necessary to reduce the creed of Ahuramazda to something of its original simplicity. As in the case of Muhammadans, complaints are made by the religious teachers of the Pársis of the extent to which their flock participate in the ceremonies of the Hindus, and there is no doubt that many of their marriage and similar customs are moulded on those of the community which they found high in social esteem when they themselves were beginning to make their way in their new abode. Being, however, less fettered by rule in the petty details of life, they enjoy themselves with more freedom and over a wider field. There are few branches of occupation in which they are not to be found and in which they have not succeeded in rising. As their tastes run in a modern groove, it has been made a complaint against them that the cultivation of their ancient literature has been neglected, and it is apparently the fact that though the daily liturgy is repeated in Zand and Pehlvi, the knowledge of those tongues is confined to the priestly class, and it is only lately that the laity have begun to revive the study. The Pársi community as it exists in India, is divided into two sects, the Sháhinsháhi, or Shensoi, and the Kadimi. The distinction arose originally in a dispute regarding the method of computing the intercalary year. The Kadimis, or conservatives, retain the old Persian era, a month earlier than that adopted by the Sháhinsháhis, or Rasimis, who are so called from their adherence to the *customary* era. The latter are by far the most numerous in this Presidency, and form 92 per cent. of the whole Pársi community. It is interesting to note the different courses taken by the two primitive branches of the A'ryan tribes, since the time when the priests of the Bactrian valleys exchanged sectarian imprecations with those of the land of the five rivers. The Hindus, preserving their old customs and way of life and thought, have remained in the country of their settlement, the Pársis, or Zardushti, are exiles from the place where they once were all powerful, with all traces of their empire obliterated by the wave of victory that swept them from their native land, and have abandoned even their language for a Hindu vernacular. Whilst the Hindus have the courts of princes of their own race to look to, as well as the reminiscence of paramount sway over the whole country, the tendency of the Pársi has been towards commerce rather than politics, and modified as the social customs of the latter have been by contact with Hinduism, the fact of their isolation in the midst of strangers counteracts any of the aversion felt by the former from foreign travel, so the enterprise of the Pársi is carrying him more and more into intercourse with other races. Whatever the effect of this upon an acute and imitative community at first, it is likely to bear good fruit when a generation or two has assimilated the innovation. The position of the Pársis in this country may be estimated by the consideration that in Bombay, where they are more numerous than in any other Province, their number is little above thrice that of the Europeans.

*Jews.* (7,952.)

The small community of *Jews* is the next that claims attention. The members of this may be divided like the Muhammadans into two portions. First, the foreign element, imported from Europe, Turkish Arabia and Armenia; secondly, the indigenous, which can be again sub-divided into the class of Beni-Israel, peculiar to this Presidency, and the Indian Jews of the Malabár coast. The latter are comparatively few in number, and concentrated in the towns. The Beni-Israel are more scattered as well as more numerous, and are to be found in service, trade and industry. They have special customs of their own in the places where they have settled, and like the Pársis, have adopted an Indian vernacular, except in the liturgy and rites of their religion.

*Buddhist.* (311.)

The *Buddhist* element in this Presidency is confined to the isolated cases of convicts on ticket of leave, or released on the expiration of the term of their deportation, and who have preferred to abide in the land of their detention rather than to return to that of their birth. They are mostly Chinese and Malays from the Straits Settlements, and have established themselves as gardeners and cane-weavers. Many of them have formed connections with natives of the country and have families, whose religion seems from the returns given at the census, to be indefinite. The number of this class is gradually decreasing, as the original convicts are dying off or returning to their homes, and the supply is not now being maintained, owing to the more convenient disposal of the convicts elsewhere.

*Christian.* (138,329.)

I now come to the *Christian* section of the community, and here, too, as in the case of the Jews and Muhammadans, the race is a factor which can not be altogether omitted from a consideration of the religion. The number of Christians enumerated was 138,329, or about 0·84 per cent of the whole community. They are divided into the three main race-headings of Foreign, Eurasian and Native in the respective proportions of 17·05, 2·09, and 80·85 per cent. The foreign element is composed chiefly of Europeans, including Americans and colonists, with a few Syrians and others. The Eurasian community is, I believe, much more numerous than here represented, as in Bombay and elsewhere there is great confusion between this class and the European. Under the general instructions on the schedule, the words "British subject" were to be added to the entry of birth-place in the case of Europeans of this class born in India, and either intentionally or through negligence, the words British subject alone, or with the clipped prefix of "Eur:" were entered in many cases in which the persons concerned were of distinctly mixed race. The indigenous Christian community which, in order to avoid a further distinction for the sake of so small a section of the whole body, includes also the converts of negro race, consists of three main classes. The first, and most numerous is that of

the Roman Catholic inhabitants of the old Portuguese settlements now comprised in this Presidency. These were originally converted from Hinduism by the missionaries from Goa, following the example of St. Francis Xavier in the south. There seems to have been little pressure put upon them to abandon their caste, because during a portion of the period of Portuguese domination, the propagation of the state faith was, as in the case of Muhammadanism, a political expedient only. It is now, therefore, common to hear the different classes of this community mentioned in the places where they most abound by the name of their original caste, in spite of the lapse of years of their new religion. This habit, however, is confined to the lower grades of society. The converts of good birth seem to have been admitted to free intercourse and connubiality with the upper class of Portuguese society, and though the names of all the Christians of this description are Portuguese it is only amongst the upper class that there is any trace of foreign blood, and here, even, it is now rare. The name of Indo-Portuguese, which is sometimes given to them, is scarcely acknowledged amongst themselves, though from the fact of their education and religious instruction being partly carried on in the language of their first European acquaintance, Portuguese is spoken as a home-tongue in some of the best families, the rest habitually use Konkani-Maráthi or English. The lower classes continue to follow the hereditary occupations of the castes to which their Hindu ancestors belonged, whilst the upper have taken to the clerical and learned professions. In spite of the rumours that have occasionally been heard within the last half century, though now less commonly, of symptoms of relapse to the old religion of the country, those who have lived amongst these classes give evidence of the reality of their adherence to the faith of their adoption. There is a very prevalent confusion between the Christians of the description I have just mentioned and those from Goa. Both are Roman Catholics by persuasion, and both bear Portuguese names and are under the ecclesiastical supervision of priests of that nation. Beyond this the likeness ceases. The Native Christians that come from Goa are mostly domestic servants, an occupation never undertaken by the Christians of the other districts. The tongue of the Goanese is a less purely Maráthi dialect, and has more Portuguese and Konkani words in its vocabulary. All the Goanese that come to Bombay, moreover, have adopted the European style of dress, which amongst the others is confined to the upper classes. The above two sections together may be included under the general title of converts made by the Portuguese. The remaining class is that of the converts of more recent times made by the British Missions, or, more correctly, as they include both German and American bodies, by the missions that have been established since the accession of that race to power. Small settlements have been formed by the emissaries of the various sections of western Christianity, and in these are gathered most of the new converts until they are sent out in pursuit of their own occupation elsewhere. In some districts the settlement is a permanent one, and has a considerable area of land attached to it which is tilled by the labour of the converts. It is not easy to distinguish accurately the Portuguese from the more recently enrolled Christians, but this may be done approximately, if we take, as I believe the facts justify us in doing, the Roman Catholic element to belong to the former, and the non-Roman remainder to the latter. This course results in showing 92·7 of the total body of Native Christians to belong to the Roman Catholic branch. Of the rest there are a few who have not returned their denomination, but their number is not enough to make any serious difference in the proportions. In order to find out the ratio of the Goanese to the Bombay Native Christian, it is necessary to turn to the table that shows the birth-places of the people, from which it will be seen that about 40,260 persons were returned as having been born in Goa or other Portuguese territory. From this number the persons recorded against the item in Surat and Kánara should be excluded, as in the former case most of them are probably not Christians, but Hindu and other cultivators casually crossing the border, and in the latter case the immigration of labourers of the lower classes for the harvest is known to be so great that it is impossible to distinguish the Christians from the other natives. As regards the rest of the Presidency, however, it is a pretty safe assumption that all who come from Goa are Native Roman Catholics. On this basis it may be estimated that about 30 per cent of the total number of that community belong to the Goanese section. Little need be said as to the class from which the converts are taken. In the case of the more or less wholesale conversion of the Portuguese territory under the direction of the Holy Office, there seems to have been a large mixture of the upper middle classes of Hindus, and from the returns given in Madras some time ago, it appears that in the Roman Catholic section of converts in that Presidency, where the retention of caste was allowed from the beginning, the number of *high caste* Christians is much greater than in the non-Roman ranks. That the success of Christian missions will be for a long time more marked amongst the lower classes than the rest as long as the abandonment of caste is an essential on reception into the religion, appears to be likely on two general grounds. First, the consideration of social interests, which makes a Hindu of good position so much more tenacious of his religion than one of lower caste, who has less to lose; and secondly, the greater receptivity of the latter with regard to emotional appeals which neither his intelligence nor his education dispose him to analyse.

*Christian Sects.*

The sects of Christians returned at the census are more numerous and better defined than those of most of the other religions that have been previously mentioned in this chapter. The following table comprises the principal facts about their relative prevalence and distribution amongst the three races into which the whole Christian community has been divided :—

| Sect. | Races by Sect. | | | | Sects by Race. | | | |
|---|---|---|---|---|---|---|---|---|
| | European. | Eurasian. | Native. | Total. | European. | Eurasian. | Native. | Total. |
| Episcopalian... ... ... | 52·6 | 43·2 | 2·3 | 11·7 | 76·5 | 7·7 | 15·8 | 100·0 |
| Roman Catholic ... ... | 20·5 | 32·5 | 92·7 | 79·1 | 4·4 | 0·9 | 94·7 | 100·0 |
| Presbyterian ... ... | 10·3 | 8·2 | 2·8 | 4·2 | 42·4 | 4·1 | 53·5 | 100·0 |
| Baptist ... ... ... | 1·0 | 0·7 | 0·5 | 0·6 | 26·4 | 2·6 | 71·0 | 100·0 |
| Wesleyan ... ... ... | 2·4 | 1·6 | 0·1 | 0·5 | 83·6 | 6·7 | 9·7 | 100·0 |
| Methodist ... ... ... | 0·8 | 2·3 | | 0·2 | 62·5 | 22·1 | 15·4 | 100·0 |
| Congregationalist ... ... | 0·2 | 0·3 | 0·3 | 0·3 | 12·4 | 2·4 | 85·2 | 100·0 |
| Protestant ... ... ... | 0·8 | 3·4 | 0·7 | 0·8 | 16·7 | 8·7 | 74·6 | 100·0 |
| Others ... ... ... | 0·4 | 1·1 | ... | 0·1 | ... | ... | ... | ... |
| Unreturned ... ... ... | 11·0 | 6·7 | 0·6 | 2·5 | 76·1 | 5·6 | 18·3 | 100·0 |
| Total all Sects ... | 100·0 | 100·0 | 100·0 | 100·0 | 17·1 | 2·1 | 80·8 | 100·0 |

It shows the preponderance of the Roman-Catholic persuasion amongst the native converts, and that of the Episcopalian amongst the two other races. The number of persons who returned themselves as of no sect is also worthy of note, especially amongst the Europeans. Taking the aggregate of the three races, it will be seen that ninety per cent and over profess the Roman Catholic and Episcopalian forms of Christianity, and that next to these, the Presbyterian is most prevalent, though to a comparatively small extent. The rest of the sects bear but an insignificant ratio to the total, and none of them equal the unreturned in number. The second part of the table shows the distribution of the persuasions according to their prevalence amongst the three races. In addition to Roman Catholicism, the Presbyterian, Congregationalist and Protestant (not otherwise specified) are to be found most amongst the natives. Europeans form the majority of the Episcopalians, Wesleyans, Methodists, and, as mentioned just now, of the unsectarian.

*Forest tribes. (562,678).**

Last of all there remain a few words to be said with regard to the religion of the aboriginal tribes. I have already remarked above that the border line between these classes and the lower grade of the Hindu community is so undefined that it is almost impossible to denote the exact point at which the fetish-worship of the one is merged in the systematised polytheism of the other. Any consideration of ethnological characteristics, even if the results of the researches of those who have spent much time and trouble on the matter gave any hope of drawing by their aid the line between the two classes in a religious point of view, would be out of place in this chapter, and must be deferred to a later part of this work. On these considerations, then, I have assumed for the purposes of the matter now in hand, that whatever the proportion of aboriginal blood with which different sections of the community may be accredited, the social influence, (which involves the religious,) of Bráhmanic Hinduism is so absorbent that it will almost infallibly incorporate with itself any lower type of religion with which it is brought into intimate contact in a settled and agricultural stage of social growth. Thus the substratum of the agricultural class in Gujarát, the Kolis of the Gháts and coast, and the hereditary watchmen and village servants of the Deccan and North Karnátic, such as the Rámosi and Borad, are taken to be Hindus, as are the depressed classes in all parts of the country, though history and tradition indicates their aboriginal descent. The aboriginal form of religion is under this interpretation restricted to the tribes still inhabiting the forest and those directly connected with these tribes. Its main characteristic is the propitiation of wild beasts, trees, and sometimes ghosts, and though it is found in parts of the country with a great admixture of exoteric Hinduism in a distorted and debased form, it is in the above sense that the term is used in the present chapter.

## Relative Proportions.

The next point with reference to the religions of the population is the relative proportion of each in the different parts of the Presidency, and the distribution of the total population professing each over the whole area. Taking these two subjects in the above order, I must first refer to the comparative table from which the relative strength of each religion to the total population has been already quoted early in this chapter, so that it remains to see how this proportion varies in the different divisions and districts. In the Presidency Division it will be seen that the Hindus outnumber the Muhammadans by nearly 10 to 1, but in Sind the proportion of the latter to the former is 6 to 1. In no district in the outlying Province is the Hindu element strong, unless Sikhs are included amongst those professing that creed. In the desert tract of Thar and Párkar, owing perhaps to the proximity of Márwár, the Muhammadans form a slightly smaller proportion of the total population. Of the other divisions the Karnátic is that in which the Hindus bear the highest proportion, though the Deccan differs from it in but a very slight degree. In Gujarát the presence of a considerable aboriginal and Muhammadan element has been already noticed, and the Konkan as a whole is somewhat similarly situated. Considerable differences will be found, however, in all the divisions, if the districts composing them be taken sepa-

* This is the number returned as aboriginal by *religion*. If the *tribe* be separately recorded, the number will be raised to 789,827.

rately. Of the whole Presidency, Sátára shows the highest proportion of Hindus, though Ratnágiri, Poona and Sholápur are not far behind. Of the eighteen districts of the Home Division the Hindu element forms more than ninety per cent. of the population in no less than six, and in seven of the rest, the ratio is between that and eighty per cent. In the remaining five the distribution is influenced by the proportion of Muhammadans in one and of aboriginals in the rest. The city of Bombay will, as heretofore, be taken separately at the end of the chapter.

It is convenient to take next to the Hindu religion, in its orthodox form, the quasi, or semi-Hindu persuasions. I will begin, therefore, with the *Jains*. There are, as remarked before, two distinct communities professing this creed. One, the commercial, the other the agricultural. The former is to be found nearly all over the Presidency division, though nowhere forming a high proportion of the population. The latter is confined to the Karnátic. The Jain element in the Konkan and in Sind is insignificant and does not reach more than 0·5 per cent. in any district of these Divisions. In Gujarát it is to be found fairly well distributed, though the home of the community in this direction is Ahmedabád, where, in common with the feudatory states to the north, the Jain influence is strong. Of the Karnátic districts Belgaum is that in which the Jains are most numerous relatively to the rest of the community. There remains the Deccan, where the Jains are mostly of the northern, or commercial class. Amongst them, the best known section is that called by the vague name of *Márwádi*, brought into prominence in connection with the question of agricultural distress in this tract of late years. The relative proportion of these to the population of the district is highest in Ahmednagar, Poona and Sholápur, but even here, they bear but a small numerical ratio to people of other religions.

The *Sikhs*, which after the Jains is the schism most numerously represented in this Presidency, are confined practically to the Province of Sind, where they bear a maximum ratio of 8 per cent. to the total of a district. This is in the commercial collectorate of Shikárpur. In other parts of the Presidency, where a few isolated members of this faith are found, it appears that the latter are in military service, and in some instances returned their religion as Hindu, and their *caste* as Sikh. The term Nánakshâhi, which occurred occasionally in the schedules as a Hindu sub-division, is apparently used of a class of mendicant devotees, though the number returning themselves under this appellation is too small to allow of any generalisation on its application in other parts of India.

The ratio of the *Aboriginal* element to the total population is high in a few districts only. Amongst these we find the Panch Mahâls, where it reaches 30 per cent., Thar and Párkar, where it is 23 per cent., Thána and Surat, in each of which the proportion is about 19 per cent., and Khándesh which shows 14·6 per cent. of this class amongst its inhabitants. In Broach and Násik, which are the only other collectorates that need be mentioned in connection with this class, the ratio is of 9 and 10 per cent. respectively. With respect to this distribution what I have already remarked on the restricted sense in which the term aboriginal is used in this chapter should not be forgotten. If it were used in its entirely ethnological meaning, the percentage of aboriginals would be both larger and more indefinite than it is made by taking this term as applicable to forest tribes only.

The ratio of *Muhammadans* to the total population varies in Sind from 53·7 to 87·9. The average ratio is 78·2. In the rest of the Presidency it nowhere reaches above 20·6, which is the proportion in Broach, where, as I have already pointed out, the number of local converts of the cultivating class is large. The same ratio is to be noted in the capital city, about which more hereafter. In Dhárwár and Kaládgi the proportions are about one-half that of Broach, and taking the divisions separately, the general ratio of this religion is less in the Deccan than elsewhere. In the Konkan there is a considerable element of sailors and fishers of this creed, and these swell the proportion. Sátára and Násik are the collectorates in which the Muhammadan element is the least marked in proportion to the total population. The Gujarát mean ratio is high, both on account of the large cultivating element, noticed in Broach and Kaira, and also the trading classes, which are to be found in Surat and most of the towns. In Ahmedabad there is a considerable Muhammadan industrial population, the relics of old days, when this faith was that of the state in this Province. Taking the average of the Presidency Division to be eight per cent., as stated in the early part of this chapter, it will be seen from the comparative table that this rate must be maintained, not so much by equal distribution to that extent, as by the gross weight of the excess over the average in a few districts.

A small community like that of the *Pársis* bears little weight in the distribution of the ratios of different religions. From the comparative table it will be seen that in six districts only is the ratio to the total more than 0·1 per cent, and that it is highest in the capital city and Surat. Except in these two places, the Parsis are distributed in very small numbers over the whole Presidency, and bear a ratio of only 0·4 per cent. on the total population.

The case is the same with the *Jews*, a still less numerous community, who number no more than 7,952 persons. It is not to be expected, therefore, that they will constitute an appreciable proportion of the population of any district, and in fact, it is only in Bombay, Poona, Thána and Kolába that the ratio need be considered. The relative proportions of the

foreign and the indigenous element are not to be accurately defined, but regarding the latter there is no doubt that it predominates in the country, and that the former is confined to Bombay and a few other towns. The other religions that have been mentioned as comprising but a few members need no remark as to their distribution.

I come now to the *Christians*, who only in the city of Bombay, in Thána and in Kanára number more than one in every hundred of the inhabitants. In the first-named place they bear the proportion of 5·5, in the second, of 4·4, and in the third, of 3·4 per cent. If we distinguish this community according to race, it will be seen that the European element is fairly strong in Bombay, whilst in the other two districts Native Christians form the majority of the total population of that creed. In the remainder of the districts the proportion to the total is so small that much need not be said about it. It will be noticed that its strength depends chiefly upon the military garrison, in which not only the European, but the native element, in the shape of domestic servants, is largely represented.

### Relative Distribution.

I have now shown the relative proportions the different religious systems bear to each other, and it remains to show the local distribution of each one separately and without reference to the rest. Where the number of persons professing the religion is large, as in the case of the Hindu and Muhammadan, there is little to be added to what I have already said above, so that it is with these less numerously represented that I am now principally concerned. The chief facts connected with this subject will be found in the columns headed (*b*) in the comparative statement. The distribution of *Hindus* necessarily follows, except as regards Sind, very closely that of the general population, as shown in the comparative table that precedes the first chapter of this work. The variations are apparent in all districts where aboriginals or Muhammadans abound. Only 2·5 per cent. of the total number of Hindus are found in Sind, a difference that is, of course, compensated by the higher ratios borne by the other districts. Of the Muhammadans, 62·5 were enumerated in Sind, and the proportion in Gujarát is as high as that in the much larger tract of the Deccan. The largest absolute number of persons professing this religion in the Presidency Division, if the capital city be omitted, is in Dhárwár. Next to Dhárwár comes Khándesh, and after that, in serial order, Ahmedabad, Kaira, Ratnágiri, Broach, Kaládgi, Belgaum and Surat, all of which have a Muhammadan community of more than fifty thousand persons. The smallest number is in the Panch Maháls, and the next to it in this respect is Kolába. In Sind, the distribution, like that of the Hindus elsewhere, follows the ratio of the entire population. The greatest uniformity of distribution is to be noted in the Deccan, omitting Khándesh. The *Jains* are the next to claim notice. Of these 30·2 are found in Gujarát, 31·1 in the Deccan, 2·5 in the Konkan, 8·0 in the capital; all of which, as well as the insignificant number in Sind, may be considered to belong to the commercial section of this community. In the Karnátic are the remaining 27·7 per cent., chiefly, though not entirely, cultivators, or sharing the occupations of their neighbours, the Lingáiats. Taking the districts separately, those in which the Jains are most numerous are, according to serial order, Belgaum, Ahmedabad, Sátára, Ahmednagar, and Surat. The capital occupies a position between Ahmedabad and Sátára, though far nearer the latter. In fact, it is in the collectorates of Belgaum and Ahmedabad only, and in a minor degree those of Dhárwár, Kaira and Surat, that this class are not settlers within a comparatively recent period. With regard to the Deccan it used to be formerly held to be beyond dispute that the Jain, and foreign trader generally, came as a mere sojourner to make his fortune by his profession and transport himself and his earnings back to his native land as soon as this was accomplished. Thus, being of a different religion or sect, of a different country, speaking a different tongue, with no interest but a temporary one in the affairs and welfare of the village, in which, too, he held no recognised social position, it is not to be wondered at if he was unfavourably regarded by his clients. It appears, however, from the census returns, that this is less the case than formerly, and that the habit of settling in the village of his adoption is increasing amongst this class. Perhaps this is owing to the number who in the course of their transactions acquire by process of law considerable estates in the neighbourhood, which they either supervise themselves, as is now, I am informed, the increasing practice in some of the Deccan districts, or let out on annual lease to others. In either case the stranger has an interest that binds him permanently to the village. It is unnecessary to enter here into the grounds, gathered from other statistics of this series, for the opinion expressed above, but I may mention that they are connected with the age, sex and occupation returns to be hereafter brought before the reader in due order.

*Hindus.*

*Muhammadans.*

*Jains.*

The *Sikhs* are confined to Sind, as I have said before, and are chiefly to be found in the Shikárpur and Hyderabad Collectorates. There is also a sprinkling in the town of Karáchi, as is likely to be the case if, as I have suggested in a former part of this chapter, there are many of this persuasion who belong to the mercantile and official classes.

*Sikhs.*

The distribution of the aboriginal population is not wide. In both Khándesh and Thána there is about the same proportion of the total, or 22 per cent. each. In Gujarát, 15 per cent. is in Surat, and nearly

*Forest tribes.*

10 per cent. in the Panch Maháls. Násik and the Thar and Párkar districts are the only others in which the proportion of this class is considerable.

*Pársis.*

In spite of the comparative smallness of their numbers, the *Pársis* are to be found in every district but one of the whole Presidency. It will be seen, however, that more than 67 per cent. were enumerated in Bombay, which is the chief residence of their choice, and of the rest, the greater portion is in Surat. The only other large colonies of this community are in Poona, Broach and Thána. On their first arrival on the shores of this country after their flight from their native land, they settled at a small seaport north of Thána. Their next advance was to Nausári, now in the territory of the Gáikwár of Baroda. From thence the growing fame of Surat and its port, Suháli, attracted them to that city which, until the rise of its rival, Bombay, was their chief settlement, and is still the native place and home of some of the upper classes who, nevertheless, spend most of their lives in the capital. In the majority of the places where the *Pársis* are found, other than those just mentioned, they are sojourners only, mostly engaged in trade, and still keeping up their connection with their birth-place.

*Jews.*

Like the Pársis, the *Jews* are widely dispersed over the Presidency, but in still smaller numbers. The indigenous section of this community is almost entirely localised in the Konkan Collectorate of Kolába and the part of Thána immediately adjoining it. There are, too, considerable numbers in the capital city. Of the foreign Jews the chief abode is Bombay and few are to be found beyond it except in Poona and Surat, where small colonies have settled. A large proportion of the rest of this race, principally belonging to the indigenous, or Beni-Israel section, are, according to the census returns, engaged in military and medical service under Government, and also employed in public offices, which accounts for their dispersion.

*Christians.*

The distribution of the total *Christian* population is regulated by two chief considerations. First, the original settlements of the Roman Catholic converts; secondly, by the movements of the European garrisons. In the capital a third is also operative in the shape of the attractions of commerce. From the comparative table it appears that 30·6 per cent. of the Christians are in Bombay, 28·6 in Thána, 10·5 per cent. in Kánara. The two last are the settlements of the early Portuguese missions. In the second rank in point of numbers come the four military stations of Poona, Belgaum, Karáchi and Ahmednagar. Ahmedabad, formerly a large cantonment, was at the time of the enumeration garrisoned below its usual strength owing to the temporary depletion of the local army to supply troops beyond the Afghán frontier. If the three races of Christians be taken separately, as has been done for the sake of comparison in the table prefixed to this chapter, it will be seen that with the exception of the chief town, the European community is to a large extent concentrated in Poona, which station includes a considerable civil as well as military population, and in the other cantonments mentioned above. Forty per cent. of the small Eurasian community are to be found in Bombay, and twenty-eight per cent. more in Poona. The rest is very much scattered. The chief collections of the third section of this religion are in Thána, Bombay, Kánara and Belgaum. Next to these districts come Poona, Ahmednagar, Ratnágiri, and Dhárwár. Apart from the Goanese element, which is found everywhere in the company of Europeans, there are missionary settlements of different non-Roman persuasions established in the districts of Dhárwár, Ahmednagar, Násik, Kaira, Surat, Ahmedabad, and Kaládgi. In Karáchi, too, there are similar settlements of some strength. The overwhelming preponderance of the Roman-Catholics, however, prevent the exact proportions of the other sects from appearing in enough detail to show their position relative to each other, so, as the actual numbers are in most cases small, it is better to refer to them than to ratios in which minute fractions have to be disregarded. In Table III. in the Appendix the total numbers returned under each sect in every district have been given, and in the supplementary Table III.-A., printed at the end of the Imperial Series, the distribution of these sects by races, and conversely, that of the races according to sect, will be found, so it is unnecessary to enter into more detail on this subject in the present chapter.

### Numerical Variation.

The last matter which I propose to treat of here is the variation in the number returned under each religion since the preceding census. This can be done but partially, as the headings are not precisely the same as in 1872, nor was there on that occasion a very definite distinction made between the religion and the sect, as in the case of Sikhs, or, again, in the aboriginal, as distinguished from the Hindu. In the case of Christians, the sects were abstracted with a separate column for Native Christians, so that in some places the Roman-Catholic of this race has been entered under his persuasion, in others under the heading of his race only. This want of uniformity, which renders comparison impossible in the instances above mentioned, is due to the system then adopted of abstracting the returns at a separate office for each collectorate, and thus leaving scope for an amount of personal discretion on the part of the officer in charge of the operations which rendered it impossible for the Central Office to reconcile the discrepancies between the different sets of returns when received for compilation.

Selecting for comment those religions only regarding which there seem to be no reason for supposing any change in classification to have taken place, it appears that the increase in the number of Muhammadans, including Sind, amounts to 5·8 per cent. The Christians,

as a community, have increased their number by 18·1 per cent. The Jains and Pársis show an increase of 12·5 and 8·3 respectively, and the Jews are more numerous than in 1872 by no less than 24 per cent. On looking at the changes in the different districts, it appears that apart from Sind, where the increase in the number of Muhammadans has been universal, this creed has expanded numerically in all but one of the collectorates of Gujarát, and in two out of the three districts in the Konkan. In the Deccan, Ahmednagar and Sholápur show considerable decrease, whilst the other three districts have largely increased their Muhammadan population. In Poona, the variation has been trifling. The famine in the south of the Presidency has reduced the number of this class, as that of Hindus, in all the Karnátic Collectorates but one. It is the same with the cultivating Jains, whereas their co-religionists further north have increased numerically in every collectorate of the Presidency Division except Broach. As for Sind, unless some recent and organised movement from Márwár has taken place, it is to be presumed that at the last census the Jains were not accurately distinguished at the abstraction of the returns of this Province. The Pársis seem to be abandoning their old settlement of Surat for other stations, and in Broach, too, a decrease in their numbers is to be noted. On the other hand, their wider dispersion in the Deccan and Konkan has been general, and in Karáchi, also, their number has increased. There is a falling off to some extent in Belgaum, due perchance, to the diminution of the military force and consequent demand at that station for the commodities in which the Pársi usually deals. In the north Deccan the expansion of this race has been very marked, and a new establishment seems to have sprung up since last census at Kaládgi, where there were none in 1872. Jews have increased in numbers in nearly every collectorate, except in parts of the interior of Sind and in the Karnátic. As the increase in the collectorates where, as I have said above, they are indigenous, has been relatively less than that in others in which there is not any regular settlement, it is presumable that the community is dispersing itself more than before in different employments. Lastly, there are the Christians, amongst whom an increase has taken place throughout the Presidency Division, except in Násik and Belgaum. In both these cases it may be said that part of the variation is due to the reduction of the military establishment. In Násik this element is constantly changing, as the cantonment is only a depôt, and not a permanent garrison. It thus is a mere chance what force may be passing through the camp at the time of the enumeration on its way elsewhere. In Belgaum extensive and permanent reductions in the force have been made since 1872. Part of this variation has been counterbalanced by the temporary increase of the forces at Poona and Ahmednagar, so that the real increase is to be looked for in the rank of the European community in and round the capital, and in those of the Native Christians, both of indigenous descent and of recent conversion. The exact distinction of the three being, however, impossible, all that can be done is to hazard a guess as above, from the features of the variations in the districts in which the classes themselves are most easily distinguished, as in Thána and Kánara.

### Bombay City.

I will conclude this chapter, as I have its predecessors, by taking the circumstances of the city of Bombay by themselves. The first point to notice is the relative proportions of the different religions. In a commercial and manufacturing town of this description an unusual mixture of races is inevitable. We consequently find that the population is thus distributed :— Hindus 65, Muhammadans 20·5, Pársis 6·3, Christians 5·5, Jains 2·2, and Jews 0·5. There is also an almost insignificant element of Buddhists and Theists. It has been the practice for the last three enumerations to adopt for the census classification that which is used in the periodical returns of births and deaths. Arranged in accordance with this system, the distribution will be as follows :—

| CLASS | 1864. | 1872 | | 1881. | | |
|---|---|---|---|---|---|---|
| | Ratio to Total Population. | Ratio to Total Population. | Percentage of Variation. | Ratio to Total Population. | Percentage of Variation on 1872. | Percentage of Variation on 1864. |
| Bráhman ... ... ... | 3·75 | 4·00 | —15·84 | 4·58 | +37·54 | +15·76 |
| Bhátia .. . .. ... | 2·67 | 1·47 | —56·42 | 1·22 | —0·52 | —56·75 |
| Other Hindus ... ... | 60·39 | 53·09 | —30·63 | 52·88 | +19·52 | —17·09 |
| Hindus of depressed castes ... | 3·97 | 4·86 | —3·35 | 6·35 | +56·70 | +51·45 |
| *Total, Hindus* ... | *70·78* | *63·42* | *—29·20* | *65·03* | *+23·04* | *—12·99* |
| Muhammadans . ... ... | 18·12 | 21·54 | —6·18 | 20·53 | +14·33 | +7·30 |
| Europeans .. .. ... .. | 1·03 | 1·13 | —13·81 | 1·35 | +44·09 | +24·19 |
| Eurasians .. ... ... | 0·23 | 0·36 | +24·38 | 0·15 | —50·34 | —38·23 |
| Native Christians ... ... | 2·44 | 3·90 | +26·21 | 3·97 | +22·25 | +54·29 |
| *Total, Christians* .. | *3·70* | *5·39* | *+14·95* | *5·47* | *+21·90* | *+40·11* |
| Jains ... ... ... ... | 0·98 | 2·35 | +88·52 | 2·23 | +13·87 | +114·66 |
| Pársis ... .. ... ... | 6·03 | 6·84 | —10·39 | 6·29 | +10·22 | —1·23 |
| Jews .. ... ... ... | 0·35 | 0·41 | —7·07 | 0·43 | +24·43 | +15·63 |
| Chinese ... ... ... ... | 0·04 | 0·05 | —14·80 | 0·02 | —44·59 | —52·79 |
| Total ... | 100·00 | 100·00 | —21·08 | 100·00 | +19·98 | —5·31 |

From this table it appears that in 1864 the population of the city was swelled by a large influx of Hindus other than the classes specially designated by name. This was attributed to the abnormal activity of manufacturing industry, of commerce and of public undertakings demanding unskilled labour during the short period of prosperity that arose after the outbreak of the American Civil War. The census of 1872 shows the collapse that took place between that year and the one of the preceding enumeration. Since then the city has begun to approach, but by normal progression, the character it bore, with respect to population, seventeen years ago. The comparative ratios show the increase, since 1872, in the numbers of Hindus of miscellaneous classes, and of Jains, who are noted traders, though perhaps less speculative and enterprising than the Bhátias, whom they are apparently supplanting in numbers. It will also be noticed that the Bráhman community has much increased, as has that at the opposite end of Hindu society. The class last mentioned seems to have flocked to the city during the famine year, and to have thus found out the advantages they gain by the move. Amongst Christians the Eurasian section alone fails to show a remarkable growth in numbers which may, however, be only apparent, and attributable to wrong classification. Pársis, who have increased since 1872, are still not so numerous as in 1864. This may be partly explained, I think, by the fact that the adults of this community have now a wider field of transactions in other parts of the country, whilst the increasing educational facilities to be found in the capital attract the younger members of families residing elsewhere, though not yet to an extent sufficient to cover the decrease of the traders and others enumerated in 1864. The Jew community have been increasing steadily since that year. The changes in the balance of religion and class that result from the above variations are also shown in the table. Amongst the Hindus, the ratio of the classes at the two extremes of the social scale is increasing, whilst that of the middle classes is slightly decreasing. Amongst the Christians a similar tendency is apparent, but the increase of this community as a whole, has been continuous, and not, as in the case of the Hindus and Muhammadans, subject to fluctuations of greater or less magnitude

*Conclusion.*

The distinction of religion will be found to be maintained in several important branches of statistics that form the subject of subsequent chapters of this work, and what I have said in the present one is with the object of indicating the extent to which the form of creed may be taken as connoting a distinction of race, and not merely of persuasion. There will not be found, however, in any of the tables, the division of Aboriginals from Hindus drawn, as has been done here, sharply according to tribe, since the original returns, in which the same tribe is shown partly as Hindu partly as Aboriginal, have necessarily been strictly followed in the abstraction.

# CHAPTER IV.

## SEX AND AGE.

SEX:—GENERAL CONSIDERATIONS. RELATIVE PROPORTIONS OF SEXES AT BIRTH; IN TOTAL POPULATION; IN DIFFERENT RACES; IN TOWN AND COUNTRY; AT DIFFERENT AGES. COMPARISON WITH THE LAST CENSUS.

AGE:—GENERAL DISTRIBUTION OF POPULATION BY AGE; COMPARISON WITH EUROPEAN COUNTRIES; ECONOMICAL DISTRIBUTION; EXCESS OF CHILDREN; INFANT AND CHILD LIFE; AGE BY RACE; CMPARISON OF AGE TABLES WITH THOSE OF 1872. BOMBAY CITY:—SPECIAL FEATURES IN THE DISTRIBUTION OF THE SEXES. EXCESS OF ADULTS. COMPARISON WITH 1872.

# COMPARATIVE TABLE SHOWING THE RELATIVE DISTRIBUTION OF THE POPULATION BY SEX AND AGE.

## (A).—Sex.

| District, &c. | Average Number of Females at each Age to 1,000 Males of the same Age. | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Under 1 year. | 1 year. | 2 years. | 3 years. | 4 years. | 5 to 9 years. | 10 to 14 years. | 15 to 19 years. | 20 to 24 years. | 25 to 29 years. | 30 to 34 years. | 35 to 39 years. | 40 to 49 years. | 50 to 59 years. | 60 to 69 years. | 70 to 79 years. | 80 and over | Of all Ages. 1881. | Of all Ages. 1872. | Variation in 1881. |
| Ahmedabád | 991 | 1,031 | 1,061 | 1,053 | 950 | 903 | 808 | 838 | 963 | 920 | 924 | 946 | 1,033 | 1,116 | 1,329 | 1,335 | 1,545 | 949 | 889 | +60 |
| Kaira | 925 | 927 | 941 | 980 | 905 | 849 | 724 | 746 | 931 | 889 | 895 | 915 | 968 | 965 | 1,247 | 1,321 | 1,529 | 886 | 867 | +19 |
| Panch Mahâls | 970 | 1,014 | 1,110 | 1,137 | 1,020 | 919 | 831 | 872 | 989 | 924 | 925 | 910 | 975 | 1,042 | 1,379 | 1,638 | 1,508 | 948 | 906 | +42 |
| Broach | 995 | 1,042 | 1,090 | 1,120 | 1,025 | 992 | 824 | 875 | 974 | 900 | 888 | 895 | 941 | 988 | 1,290 | 1,455 | 1,430 | 940 | 9 9 | +21 |
| Surat | 991 | 1,008 | 1,066 | 1,033 | 1,010 | 950 | 840 | 931 | 1,099 | 1,051 | 1,055 | 981 | 1,035 | 1,100 | 1,206 | 1,483 | 1,629 | 1,007 | 994 | +13 |
| Thána | 1,012 | 1,072 | 1,081 | 1,113 | 995 | 914 | 789 | 973 | 1,142 | 929 | 887 | 751 | 870 | 1,028 | 1,282 | 1,336 | 1,120 | 940 | 929 | +11 |
| Kolába | 996 | 1,049 | 1,111 | 1,034 | 994 | 890 | 776 | 1,001 | 1,207 | 1,002 | 1,004 | 814 | 997 | 1,076 | 1,391 | 1,485 | 1,333 | 988 | 968 | +20 |
| Ratnágiri | 1,001 | 1,093 | 1,134 | 1,139 | 1,011 | 926 | 836 | 1,042 | 1,370 | 1,318 | 1,350 | 1,117 | 1,215 | 1,148 | 1,282 | 1,409 | 1,422 | 1,108 | 1,075 | +33 |
| Khándesh | 1,038 | 1,091 | 1,113 | 1,137 | 1,029 | 955 | 820 | 1,059 | 1,141 | 953 | 873 | 824 | 864 | 952 | 1,044 | 976 | 953 | 956 | 938 | +18 |
| Násik | 1,042 | 1,092 | 1,086 | 1,173 | 1,051 | 942 | 800 | 1,076 | 1,214 | 965 | 904 | 812 | 887 | 963 | 1,082 | 1,044 | 1,024 | 966 | 944 | +22 |
| Ahmednagar | 1,072 | 1,051 | 1,063 | 1,172 | 1,099 | 988 | 825 | 986 | 1,209 | 940 | 941 | 842 | 919 | 942 | 1,042 | 947 | 965 | 969 | 955 | +14 |
| Poona | 1,014 | 1,064 | 1,094 | 1,123 | 1,028 | 943 | 810 | 955 | 1,124 | 987 | 1,013 | 928 | 939 | 1,026 | 1,115 | 1,121 | 1,149 | 979 | 936 | +43 |
| Sholápur | 995 | 1,077 | 1,074 | 1,125 | 1,071 | 1,008 | 803 | 924 | 1,186 | 966 | 993 | 875 | 918 | 1,115 | 1,176 | 1,059 | 1,239 | 976 | 943 | +33 |
| Satára | 973 | 1,038 | 1,025 | 1,091 | 1,004 | 922 | 772 | 923 | 1,180 | 1,060 | 1,110 | 966 | 996 | 1,114 | 1,186 | 1,168 | 1,099 | 995 | 966 | +29 |
| Belgaum | 977 | 1,015 | 1,016 | 1,105 | 977 | 979 | 831 | 865 | 1,116 | 995 | 1,089 | 906 | 951 | 1,118 | 1,447 | 1,486 | 1,365 | 988 | 956 | +32 |
| Dhárwár | 1,025 | 1,026 | 984 | 1,065 | 1,013 | 1,011 | 865 | 925 | 1,130 | 991 | 997 | 876 | 955 | 1,142 | 1,360 | 1,456 | 1,307 | 997 | 952 | +45 |
| Kaládgi | 1,007 | 996 | 978 | 1,076 | 994 | 1,009 | 877 | 864 | 1,196 | 1,007 | 1,022 | 871 | 988 | 1,262 | 1,494 | 1,527 | 1,494 | 1,010 | 954 | +56 |
| Kánara | 990 | 1,057 | 1,081 | 1,073 | 992 | 932 | 796 | 918 | 975 | 873 | 789 | 645 | 793 | 1,027 | 1,255 | 1,295 | 1,407 | 892 | 960 | —38 |
| *Total* | *1,004* | *1,049* | *1,068* | *1,101* | *1,007* | *945* | *813* | *933* | *1,119* | *985* | *979* | *883* | *960* | *1,061* | *1,324* | *1,247* | *1,268* | *975* | *949* | *+26* |
| City of Bombay | 1,033 | 1,017 | 1,056 | 989 | 956 | 871 | 676 | 746 | 570 | 511 | 437 | 532 | 598 | 767 | 890 | 1,111 | 1,100 | *864 | 64[illegible] | +50 |
| Sind | 938 | 978 | 1,040 | 946 | 871 | 782 | 654 | 765 | 928 | 858 | 855 | 717 | 845 | 898 | 1,034 | 1,054 | 1,072 | 832 | 800 | +33 |

* Or amongst the shore population only, 699.

## (B).—Age.

| District, &c. | Ratio of each Age-period to 10,000 of the Total Population of all Ages. | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 0 to 4 years. | | 5 to 9 years. | | 10 to 14 years. | | 15 to 19 years. | | 20 to 24 years | | 25 to 29 years. | | 30 to 39 years. | | 40 to 49 years. | | 50 to 59 years. | | 60 and over. | |
| | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| Ahmedabád | 1,162 | 1,241 | 1,384 | 1,339 | 1,275 | 1,080 | 960 | 847 | 1,002 | 1,017 | 955 | 926 | 1,473 | 1,448 | 871 | 949 | 611 | 719 | 307 | 434 |
| Kaira | 1,164 | 1,228 | 1,475 | 1,414 | 1,298 | 1,061 | 882 | 743 | 878 | 924 | 902 | 906 | 1,409 | 1,486 | 960 | 1,050 | 641 | 698 | 341 | 490 |
| Panch Mahâls | 1,327 | 1,464 | 1,750 | 1,705 | 1,264 | 1,208 | 911 | 839 | 894 | 933 | 959 | 934 | 1,425 | 1,281 | 778 | 800 | 476 | 524 | 208 | 311 |
| Broach | 941 | 1,053 | 1,320 | 1,293 | 1,320 | 1,157 | 882 | 821 | 958 | 994 | 1,0 9 | 975 | 1,645 | 1,552 | 1,045 | 1,045 | 599 | 630 | 271 | 381 |
| Surat | 1,400 | 1,420 | 1,483 | 1,399 | 1,224 | 1,025 | 798 | 738 | 799 | 873 | 843 | 879 | 1,458 | 1,465 | 938 | 904 | 621 | 678 | 496 | 560 |
| Thána | 1,498 | 1,679 | 1,553 | 1,509 | 1,079 | 906 | 768 | 795 | 747 | 908 | 1,044 | 1,022 | 1,640 | 1,418 | 875 | 809 | 528 | 577 | 278 | 377 |
| Kolába | 1,572 | 1,650 | 1,567 | 1,411 | 1,11[illegible] | 873 | 772 | 782 | 704 | 859 | 930 | 964 | 1,451 | 1,357 | 884 | 892 | 579 | 681 | 411 | 583 |
| Ratnágiri | 1,459 | 1,421 | 1,704 | 1,425 | 1,247 | 941 | 760 | 715 | 613 | 758 | 774 | 921 | 1,255 | 1,416 | 899 | 986 | 693 | 718 | 595 | 699 |
| Khándesh | 1,464 | 1,654 | 1,458 | 1,457 | 1,207 | 1,035 | 931 | 754 | 739 | 882 | 930 | 927 | 1,576 | 1,407 | 914 | 825 | 604 | 602 | 427 | 457 |
| Násik | 1,468 | 1,651 | 1,576 | 1,557 | 1,219 | 1,018 | 685 | 763 | 710 | 892 | 954 | 953 | 1,556 | 1,845 | 891 | 809 | 544 | 548 | 397 | 440 |
| Ahmednagar | 1,200 | 1,354 | 1,451 | 1,480 | 1,309 | 1,117 | 721 | 734 | 721 | 900 | 985 | 946 | 1,568 | 1,457 | 948 | 906 | 631 | 613 | 466 | 489 |
| Poona | 1,297 | 1,409 | 1,451 | 1,398 | 1,244 | 1,030 | 721 | 703 | 749 | 860 | 929 | 937 | 1,577 | 1,523 | 960 | 920 | 650 | 681 | 472 | 539 |
| Sholápur | 883 | 960 | 1,340 | 1,385 | 1,568 | 1,252 | 801 | 758 | 775 | 943 | 1,032 | 1,021 | 1,613 | 1,562 | 1,031 | 971 | 563 | 544 | 408 | 474 |
| Sátára | 1,259 | 1,296 | 1,530 | 1,418 | 1,359 | 1,055 | 715 | 663 | 677 | 803 | 890 | 937 | 1,464 | 1,544 | 985 | 987 | 650 | 728 | 479 | 569 |
| Belgaum | 1,104 | 1,130 | 1,414 | 1,400 | 1,416 | 1,190 | 802 | 701 | 777 | 876 | 958 | 964 | 1,547 | 1,539 | 1,018 | 980 | 582 | 659 | 382 | 560 |
| Dhárwár | 1,001 | 1,026 | 1,342 | 1,460 | 1,500 | 1,302 | 834 | 778 | 907 | 1,018 | 984 | 978 | 1,531 | 1,460 | 948 | 907 | 598 | 685 | 355 | 491 |
| Kaládgi | 753 | 750 | 1,355 | 1,353 | 1,422 | 1,409 | 853 | 730 | 837 | 992 | 1,035 | 1,031 | 1,690 | 1,611 | 996 | 975 | 534 | 646 | 325 | 483 |
| Kánara | 1,108 | 1,286 | 1,396 | 1,458 | 1,070 | 953 | 840 | 854 | 962 | 1,053 | 1,141 | 1,118 | 1,763 | 1,442 | 921 | 818 | 506 | 588 | 304 | 433 |
| *Total* | *1,245* | *1,331* | *1,474* | *1,438* | *1,298* | *1,082* | *785* | *751* | *787* | *903* | *948* | *957* | *1,528* | *1,471* | *933* | *923* | *600* | *653* | *397* | *506* |
| City of Bombay | 875 | 1,333 | 920 | 1,208 | 948 | 966 | 1,260 | 1,419 | 1,415 | 1,217 | 1,356 | 1,046 | 1,758 | 1,280 | 868 | 783 | 418 | 484 | 182 | 265 |
| Sind | 1,492 | 1,690 | 1,630 | 1,581 | 1,024 | 804 | 712 | 655 | 799 | 891 | 814 | 838 | 1,466 | 1,413 | 1,006 | 1,019 | 569 | 550 | 488 | 609 |
| Total, Presidency | 1,263 | 1,331 | 1,468 | 1,433 | 1,237 | 1,039 | 800 | 764 | 823 | 913 | 949 | 944 | 1,531 | 1,456 | 945 | 931 | 585 | 632 | 399 | 587 |

# CHAPTER IV.

## SEX AND AGE.

In the three preceding chapters the population has been considered with reference to circumstances created either by accident or by man for himself. Such are its distribution over the land and dwelling-places, the tendency to increase, to concentrate in towns, or to diffuse itself over the country in the village community. To these may be added the respective prevalence of the main forms of religion, not so much with reference to their doctrine or faith, but as indications of the race, nationality, or social position of the classes professing them. In the subject of the present chapter, however, we have to deal with qualities inherent in and personal to man as a unit, and which involve, accordingly, complex physiological considerations that can be only glanced at in a work of this description, and which are, moreover, still held to be open questions amongst the statisticians who have taken them up as the object of special research. This is the case more particularly with regard to sex, the relative proportions of which are regulated by influences that have not yet been reduced to more than empirical laws. There are certain uniformities of sequence that have been observed in different places and to some extent under a variety of circumstances which enhances their value, but they remain in the derivative stage without having been hitherto resolved into their ultimate causation; and, dependent as they are mainly on arguments based on what is known to logicians as the method of agreement, they must necessarily receive confirmation from experiment, or the method of differences, before they acquire a higher claim to acceptance.

### Sex.

*Relative proportions of the Sexes at birth.*

I will, however, make use of them in illustration of the first point that has to be considered in connection with the question of the relative proportions of the two sexes. From the marginal table it will be seen that, in the countries selected, the number of males born is invariably higher than that of females; whilst, in the majority of the countries, the preponderance of the latter sex amongst the population of all ages is very marked. In some of the cases the variation presents curious features: in Austria and Switzerland, for instance, the balance of sex seems to completely turn over during the course of life. In the Presidency of Bombay, from which I have excluded Sind on account of the probable greater defect in registration there, it appears that more males than females are born by some 95 per mille; that is, to put it otherwise, out of one hundred births registered, the chances are that there will be 52·3 males to 47·7 females. If, however, the population be taken *en masse*, the female element will be seen to have risen from 913 to every thousand males to 975: so that in this case, as well as the rest, the general uniformity is observed of the preponderance at birth of the one sex, compensated by a greater mortality of the same in after years. It is, however, with regard to the resolution of this tendency into its ultimate elements that uncertainty and differences of opinion arise. The physiological law involved has yet to be explored, and in every standard work on the subject that I have consulted I find conclusions mutually inconsistent. I will mention, however, a few of these. One author lays great stress on the period of conception; another on the quality and abundance of the food supplied to the mother during gestation; but the results of an abundant supply, as observed and registered by him, are diametrically opposed to those deduced from corresponding observations made in another country by a separate inquirer. It is evident, therefore, that this influence has not, up to the present, been traced over a field wide enough to entitle it to much consideration. It has also in the same manner been laid down that in mountainous countries there is a tendency towards a preponderance of the male sex. This view, however, is not borne out by the statistics of such countries as Switzerland, Norway and Sweden. Nor, again, is the influence of climate traceable with any uniformity. Distinguished authorities have lent their support to the theory, originated as long ago as the time of Aristotle, that the sex is inherent in the germ itself; but whether there has been any verification of this view by experts or not, is uncertain, as none is cited by the statisticians who advance the hypothesis in the works I have consulted. The last of the theories on this subject that I need mention here is one that is based on satisfactory evidence as far as it goes; but, like all the rest, cannot command implicit acquiescence, owing to the comparatively narrow field in which the data were collected. According to this hypothesis, the relative age of the parents is paramount in determining the sex of their offspring. Where the husband is the elder, the child is male, and *vice versâ*. As the number of cases in which the above theory would practically exclude altogether the birth of female children is overwhelming, it is clear that some supplementary influence is

| Country. | No. of Females per 1,000 Males. | Average of Male Births to 1,000 Female. | Average of Male Deaths to 1,000 Female. |
|---|---|---|---|
| Portugal* .. .. | 1,068 | .... | 970* |
| Austria .. .. .. | 1,061 | 1,063 | 1,053 |
| United Kingdom .. | 1,057 | 1,048 | 1,026 |
| Sweden .. .. | 1,055 | 1,047 | 1,032 |
| Bavaria .. .. .. | 1,048 | 1,056 | 1,043 |
| Switzerland .. .. | 1,046 | 1,048 | .. |
| Spain .. .. .. | 1,044 | 1,066 | 1,068 |
| Holland .. .. .. | 1,040 | 1,058 | 1,016 |
| Denmark .. .. | 1,037 | 1,051 | 1,051 |
| Norway .. .. .. | 1,035 | 1,058 | 1,018 |
| Prussia .. .. .. | 1,028 | 1,050 | 1,074 |
| Saxony .. .. .. | 1,021 | 1,051 | 1,076 |
| France .. .. .. | 1,009 | 1,051 | 1,011 |
| Belgium .. .. | 995 | 1,054 | 989 |
| Italy .. . .. | 989 | 1,034 | .. |
| Bombay (without Sind) | 975 | 1,095 | 1,158† |
| Greece .. .. .. | 933 | .. | 1,102* |
| Sind .. .. .. | 833 | .. | .. |

* The asterisk denotes that the data are for a single year only.
† Or 1,135 excluding the famine years.

*Physiological influences.*

required. The observations made by the chief German supporter of this view are given in the following form ;* and I have added to them, for comparison, the results of those made by Sadler, and published in his well-known work on population. These results have not, I should mention, been accepted as more than partially indicative of the uniformity which their propounders would have to be a law :—

| | Hofacker. | Sadler. | |
|---|---|---|---|
| 1. Father younger than mother ... ... ... | 90·6 | 86·5 | Average number of male births to 100 female births. |
| 2. Father and mother of equal age ... ... ... | 90·0 | 94·8 | |
| 3. Father older by 1 to 6 years ... ... ... | 103·4 | 103·7 | |
| 4. Do. by 6 to 9 do. ... ... ... | 124·7 | ... | |
| 5. Do. by 6 to 11 do. ... ... ... | ... | 126·7 | |
| 6. Do. by 9 to 18 do. ... ... ... | 143·7 | ... | |
| 7. Do. by 11 to 16 do. ... ... ... | ... | 147·7 | |
| 8. Do. by 16 and over ... ... ... | ... | 163·2 | |
| 9. Do. by 18 do. ... ... ... | 200·0 | ... | |

From these figures and from others relating to marriage, which form the subject of the next chapter of this work, I am inclined to surmise, though with extreme diffidence as to the value of the supposition, that the influence of age as a factor in the determination of the sex of the child amounts to a tendency only, varying in intensity with the difference between the ages of the parents. Taking, for example, the marriage and birth returns of this Presidency and England, it appears that the ratio of excess of male births in Bombay is almost double that found in the latter country. On calculating roughly the mean ages of the married persons, it seems that whereas in England that of husbands of all ages is 43·5 years, and of wives, 41·3, in this Presidency the corresponding ages are 35·5 and 28·1. This difference, spread over four millions of wives and more than three and a half millions of husbands, is exceedingly large, and can be better appreciated when the whole series of ages is under the reader's eye. Without entering further into the matter at present, I will point out that in Bombay, the wives under twenty years old constitute over 29 per cent. of the total of married women, but in England they bear a proportion of 0·88 only. The husbands of that age in this Presidency, too, are only 12 per cent. on the entire number of married men ; and as the ratio of wives to husbands of the same age decreases rapidly in the succeeding vicennial periods, it is clear that the disproportion between the couples in later life must be very marked.† Another point I will bring to notice in connection with this question of the ages of parents, is, that in the birth returns of the countries in Europe that I have selected for the table given in the beginning of this chapter, the disproportion between the numbers of the sexes at birth is considerably less, as a rule, in the case of illegitimate children than in that of others. Regarding this peculiarity, it is observed, on the one hand, that such births, being in themselves a social aberration, are not to be expected to follow the normal rule of the others. On the other hand, it may be thought that in the majority of illegitimate births the inequality between the ages of the parents is less than that which exists in the case of the average married couple, and thus, if the tendency mentioned above is admitted to be operative, the chance of female births is of a higher degree of probability than it may be said to be amongst the married. I will here leave this question with the remark that, until experience has been gained by means of accurate and continuous observations extending over a considerable time and a wide range of climate, race, and social characteristics, the divergence of opinion that I have quoted above will always exist with regard to this important subject.‡

*Relative proportions in population as a whole.*

The proportion of males to females in this Presidency must, therefore, be regarded with reference to those who have already come into existence, and the question of how they came into the world in the proportions they have done, dismissed for the present as one on which science has not by any means said its last word. From the comparative table which, in accordance with the practice adopted, hitherto, precedes this chapter, it will be seen that the two distinct portions of the Presidency differ as to the ratio of females to males in a remarkable degree. In this respect, too, the capital city stands apart, and will not be taken into consideration until later. In the rest of the Presidency the proportion of females is about 975 to 1,000 males, or, put differently, 49·3 per cent. of the total population. In Sind the ratio is no higher than 833 per mille, or about 45·4. It is out of the question to attribute any considerable portion of this difference to artificial causes, such as the well-known reticence in Muhammadan households as to the female members of the family, because the disproportion runs through every religion returned from this Province, and is not so marked amongst the Muhammadan community as amongst the Hindus. The same feature is noticeable in the Panjáb, and to a minor extent in the rest of Hindusthán or Northern India, where none of the special causes that have been mentioned are sufficient to account for the great difference. There are, it is true, local causes that may tend to add to any inherent disproportion between the sexes, such as the immigration of large tribes of graziers and camel-dealers who have not their families with them. Similarly, the indigenous roving tribes may be more numerous in proportion to the total population than in the rest of the country ;

*Sind.*

* From Carpenter's Human Physiology, Ninth Edition (1881).

† This will appear in a clearer light in the diagram that accompanies Chapter V.

‡ There is very little doubt in my own mind that no single influence of those I have cited above will suffice to explain the phenomena, but that it will ultimately be discovered that several combined in different proportions tend towards a certain alteration in the ratio between the sexes. For instance, unless emigration takes place in Madras and Bengal to a much greater extent than I believe to be the case, the theory regarding differences of age broached in the text must be counteracted by more powerful influences, such as that of food or climate.

and, lastly, there may have been, as the return of birth-place seems to indicate, an influx of settlers on frontier lands, who have not yet permanently established themselves with their womenkind in their new locality. These migrations do not, however, account for more than a small portion of the excess of males; and, whatever the true cause, we have in Sind a very dry climate with extremes of temperature, an omnivorous population of all classes and grades, and a considerable area of cultivable land, producing more than is required for the support of the existing population, the resultant being a large proportional deficiency of females from a very early period in life.

*Presidency Division.*

In the Presidency Division, though the ratio of females to males is everywhere higher than in Sind, there are striking differences between the returns from the different divisions and districts. I have already touched generally upon this subject when commenting upon the changes in the population that have taken place since the preceding census, because one of the most prominent variations has been that in the numerical ratio between the two sexes. In three districts, Ratnágiri, Surat and Kaládgi, the females are more numerous than the males. In the first it is the emigration of males that apparently causes most of this difference. In Kaládgi, where in 1872 there was a balance in favour of males, the famine, either by loss of life or by forcing the males to emigrate, is the probable cause of the change. In Surat, as in Ratnágiri, mixed influences are at work. If reference be made to Table IV in the Appendix it will be seen that, as far as the bulk of the people in this collectorate are concerned—that is, amongst the Hindus—the males are slightly in excess. Amongst the forest tribes the balance is fairly well preserved, as seems to be the case throughout with this community. The deficiency in males must, therefore, be sought in the Pársis and Muhammadans. I have already mentioned the gradual transfer of the former community to the capital, where it appears that a larger number of males than of the other sex resort both for trade and education. The most wealthy class of Muhammadans in Surat, too, are the trading or Daudi Borahs, who are to be found in every town in the country, and mostly come from Surat and the Panch Maháls. It is in the former, however, that the rich Borah aims at having his ultimate home, in the vicinity of the Mullah Sáhib and other leaders of his sect, for the Borahs are reputed to be most scrupulous in regard to their religious observances. There is also a considerable colony of mercantile Borahs of the Sunni sect in this district, trading with the Mauritius and Burmah. In both these cases the family would probably, like that of the Pársis, be left at home, whilst the breadwinner was on his travels abroad. After the three districts in which there is an actual excess of females, come four collectorates in which the number of the sexes is almost equal. These are Dhárwár, Belgaum, Sátára and Kolába. As in Kaládgi, though less prominently, the famine may be set down as the primary cause of the change in the two first-named. In Sátára the eastern portion was affected by this calamity to a considerable extent, but not nearly so badly as the neighbouring districts on three sides. The large proportion of women is probably attributable, therefore, quite as much to emigration as to loss in the famine. The Bombay City return of birth-places shows that the immigrants from this district form no inconsiderable item in the total alien population; and when I was inspecting the preliminary arrangements for the enumeration of the railways, I found that a large colony of the lower classes, mostly from Sátára, had collected on the line of rail for the execution of some extensive earthwork within easy distance of their homes. In Kolába the difference between the proportions at the two enumerations is less marked, and is attributable, I think, to the same cause as that in Ratnágiri, though the emigration is less extensive. The proximity of Bombay and the improvement of the ferry communication have contributed to take some of the male population to the labour market of the capital. I do not think that more need be said about the rest of the districts than has been brought to notice in the second chapter. The comparatively high ratio of females in Ahmednagar and Sholápur is apparently the result of the famine, as in Dhárwár and its two neighbours in the Karnátic. The exceptional case of Kánara, in which the ratio has decreased since the last census, is the result, apparently, of the immigration of males for the harvest and for the winter grazing on the Gháts. There remains the instance, in Gujarát, of Kaira, which shows the lowest ratio of any of the districts in the Presidency Division. Here the females number no more than 46·97 of the population, and the disproportion is little less marked amongst the Muhammadans than amongst the Hindus that form the bulk of the population. Whether there are special causes for this difference, and whether such causes are operating in both the above-mentioned communities, are questions into which investigation, of a more minute nature than that which can fitly find a place in this work, has to be made. Generalisation on a subject in which so much remains to be solved as that of sex is dangerous; but, judging from the returns before us, it certainly appears as if in this part of the country, at least, setting aside all influences of a temporary and special nature, such as famine, emigration or deliberate neglect of offspring, the ratio of females diminishes as the north is approached, and as if, on the same conditions, it were lower in a prospering than in a poverty-stricken region.

*Relative proportion in different races.*

The next point in connection with the relative strength of the sexes is the differences that appear in the communities affecting different forms of religion. Thus, the Hindus show a ratio of females to a thousand males amounting to 961, which is reduced to 956 if those in Sind be included. Amongst Muhammadans, the predominant class in the latter Province, there are 874 females to the above number of males, but in the Presidency Division the ratio increases to 939. Of all the other religions the Aboriginal has the highest ratio of females, 968, though the Pársis approach it within 7. It will be noted with regard to these two communities that in Gujarát the males are in the minority. As to Pársis, this disproportion follows necessarily from what was said in the last chapter about the change that is being gradually

effected in the domicile of this race. But with regard to the Aboriginals, the only distinctive facts that I can see which are likely to bring about the preponderance of females are, first, the lowness of their habitual diet in comparison with that of the rest of the community, and, secondly the later age of marriage amongst females and the apparent prevalence of second marriages, tending, according to the age theory of sex, to a greater equality in this respect between the two parents. If we turn to Sind, on the other hand, we find the Aboriginal there is no exception to the general ratio that prevails amongst other races in that Province. There is one other race in which a preponderance of females is found, and that is the Jews. It is probably the result of the large number of this race employed beyond the limits of the Presidency, as in the outlying cantonments. The Sikhs, though the class in which, of all those in Sind, the proportion of women is the largest, show no more than 880 of that sex to 1,000 of the other. The Jain of all the native communities is that in which the average of females is the lowest. This arises from the large proportion of this sect that belongs to other parts of India, and is resident here only for a season. Though the general average is only 827 per mille, in the districts where this community is settled permanently, as in Ahmedabad and Belgaum, the proportion is much higher; and in the former collectorate, indeed, from which a large number of traders are distributed over the rest of the country, the ratio, as in the case of the Pársis in Surat, is above the average, and the females form 50·46 of the entire community. In Belgaum the males preponderate in about the same proportion, which is slightly above that of the other religions in the district. In the Konkan, Khándesh and Poona, it is clear from the proportions of the sexes to each other, that the Jains are mere passers through the district, probably traders in produce, having left their families elsewhere. The Christians are the last race that require notice. It is necessary to distinguish these according to the three classes adopted in the preceding chapter, as the differences in the relative proportions of the sexes are very large. Amongst the Eurasians the females outnumber the males in the ratio of 1,024 per mille. At the other extreme are the Europeans, with an average of 399 only. The Native Christians come between, showing a ratio of 778. Amongst the Europeans the highest proportion is to be found in the city of Bombay, where there are very nearly half as many females as males. The lowest is in the Karnátic, where the garrison at Belgaum comprises the bulk of the Europeans, and has, of course, comparatively few but males in its number. The average for this division is but 203; and in the Deccan, owing to the preponderance of the military element in Poona, Ahmednagar, and Násik, the ratio is only 374 per mille. The relative proportion of the sexes amongst the native community of this creed vary according to the nature of the settlement. In the Konkan and Karnátic, where this class is indigenous, the proportion of females is high, reaching 988 and 883, respectively, as compared to 541 in Bombay, which contains a large number of Goanese immigrants, and 710 and 739 in the Deccan and Gujarát respectively. Amongst native converts of the present day the proportions of the sexes to each other is more in accordance with that found in the older Christian settlements. The temporary character of the European and Native Christian residence may be learned from the proportion of wives to husbands, which is 716 per mille in the former and 770 in the other. If the same test be applied to the Eurasians, the wives will be found to outnumber the husbands by 132 per mille: so that, apparently, the male Eurasian is absent to that extent in other provinces, whilst in every thousand married European men there are 284 without their wives in this Presidency. The Native Christians are similarly situated, though to a less degree.

In the last chapter I said that, even with respect to so wide a distinction as that of religion, the term Hindu cannot be taken as implying a homogeneous community, and when we come to enter into such questions as that before us, it is impossible to entirely disregard the social divisions of the population that is known under that single designation—divisions which are mentioned by Duncker as "the sharpest known in history".* It is not my intention to attack, in this work, the intricate and open questions involved in a consideration of the caste system, as they have been the subject of much separate investigation, and even in the subsequent chapter dealing with social divisions a general mention will be enough for my purpose. Nevertheless, it is worth while here to note that where there are such wide differences as to marriage customs and the concomitant relations between the sexes as are to be found amongst the various Hindu orders, it is unfair, unless the determination of sex is admitted to be a matter of chance, or the Lucretian theory be adopted, not to attribute to these customs some influence in the matter. I will limit my remarks to what I think bears on the suggestion regarding the relative ages of the parents, which was just now thrown out tentatively, with the object rather of letting it have a fair chance of investigation than to offer it as a valid explanation. The relative proportions of the sexes amongst the living have been so much disturbed by the famine that the Southern Deccan and the Karnátic offer no field for inquiry except as regards the effect of such a calamity on the respective sexes. Similarly, the Konkan has its balance in this respect affected by the temporary migration to Bombay from, at least, two of the collectorates comprised in it. Where a, so to speak, normal state of things is to be found, there is, it seems to me, a tendency of the ratio of females to vary inversely with the social position in the general scale of precedence. This is not, however, a universal rule, as too many collateral circumstances have to be eliminated before the true bearings of the statistics can be perceived. All I can at present note is that, amongst the lowest classes, the ratio of females to the other sex is a trifle higher than in the case of the middle and upper grades of Hindu society, and I think that this is to be attributed to two facts: first, the comparatively early age at which the actual marriage takes place in the higher class, and, secondly, to the prevalence, amongst the lower, of remarriage and second marriage under forms that are considered by the rest of society to be of a less reputable and altogether

* History of Ancient India—Translated by E. Abbot.

inferior order. Both these circumstances, the postponement of marriage and the remarriage of widows, tend to bring the ages of the couples nearer to each other, and may thus be to some extent operative in raising the number of female births. The matter will be brought forward hereafter when there is an opportunity of laying before the reader statistics of different castes and classes that may tend to support or rebut the suggestion here made.

*Relative proportion in town and country respectively.*

Before commenting upon the relative proportions of the sexes at different periods of life,—a matter that first introduces the tedious and in some ways unsatisfactory question of the correctness of the ages returned at the enumeration,—I will mention that the distinction between town and country as to the proportion of females to males is, if the capital city be excluded from consideration, less marked than is usual in other parts of the world of equal civilisation. It is to be expected, as a rule, that the demand in towns for labour, both manual and intellectual, attracts thither a larger relative number of males than of the other sex.* In order to see how far this is true in the case of this Presidency, I have taken the returns of five of the chief towns of the Home division, the population of which aggregates about 434,000. Compared with the ages for this number is given the return for the rural portion of the districts in which the towns are respectively situated. These figures will be found in the table lower down. It will be seen that the difference between the two ratios is only five per mille in favour of the country. The explanation of such uniformity is to be found, I think, in the extent to which women are employed in the classes of unskilled labour that are usually most prevalent in towns here, such as porterage, grain-husking, and the like. Women are also engaged in the middle and upper class houses as domestic servants, and these classes are most numerous in towns. It is probable, too, that in certain industries they share the work of their male relatives to a very large extent. As far as the lower orders, therefore, are concerned, the field of employment in the town is little less restricted for females than for males, and the former sex appears to occupy in many respects the position in the labour market that it does in many parts of Italy, where the share of manual work done by the female members of a family is generally as much as and usually more than that taken upon themselves by the other sex.

*Relative proportion at different ages.*

The comparison of the relative proportions of the sexes in different districts at the two enumerations of 1872 and 1881 has been partly made in a previous chapter, and what remains to be noticed with regard to it is more conveniently taken in connection with the variation in the above-mentioned ratios at the respective age-periods into which the population was grouped on the former occasion. The comparative table at the beginning of this chapter shows the relative proportions of the sexes at certain age-periods, with the variation in the proportions of the two sexes at all ages that seem to have taken place since the last census. It has been thought clearer to give these particulars by districts for the Presidency Division, and to show separately the very different returns for Sind and the capital city. In the following table, however, by means of which a comparison can be instituted between the circumstances of this country and some of those in Europe, the city has been included in the figures for the Presidency Division, because its population is very largely recruited from the mainland in the neighbourhood. It will be noted, too, that the age-periods above sixty are not distinguished, since the Imperial returns do not include them. In Sind, too, they were not abstracted, and in the initial table of this chapter have been interpolated for that Province from the data given by the method of differences :—

| Age. | Average Number of Females per 1,000 Males of same Age.† | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Presidency Division. | Bombay City. | Bombay. | | Sind. | Total Presidency | England and Wales. | France. | Italy. | Greece. |
| | | | 5 Cities. | 5 Rural Circles. | | | | | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| Under 1 year ... | 1,005 | 1,033 | 983 | 1,001 | 936 | 994 | 987 | 974 | | 915 |
| 1 year .. ... ... | 1,048 | 1,017 | 1,015 | 1,048 | 978 | 1,038 | 993 | 978 | | 942 |
| 2 years ... ... | 1,067 | *1,056* | 1,026 | 1,086 | 1,040 | 1,063 | 999 | 982 | 971 | 939 |
| 3 ,, ... ... | 1,096 | 989 | 1,044 | 1,090 | 946 | 1,064 | 1,006 | 979 | | 918 |
| 4 ,, ... ... | 1,005 | 956 | 949 | 1,022 | 871 | 977 | 1,013 | 981 | | 949 |
| 5—9 ,, ... ... | 942 | 871 | 932 | 956 | 782 | 914 | 1,004 | 979 | 967 | 927 |
| 10—14 ,, ... ... | 806 | 676 | 827 | 809 | 654 | 787 | 986 | 970 | 964 | 863 |
| 15—19 ,, .. ... | 914 | 746 | 922 | 894 | 765 | 894 | 1,010 | 990 | *1,055* | 985 |
| 20—24 ,, ... ... | 1,059 | 570 | 1,038 | 1,075 | 928 | 1,039 | 1,106 | *1,074* | 1,006 | 1,069 |
| 25—29 ,, ... ... | 942 | 511 | 978 | 964 | 858 | 931 | 1,111 | 1,005 | 1,018 | 963 |
| 30—34 ,, .. ... | 943 | 437 | 958 | 980 | 855 | 929 | 1,090 | 993 | 1,010 | *1,092* |
| 35—39 ,, ... .. | 854 | 532 | 911 | 922 | 717 | 835 | 1,093 | 984 | 993 | 927 |
| 40—49 ,, ... ... | 938 | 598 | 971 | 972 | 845 | 922 | 1,079 | 998 | 1,001 | 739 |
| 50—59 ,, ... ... | 1,048 | 767 | 1,053 | 1,067 | 898 | 1,011 | 1,074 | 1,032 | 966 | 935 |
| 60 and over ... ... | *1,223* | 968 | *1,192* | *1,318* | *1,041* | *1,189* | *1,163* | 1,070 | 953 | 938 |
| Of all ages ... ... | 955 | 699 | 965 | 970 | 833 | 936 | 1,054 | 1,009 | 989 | 933 |

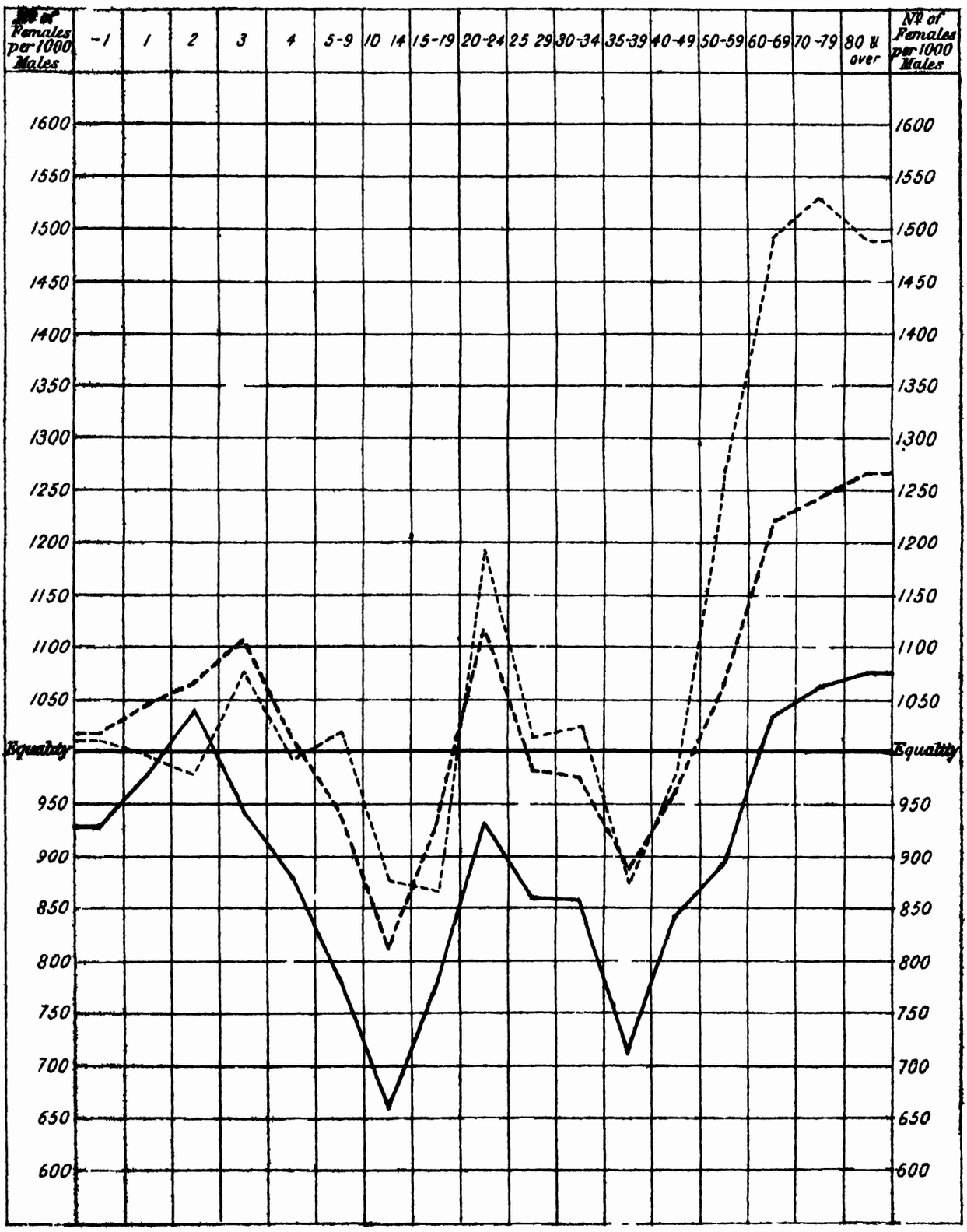
* London is an exception, as it contained (in 1871) 113.6 females to 100 males.

† In this table the entries in italics indicate the period at which the ratio of females to males is highest and those in bold type the periods at which it is least.

In order to show the general course, through life, of the proportions in question the comparative table prefixed to the chapter has been thrown into the form of a diagram, from which the differences in this respect between the rural districts generally, the district most affected by the famine and the Province of Sind may be seen at a glance. Leaving for the present the city of Bombay out of the question, it appears that, during the first year, the females gain almost nine per cent. on the males, assuming that the birth-returns are accepted as indicating the true proportions at the time the children come into the world. The ratio rises to the fourth year in the Presidency Division, but in Sind begins to decline during the third. From three years old the females are in a decided minority until between twenty and twenty-four, when there is a sudden and important rise in their proportional as in their actual numbers. There is then a fall again, until about the fortieth year; but the returns arranged in smaller periods seem to indicate that the actual decrease between then and fifty takes place chiefly in the last part of the decade. From fifty to the end of life the proportion of females is continuously above that of males in the total of persons of the advanced ages. It is to be noted that the period when female life is at its lowest point as compared with that of the other sex, is between ten and fourteen years old, and that out of the ten series of ratios given in the table in the text above the same feature is discernible in no less than eight. The exceptions are Greece and Bombay City. The divergence in the latter case from the general rule is easily seen to be due to the extent to which its population is supplemented by immigration. The explanation as to the return for Greece is not so manifest, more especially as I have nothing but the mere figures to guide me, unassisted by any external evidence from independent sources or other statistics. The great decrement there in the ratio at the tenth year and the subsequent rise from the fifteenth to the twentieth seem, however, to indicate that the same causes are at work in that country as in the rest, and that the abnormally small proportion of females at the later period of from forty to fifty is either an accident, or explicable by extraordinary deficiency of this sex in the earlier years of this period as well as in the later. Another point to be noted in the same table is that the tendency of the ratio of females to increase as life advances after the fiftieth year is found in six of the series; and in one other, that relating to France, it is possible that the fact that the ratio is higher in early life than at the latest period may be owing to the same cause in 1876, (when this census was taken,) as in 1872, when the great deficiency of males between the ages of 19 and 24 was attributed to the demands made on adults of these ages by the war of 1870. There is no such influence operative in the case of Italy and Greece, the latter of which is again singularly different from the rest. There are three other points brought to light in this table that may worthily engage attention. One of these is the universal excess of females between the ages of 20 and 24, the age, amongst males, of the passions, as it is called by Quetelet, or the age of migration, as it may be called with reference to the present day. The second is the almost universal deficiency of females between 10 and 15, probably between 12 and 15, an important period in female life. The third is the preponderance of females in England from the fifteenth year upwards. This may be attributable in part only to emigration, as the wearing out of life is a process that progresses in the mother-country far more rapidly in the case of males after they have once started in their professions than in the case of the other sex whose task is lighter. In India the balance of the two sexes, apart from any other considerations which may result from compulsory widowhood or neglect, is modified by the larger share of hard work done by the women

There is thus recorded in this Presidency a large majority of male births—part of which may be attributed, perhaps, to the greater accuracy of the registration of this sex, as the birth of a male is the occasion for so much more congratulation and rejoicing than that of th female infant. This is followed by a considerable excess mortality amongst the males up to the fifth year in the Presidency Division. The balance is in favour of the males from then to the period between 10 and 14 years, when, as shown above, the proportion of females is the lowest. There is, of course, the usual chance of understatement of age about this period which is notoriously more frequent out here than in Europe; but a good deal of this error is eliminated by taking the decades from the odd term, as from 5 to 14, 15 to 24 and so on, which also corrects the tendency to return the ages at the nearest round number. In graduating the age return by the method of differences it is advisable to adopt this sort of re-adjustment; but as I propose at present to take the return as it stands, without correction, it is enough to localise the deficiency of females within a smaller limit, which is to be effected by sub-dividing the total period from 5 to 20 as much as possible. For example, we have in the Presidency Division the sixth year, the period from 5 to 9, from 10 to 14, from 15 to 19, as well as from 6 to 11, and 12 to 19. By comparing all these it appears that the maximum difference between the sexes will be found to exist in the years twelve to fourteen—probably slightly nearer the former than the latter year. It also seems that in the famine districts there is a larger difference between this period and the two that adjoin it, than in other parts of the country, though the mortality at this time of life is so much higher than in the neighbouring periods in both the sexes that the effects of the famine are less apparent in the comparative table of the relative proportions. Passing over the period between 15 and 19, it appears that in all the districts, except those in North Gujarát, the female element is in excess at the first portion of the decade between 20 and 30. The causes that are likely to affect the balance in this way seem to be, first, the higher rate of mortality amongst males at this period; secondly, the tendency to migration, which is stronger in that sex; thirdly, the probability of more accurate return of the age by males, the predisposition towards selecting the round number being, at least amongst the middle and higher classes, less marked. In order to see how

A Diagram showing the Relative Proportions of the Sexes at different ages.




Lithographed Gov^t Photo-zinc Office Poona 1887

far these are respectively operative in the case of the return now before us, it will be necessary to take some of the districts separately. As regards the first point, that of greater mortality, the circumstances of the Presidency need not to be assumed to differ materially from those of the other countries for which tables have long been in existence; and in four of the five collectorates of Gujarát, as well as in Khándesh, the excess of females may mostly be set down to the effect of this tendency in a more or less ordinary decree. In the last-named district, however, it is probable that the misstatement of age is a disturbing element, as the proportion of uneducated forest tribes is high. The comparatively low vitality amongst males at the ages in question may be expected to be tested severely by the famine, and in the districts of Dhárwár and Kaládgi, accordingly, we find a large disproportion between the sexes. In Sholápur, too, where the mortality was high, the emigration was also believed to be extensive, and in Poona both these causes may be in operation. The course of immigration from the territory of H. H. the Nizám into some of the adjoining British districts deserves, too, some notice. In the case of Dhárwár the proportion of female immigrants to male is 1,310 per thousand; in Kaládgi it is 1,291; in Sholápur it rises to 1,427, and in Ahmednagar it reaches 1,659. It is impossible to trace the immigrants by their respective ages, so it may be that the disproportion of the sexes is due either to the importation of wives to a larger extent than those from British territory are taken to the Native State, or to the spontaneous exodus from the foreign territory of women during the famine. It is noteworthy that in Khándesh, where the land is still in need of cultivators, the proportion of immigrants from the Nizám's Dominions is in the ratio of 927 females only to 1,000 of the other sex. There is no special reason, however, that I can see, for the excess of females at this age in the Násik District.*

There remain the cases in which the predominant influence on the relative proportions is most probably migration. The instances that seem to be most prominent in this respect are those of Ratnágiri, Sátára and Kánara. In the two first there is a movement out of the district; in the last into it. The ratio of females to males in the two cases of emigration are respectively 1,370 and 1,180 per mille. In both Thána and Kolába the ratio seems to indicate a similar influence; but the returns of birth-place do not support the notion that emigration is prevalent to an extent sufficient to account for more than a comparatively small portion of the excess of females, and the rest may be attributed, I think, to either errors of return in the age-period, or to the absence in the case of coast tálukás of many of the males at sea. The only other district in which the population at this age seems to be affected by emigration is Surat, where the mercantile Hindus and Muhammadans, as well as the lower classes who are so well known as domestic servants in Bombay and other parts of the Presidency, and the Pársis, all leave their native place for many years at a time in the prime of life. The exceptional ratios noticeable in the other Gujarát districts seem due, at least in three of the cases, to a greater vitality amongst the males than to any abnormal deficiency of females. Kaira is the only district in which there seems reason, from the statistics, to suspect that there are causes at work which are absent from the rest. A glance at the line of ages in the comparative table will suffice to show this. Apart from the extraordinary fact that the ratio of females at the age of fifteen to twenty is no higher in Kaira than in the city of Bombay, where the proportional number of students of the other sex is presumably very large, it will be seen that the proportional number of females who completed their first year, as well as those who had not completed it at the date of the enumeration is far below that in other districts. As far as the twenty-fifth year the return for this district seems to me to be abnormal, and the disproportion can be localised to some extent. The ratio for the district, taking all ages and all classes, is 886 per mille. 90 per cent. of the population is Hindu, with a ratio of 881, and 9 per cent. is Muhammadan, amongst whom there are 921 females to 1,000 males. Reducing the field of inquiry still further, the Hindu population is found to comprise two main castes, which aggregate nearly 57 per cent. of the total. Amongst one of these the proportion of females is 907, against an average for the same caste of 928 elsewhere; and in the other case the ratio is only 758, against 889 of the same class in other parts of Gujarát. Under these circumstances it is unnecessary to go further into the matter here, as the inquiry will have, as I said before, to enter into particulars more minute than are advisable for a general work of this description. With this digression I revert to the comparative table. Here it will be seen that in the period beween 25 and 29 years the females are in excess in five districts. Kaládgi apparently shows the continuation of the mortality prevalent during the preceding period. In Sátára, Ratnágiri, Kolába and Surat, the effects of emigration are still perceptible. In the next period, Poona and Belgaum are added to the number of those in which females are predominant. Between thirty-five and thirty-nine there is a considerable downward tendency in the ratio of females in nearly every district except those in north Gujarát, and the lowest proportion at any age is reached in Kánara and Thána. In Ratnágiri alone is there an excess of this sex. I am inclined to put

*As this chapter was passing through the press I received from the Resident, Hyderabád, a statement showing the number of persons enumerated in the Nizám's Dominions, who returned as their place of birth some one of the districts of this Presidency. According to this statement, the ratio of females to males amongst these immigrants is 1,114 per mille as compared with 1,212, which is that found amongst the natives of Hyderabád who were enumerated in the British territory of Bombay. The ratios vary like those mentioned in the text, but indicate a tendency towards a relative preponderance of females as the south is approached. For instance, in the Lingságar and Shorápur Subahs the ratio is 1,116, and in Aurangabád, adjoining Khándesh, Násik and Ahmednagar, only 985. It is highest in Naldrug, where it reaches 1,323. It appears from these figures that the excess of women who have immigrated into British territory in the south is in a higher ratio than that of those who have emigrated from the same region into the Hyderabád State. This fact is still more marked in the Subah that adjoins the north-eastern Deccan districts. The gross total of immigrants from British territory into Hyderabád is 138,483, and that of natives of Hyderabád enumerated in British territory 161,267. This movement is noticed again in Chapter VII of this work in connection with the general question of immigration.

down a good deal of this change as more apparent than real, and attribute it to the inclusion, in the preceding period, of many females who returned their ages below the actual figure. From this age I have taken the ratios on decennial periods only, as the errors in the statement of age seem not to correct themselves within the limit of five years. Between forty and fifty there is an excess of females in Ahmedabad, Surat and Ratnágiri. In the next period there seems a general and marked rise in the proportion, except in the five districts of Ahmednagar, Khándesh and Násik, in the north Deccan, and Kaira and Broach in Gujarát. In all these five, except the one last-named in which the ratio is practically stationary, there is a rise of a slight extent. Between sixty and seventy the excess of females is most marked, except in the three north Deccan districts, where it is less than in the rest. As regards the septuagenarians, the women are in excess except in Khándesh and Ahmednagar. There is no apparent reason why the old men should be in excess there in particular, and not in the intermediate district of Násik; or why, again, the enumerators should have failed to record the ages at this advanced period and that following it as correctly there as elsewhere. The fact is quite contrary to the experience of the rest of the Presidency and most of the other countries of those quoted except Greece. In Italy, too, the hard work of the women in the prime of life, especially in the agricultural districts, may have its result in diminishing the number of those who reach old age.

The marginal table may be found interesting as showing the difference between this Presidency, taken as a whole, and England and Wales, including in the latter the army, navy, and merchant seamen abroad. The understatement of age in this country is very marked from the fortieth year upwards in both sexes, as it is highly improbable that between the two communities there should be an actual difference of this extent.

| Age-period. | Ratio at each Age to 100,000 of all Ages. | | | | Ratio of Females to 1,000 Males at each Age. | |
|---|---|---|---|---|---|---|
| | Males. | | Females. | | | |
| | Bombay. | England. | Bombay. | England. | Bombay. | England. |
| Under 10 years .. | 27,306 | 26,109 | 26,142 | 24,804 | 965 | 1,001 |
| 10–19 ,, .. | 20,366 | 20,848 | 18,026 | 19,730 | 829 | 997 |
| (Under 20) ,, . | 47,672 | 46,956 | 46,168 | 44,534 | 907 | 999 |
| 20—29 ,, .. | 17,726 | 16,233 | 18,570 | 17,078 | 981 | 1,108 |
| 30—39 ,, .. | 15,312 | 12,543 | 14,558 | 12,994 | 890 | 1,091 |
| (20—40) ,, .. | 33,038 | 28,776 | 33,128 | 30,072 | 939 | 1,101 |
| 40—49 ,, .. | 9,445 | 9,920 | 9,806 | 10,176 | 918 | 1,081 |
| 50—59 ,, . | 5,852 | 7,249 | 6,319 | 7,389 | 1,011 | 1,074 |
| (40—60) ,, .. | 15,297 | 17,169 | 15,625 | 17,565 | 956 | 1,078 |
| 60—69 ,, .. | 2,908 | 4,522 | 3,666 | 4,839 | 1,180 | 1,128 |
| 70—79 ,, .. | 837 | 2,097 | 1,078 | 2,351 | 1,206 | 1,181 |
| (60—80) ,, .. | 3,745 | 6,619 | 4,744 | 7,190 | 1,186 | 1,145 |
| 80 and over . | 248 | 490 | 325 | 639 | 1,226 | 1,403 |

*Comparison with 1872.*

The last point in connection with the subject of the distribution of the population by sex that I need bring forward in this chapter is the difference in the return for 1881 as compared with that of the preceding enumeration in 1872. This is shown for the whole of the two chief divisions and for certain selected districts, in the following table :—

| Age period. | Ratio of Females to Males (per Mille) in different Parts of the Presidency. | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Ahmedabad. | | Kaira. | | Panch Mahále. | | Ratnágiri. | | Belgaum. | | Dhárwár. | | Sholápur. | | Kaládgi. | | Total, Presidency Division.* | | Sind. | |
| | 1872. | 1881. | 1872. | 1881. | 1872. | 1881. | 1872. | 1881. | 1872. | 1881. | 1872. | 1881. | 1872. | 1881. | 1872. | 1881. | 1872. | 1881. | 1872. | 1881. |
| Under 1 year .. | 968 | 991 | 957 | 924 | 1,016 | 970 | 1,022 | 1,009 | 1,035 | 977 | 944 | 1,025 | 978 | 995 | 954 | 1,007 | 1,001 | 1,005 | 899 | 937 |
| 1–5 years .. | 929 | 983 | 888 | 907 | 993 | 1,030 | 1,005 | 1,054 | 966 | 1,008 | 968 | 1,016 | 960 | 1,054 | 964 | 994 | 975 | 1,024 | 858 | 910 |
| 6—11 ,, .. | 766 | 888 | 704 | 806 | 801 | 899 | 849 | 895 | 850 | 974 | 872 | 1,015 | 838 | 968 | 827 | 1,029 | 829 | 913 | 675 | 741 |
| 12–19 ,, .. | 787 | 819 | 782 | 738 | 859 | 849 | 1,162 | 945 | 948 | 802 | 1,012 | 843 | 1,079 | 819 | 992 | 815 | 976 | 845 | 788 | 716 |
| 20—29 ,, .. | 914 | 942 | 929 | 910 | 958 | 955 | 1,310 | 1,341 | 1,031 | 1,049 | 1,021 | 1,053 | 1,031 | 1,061 | 1,074 | 1,092 | 975 | 996 | 872 | 898 |
| 30—39 ,, .. | 937 | 933 | 1,020 | 902 | 814 | 919 | 1,122 | 1,249 | 925 | 983 | 899 | 951 | 895 | 945 | 929 | 964 | 868 | 905 | 750 | 803 |
| 40—49 ,, .. | 937 | 1,033 | 899 | 968 | 842 | 975 | 1,019 | 1,215 | 875 | 953 | 876 | 955 | 850 | 918 | 816 | 988 | 867 | 938 | 726 | 845 |
| 50—59 ,, | 1,058 | 1,116 | 1,055 | 965 | 1,142 | 1,042 | 1,111 | 1,148 | 1,004 | 1,118 | 921 | 1,104 | 819 | 1,115 | 907 | 1,262 | 943 | 1,048 | 841 | 803 |
| 60 years and over | 1,275 | 1,348 | 1,196 | 1,275 | 1,269 | 1,419 | 1,280 | 1,301 | 1,202 | 1,448 | 1,054 | 1,314 | 867 | 1,150 | 1,335 | 1,500 | 1,097 | 1,223 | 997 | 1,040 |
| Total, all ages .. | 889 | 949 | 867 | 886 | 906 | 948 | 1,075 | 1,108 | 956 | 988 | 952 | 997 | 943 | 976 | 954 | 1,010 | 930 | 955 | 800 | 833 |

* Including Bombay City.

The age-periods selected for the last census are not the same as the more regularly distributed ones prescribed on the present occasion, but arrangements were made for the abstraction of the extra periods that enable the required comparison to be instituted. In the case of Sind the period between 6 and 11 does not appear to have been noted by the abstractors : so the omission has had to be supplied by interpolation according to the method of differences. It is probable, therefore, that the figures are a little more regular in their sequence than they would have been had the ones actually returned been abstracted, since the calculation is based on the differences between the ratios of the terms of the series already recorded, and whilst reproducing their irregularities, does not allow any consideration to the additional ones that were likely to have occurred in the actual return of the period which it is sought to ascertain. It appears, however, that the ratio now found is in harmony with that of other districts, and may, therefore, be accepted as fairly approximate to the truth.

In the Presidency Division, including Bombay City, the proportion of females to males has risen at every age-period save that between 12 and 19 where it has greatly fallen off. The decrease at this period is remarkable, not only for its extent but for its wide distribution. It is found in every district except in Ahmedabad, where it is not improbable that its absence is accidental, and owing to errors in the tabulation of the returns of the last census. Of the selected districts, Sholápur is that in which the decrease at this age is most marked; though in the other three collectorates which have been included in the table as representing the general effect of the famine on the relative proportions of the sexes, the ratio of decrease is also very high and in excess of that in other districts. This and the general rise in the proportion of females in advanced years, which is also more marked in the famine area than elsewhere, constitute the principal features of the variations between the two enumerations. It is, moreover, impossible to enter into a detailed examination of the figures without a clearer knowledge of the system of abstraction adopted in 1872, when the work was not centralised, but carried on piecemeal at the head-quarters of each district. It appears not unlikely that the abstractors maintained under such circumstances no uniform system of ticking off the ages; and that as the printed samples of the age headings allow of a mistake between each period, by the repetition of the last figure of one as the first of the next, the uncertainty of a notorious ignorance and laxity about age in the population at large is enhanced by additional chance of error in abstraction. This has not in every case been avoided in the present abstraction, though its occurrence has been localised to within comparatively small limits. I will not, therefore, add anything on the subject of sex to the remarks I have made above on the main features of the returns of the two enumerations. The city of Bombay remains to be noticed; but as that is a comparatively small subject, and, when taken in combination with age, susceptible of brief explanation, it is convenient in every way to take it up at the end of the present chapter, and to note the special features of that community both as to age and sex in a single survey.

## Age.

Of all the information collected through the medium of a general census there is none of greater importance than that relating to the ages of the population, the more so as there is no other way by which the correction or test of the continuous operation of registration of vital statistics can be effected except through the periodical enumeration of the whole population at a given moment. Full use of this information cannot, therefore, be made of the data given in the census tables without reference to the kindred subject of registration, and the comparison and analysis of the two sets of figures is a matter of so much calculation and detail that it is out of the question for me to introduce it into a work of the present nature, which professes to deal with the results of the census generally, showing, that is to say, the broad facts and tendencies that appear to be indicated by the several sets of figures taken separately, as well as in relation with each other. A glance at the table prefixed to this chapter serves to show that the ages recorded therein exhibit abnormal features. Some of these, it is certain, must be attributed to the effects of the famine, and on these I have already said a few words in a previous chapter. This explanation does not, however, remove all difficulties, and it remains to discriminate between the above and the results of artificial disturbance, such as incorrect returns of the nature of those I have mentioned in connection with the subject of the preceding portion of this chapter. A considerable part of the former class can be settled by the comparison of the statistics of the known famine districts with those of places in which the progress of the population has been as normal as it is ever likely to be in this country, or, more correctly speaking, as little affected by sudden or temporary influences as can be expected. To ascertain the extent of the latter class of error, it would be necessary to proceed through the rate of annual increase to the correction of the birth and death returns according to ages, and thus to estimate the rate of omission of the two occurrences. To do this requires time, which can ill be spared from other subjects without delaying the publication of this work: so, promising that this portion of the inquiry will be inadequate to the great importance of the subject, I will take up the age-returns as they are, without attempting to correct any part of them by independent calculation. The comparative table gives the numbers of males and females returned under each age-period reduced to a base of 10,000. As there is a good deal of difference between the proportions of the different items in Sind, Bombay and the four Home divisions, I have arranged the latter apart from the rest, giving, however, a general total in case, amongst the other countries selected for comparison in the table printed below, there may be some containing areas of a similarly heterogeneous character :—

| Age-period. | Average Number living at each Age-period in 10,000 of each Sex of all Ages. | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Bombay. | | | | | | | | European Countries | | | | | | | |
| | The four Home Divisions.* | | Bombay City | | Sind. | | Total Presidency. | | England. | | France † | | Italy.† | | Greece.† | |
| | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males | Females. | Males. | Females. | Males | Females. | Males. | Females |
| 0 to 4 years .. .. .. | 1,245 | 1,331 | 875 | 1,333 | 1,492 | 1,690 | 1,263 | 1,381 | 1,389 | 1,318 | 991 | 961 | 1,166 | 1,145 | 1,226 | 1,227 |
| 5 to 9 " .. .. .. | 1,474 | 1,428 | 920 | 1,208 | 1,630 | 1,531 | 1,468 | 1,423 | 1,221 | 1,163 | 880 | 855 | 1,101 | 1,076 | 1,268 | 1,215 |
| 10 to 14 " .. .. .. | 1,298 | 1,082 | 948 | 966 | 1,024 | 904 | 1,237 | 1,039 | 1,104 | 1,023 | 886 | 852 | 1,016 | 990 | 1,224 | 1,132 |
| 15 to 19 " .. .. . | 785 | 751 | 1,260 | 1,419 | 712 | 655 | 800 | 764 | 981 | 940 | 866 | 850 | 873 | 931 | 971 | 1,025 |
| 20 to 24 " .. .. .. | 787 | 908 | 1,415 | 1,217 | 799 | 891 | 823 | 913 | 861 | 904 | 847 | 902 | 868 | 882 | 672 | 779 |
| 25 to 29 " . .. .. | 948 | 957 | 1,356 | 1,645 | 814 | 838 | 949 | 944 | 703 | 804 | 710 | 708 | 763 | 784 | 744 | 767 |
| 30 to 39 " .. .. .. | 1,526 | 1,471 | 1,758 | 1,280 | 1,466 | 1,413 | 1,531 | 1,456 | 1,254 | 1,299 | 1,404 | 1,375 | 1,330 | 1,347 | 1,710 | 1,667 |
| 40 to 49 " .. .. .. | 938 | 923 | 868 | 783 | 1,006 | 1,019 | 945 | 931 | 992 | 1,018 | 1,251 | 1,238 | 1,133 | 1,147 | 1,118 | 882 |
| 50 to 59 " .. .. | 600 | 653 | 418 | 484 | 569 | 550 | 585 | 632 | 725 | 738 | 1,017 | 1,041 | 883 | 834 | 550 | 551 |
| 60 years and upwards.. .. | 397 | 501 | 183 | 265 | 488 | 609 | 399 | 507 | 710 | 783 | 1,147 | 1,216 | 897 | 864 | 522 | 524 |

* Without Bombay City. † Average not returning their age in France, 1 male and 2 females, and in Greece 5 males.

The figures in this table show that the main difference between the ages in the Presidency proper and Sind lies in the excess in the latter at the beginning and end of life. The former is also the chief feature in the return as a whole when compared to the figures for the European countries. It is plain that as regards the influences on age there exist coincidences between the circumstances of this country and those of Greece; but, unfortunately, the only record I have of the enumeration in the latter is the age-return, which exhibits such intrinsic peculiarities that without supplementary information I am unable to carry the comparison further. The deficiency of old persons in India as compared to Europe is also to be noted, and will be brought more prominently into consideration later on.

*Economical distribution of the population by age.*

Before examining the above figures in detail it is necessary to see their bearings with respect to the population as a whole. It is evident that the most favourable position for a country that is not a newly-colonised one is when the number of the births and deaths is reduced to a minimum, and the mean life of the inhabitants is the longest possible. This last proviso is essential, as the ratio between births and deaths can be reduced in many ways by no means indicative of prosperity. Of this we have an example in the Presidency of Bombay, which has returned a population practically stationary, but with a very considerable variation in the distribution of the ages of its inhabitants. At the census of 1872 the mean age of the population,—that is, the average age of all, both old and young taken together—was 22·4. In England it was 26·4. At the census of 1881 the mean age in this Presidency was 24·5. It is advisable, however, to point out that a mean age taken on the entire population is of little value as an indication of the real constitution of that population, as it allows equal weight to the life of the infant and of the adult. The former individual is, however, a charge to the State whilst the latter is usually a productive agent. It is necessary, therefore, to divide the periods of life into the productive and the onerous, and to measure the condition of a nation in a physical point of view by the ratio found to exist between the sums of those two classes. A population has to be judged, according to this standard, by the ratio to the total of those who reach maturity, not by that of those who come into the world only to leave it before the day of work has been reached. A French writer on the distribution of the population of that country says :—

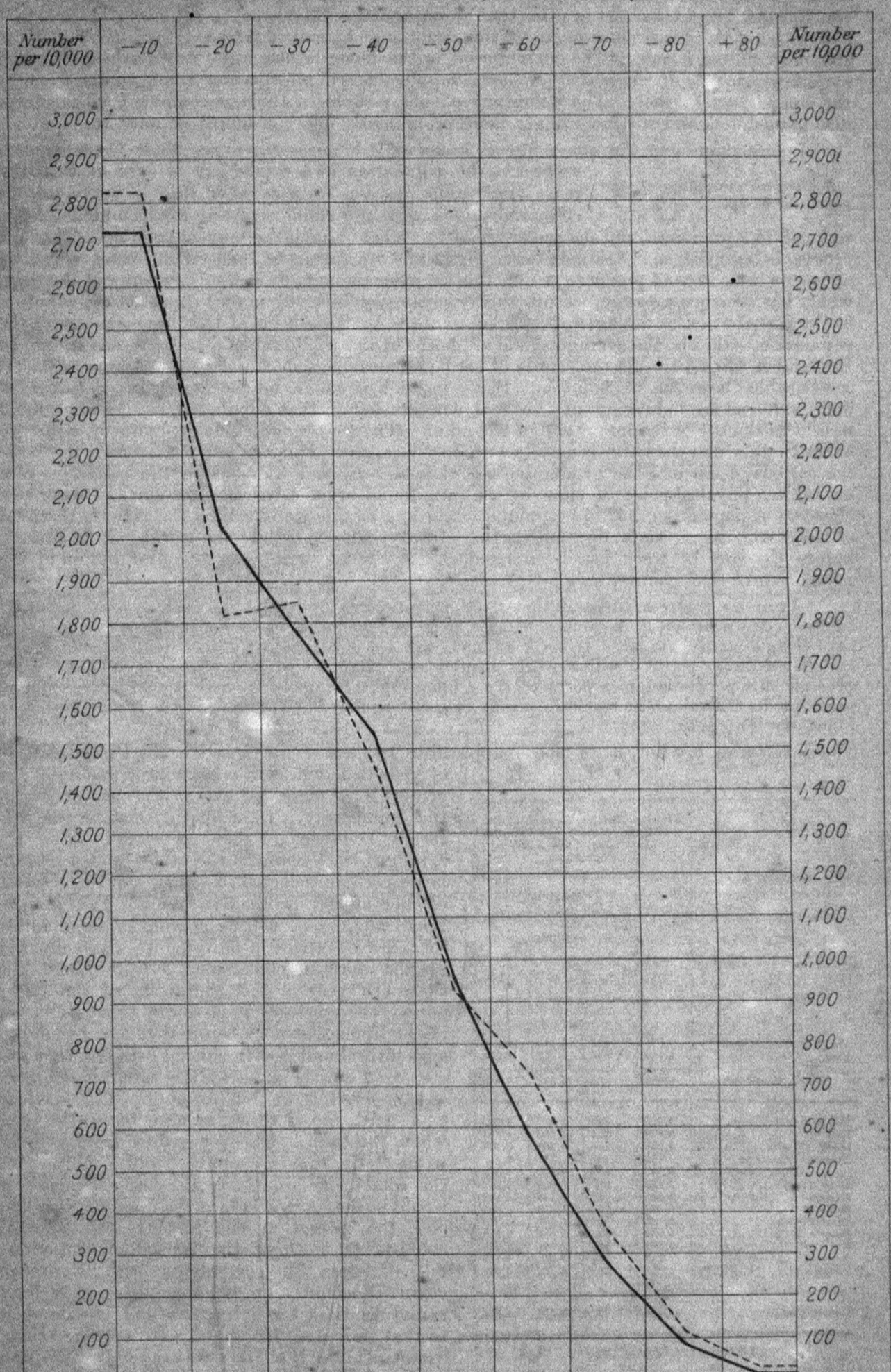
"Dans les contrées où les fatigues, les privations, l'insalubrité, les misères assaillissent les habitants, il y a beaucoup de jeunes enfants avec peu d'adultes et de vieillards, parce que l'on y paye chaque année, un large tribut à la mort, que les générations s'y succèdent rapidement, et que les naissances y sont d'ordinaire très nombreuses. Dans les pays, au contraire, où l'aisance est généralé et la population bien portante, il y a beaucoup d'hommes faits avec peu de jeunes enfants, parce que les naissances et les décès y sont en petit nombre."—Villermé, *Sur la Distribution de la Population Française.*

These remarks are not, it is plain, applicable to new countries like the United States of America, where the large proportion of the young is a main feature in the prosperity of the community. In order to compare the different countries in this respect, I have rearranged the ages from the tables under certain large periods, selected to show the two classes of onerous and productive years. In the marginal table, too, will be found the same ratios for a few countries in addition to those entered in the former statement. I have taken the twentieth year as the beginning of the latter period, though there is no doubt that a number of children are at work before that age, but in an agricultural and non-industrial country, they are employed mostly in subsidiary occupations, such as cow-tending or bird-scaring. The sixtieth year may, too, I think, be accepted as the time when the Indian labourer ceases from regular work. The sum of columns 4 and 5 is that of the total population. In the case of females it would be better to divide at the fifteenth year and end the period at the fortieth, the interval comprising most of the reproductive period; but the data for comparison with European countries would then be incomplete, so I have raised the limit by five years, and equalised it to that adopted for boys. It appears, then, from the table that Greece is the only European country in which the distribution of ages is at all similar to that of this Presidency, and that even there, the proportion of old people is larger. In the relative number of children, Prussia comes next; but the parallel extends no further, on account of the greater age of the people in the second portion of the non-productive period. Norway, as is well known, has the most favourably distributed population and, except France, the highest proportion of old people. In the latter country, however, the distribution is characterized by an extraordinarily

| Country, &c. | Average Number at each of the undermentioned Age Periods in 10,000 of the Total Population | | | |
|---|---|---|---|---|
| | Under 20 (0—19) | 60 and upwards | Total of preceding two columns | 20—59. |
| 1 | 2 | 3 | 4 | 5 |
| The 4 Home Divisions* .. | 4,697 | 449 | 5,146 | 4,854 |
| Sind . .. | 4,769 | 548 | 5,317 | 4,683 |
| Total, Presidency . | 4,692 | 453 | 5,145 | 4,855 |
| England and Wales .. | 4,574 | 746 | 5,320 | 4,680 |
| Ireland .. .. | 4,909 | 647 | 5,556 | 4,444 |
| Great Britain .. .. | 4,534 | 734 | 5,268 | 4,732 |
| France (76) . .. .. | 3,570 | 1,181 | 4,751 | 5,249 |
| ,, (72).. .. .. | 3,612 | 1,015 | 4,627 | 5,375 |
| Italy.. .. .. .. | 4,149 | 880 | 5,029 | 4,971 |
| Greece .. .. .. | 4,662 | 523 | 5,185 | 4,815 |
| Holland .. .. .. | 4,266 | 770 | 5,036 | 4,964 |
| Belgium .. .. . | 4,182 | 895 | 5,027 | 4,973 |
| Denmark .. .. .. | 4,223 | 838 | 5,061 | 4,939 |
| Sweden .. .. .. | 4,254 | 782 | 5,046 | 4,954 |
| Norway .. .. .. | 4,348 | 897 | 5,245 | 4,755 |
| Prussia .. .. .. | 4,665 | 602 | 5,267 | 4,733 |
| United States .. .. | 5,184 | 420 | 5,604 | 4,396 |

* Exclusive of Bombay City.

B — Diagram showing the Distribution by ages of 10,000 of each Sex in 1881.




Lithographed, Gov^t Photozinco Office, Cape, 1882.

small proportion of children.* It is in this country, therefore, that the highest proportion of workers are to be sought for. Next to France in this respect comes its neighbour, Belgium, and at no considerable distance. Italy, Holland and Sweden. The relative proportions of the onerous, as divided into the too old and the too young for work, are different in the four countries. The youngest countries are Ireland, where emigration is at work, and the United States, where the population can multiply at its maximum rate for years to come before the pressure on the natural resources of the soil will be perceptible.

From these data the author of a standard work on statistics—*Europe, Politique et Sociale*—has calculated a curious series of deductions regarding the nett return to the community of each of its members. Thus, he takes the nett cost of each child under 5 years old to be 400 francs per annum; every person of five to twenty costs 100; every adult between the ages of twenty and sixty brings in 1,000 francs; and every old man 200. Then by subtracting the aggregate of cost from the aggregate of return, and dividing by 10,000, he deduces from the table, like that given above, the nett gain of each person, and it will be seen that the superiority of France is thus easily established. The conclusion, even on the assumption of equality of return in different countries, seems fanciful, but serves to indicate roughly the relative strength of the selected regions in potential productiveness.

*Mean age.*

The mean age of the community has been already given; but as the inclusion, in a single aggregate, of the extremes of youth and age prevents the average from being in any way representative, the mean is taken for several periods, so as to group together, as far as possible, the persons of a single general class. The mean age of females is, as a rule, rather higher than that of the other sex. The marginal table shows roughly the difference between some of the selected countries and this Presidency in this respect. In the absence of annual periods it has been prepared by assuming that the persons returning their ages at each quinquennial period enjoy, one with another, one-half of the years included in the period. This is admittedly not the fact at the beginning and end of life, but no correction is possible with the data at hand. The high average in France will be noted, as well as the fact that Bombay comes below even Greece in this respect. The mean age of persons of twenty years of age and upwards at death is about 56 in this country as compared with 61 in England and 68 in France. It is very probable, however, that the real age in this Presidency is a year or two higher than the one mentioned, as the understatement of age in the advanced periods of life is most marked. It will be seen from the comparative Table that the decrements about the fiftieth year and upwards are very irregular and large, and above 60 abnormally so. Taking the number of persons returned at the age of 60—69 as approximately correct, which is a bold assumption, the ordinary course of mortality, even allowing for shorter life in the tropics, would not be sufficiently rapid to reduce the survivors to the number given at the age of 80 and over, and I think it not unlikely that the latter number is really understated by nearly four hundred per cent., and that instead of 47,000 octogenarians the true return should be of nearer 150,000. An error of this description goes far in rectifying the balance of the periods, though it is inadequate to affect the enormous preponderance of the young when the lower periods of life are combined with the rest.

| Country. | Of all Ages. | Under 20. | 20 and upwards | 40 and upwards |
|---|---|---|---|---|
| Bombay Presidency .. | 24·5 | 9·0 | 38·2 | 42·7 |
| England and Wales .. | 26·4 | 9·3 | 40·1 | 44·9 |
| Italy .. .. .. .. | 28·6 | 9·5 | 42·1 | 55·3 |
| Greece .. .. .. | 25·5 | 9·4 | 39·5 | 53·9 |
| France .. .. .. | 31·7 | 9·7 | 44·0 | 56·5 |

*Death Returns.*

The registration of deaths is not to be omitted altogether from the calculations, though it may be of little importance, except relatively, to the ages in large periods like those now in question. The ages at death are compiled annually into the nine periods selected for the census of 1872, and which have been mentioned in the second chapter of this work. Unfortunately, during the famine year, this arrangement was abandoned in favour of a wider classification into the groups of infants, children, adults and old persons. In the marginal table I have given the results of the registration for two periods: the first before the famine; the other including two years subsequent to that event. I have also added the figures for 1878, when the falling off in births reduced the proportion of deaths amongst the infant population. In the years preceding the famine, the ratio to total deaths of those of infants under one year old was 18·7 for males and 17·8 for the other sex.† In the famine year, or rather that in which the actual mortality was highest, these ratios fell to 13·2 and 14·6 respectively, owing to the increased mortality at other ages. If we take into consideration the increase in the

| Age-period. | Mean Age at Death, from the Registration Tables. | | | | | | Mean Age at Death at each period *and upwards* from the Age Returns. | |
|---|---|---|---|---|---|---|---|---|
| | A. 1872-73-74. | | B. 1872-73-74-79-80. | | C. 1878. | | | |
| | Males. | Females | Males. | Females | Males. | Females | Males. | Females |
| 0 | 26·2 | 25·6 | 27·3 | 27·2 | 29·5 | 29·2 | 48·8 | 49·4 |
| 1 | 31·6 | 30·7 | 32·3 | 32·1 | 32·9 | 32·6 | 49·8 | 50·9 |
| 6 | 41·4 | 41·1 | 41·2 | 41·1 | 40·3 | 40·6 | 50·5 | 52·3 |
| 12 | 44·7 | 44·3 | 44·3 | 44·3 | 43·8 | 44·3 | 54·2 | 55·9 |
| 20 | 47·3 | 47·6 | 46·9 | 47·4 | 46·6 | 47·4 | 56·0 | 56·8 |

* From an exhaustive and striking essay on this subject by M. Ch. Richet, in the Revue des Deux Mondes for 1st June 1882, it appears that as indicated in the above Table, the "natality" of France is continuous by decreasing The tendency to infecundity is extending over most of the departments, and spreading from the commercial and middle classes generally to the agricultural population until foreign labour from the adjacent countries of Spain and Italy has to be called on to the land.

† In France the corresponding ratio (in 1878) was 18·9.

annual number of births, it is probable that the mean life will be raised by about a year and a quarter, and a further correction has to be made in the case of the life returned against the female population, as it is almost, if not quite, certain that the same rule as in Europe holds good in India, and that accordingly the mean after life-time of this sex is better at birth by nearly a year than that of males. The correction can be made on the assumption that both the rate of omission is higher and the general understatement of age more prevalent amongst the one sex than the other. From the rough figures here given the low expectation of life can be seen, as well as the high death-rate. The latter seems to be 37 per mille; but, making allowances, as above, for errors in age returns, it can be taken at between 34 and 35, or 1 in 28 persons born and living. The decrease in child mortality since the famine, which both reduced the actual number of children in existence and temporarily stopped the supply of others, is to be traced in the higher age at death in the second period. According to the English life-table No. 3, the expectation of life is at birth about 41 years, or 39·91 of males and 41·85 of females. The mean age at death, according to the registers from which this table was compiled, was 29·4, or little above that of Bombay under the changed conditions of the last few years. The mean life of the enumerated population in England was then 26·4; whereas in the normal state of things assumed in the life-table, which takes into account a stationary birth-rate and decrement by death only, not by emigration, the mean life should be 32·1 years. In Bombay it is not justifiable, from the imperfect data available, to assume more than a little over 28 years for the mean expectation of life. The mean age of the population at death is about 27·3; the mean age of the living, as returned, is 24·5, which, on making allowance for understatement of age amongst the old and middle-aged, is possibly nearer 25 years. The mean age at death amongst the actually living at all ages is in England 64·1 years, and in this Presidency about 56·4 years.

*Excess of Children.*

To return to the comparative table, it is admitted that, owing to erroneous statements about age in both sexes, the deficiency in the number of persons returned at the end of life is much below the truth, and that on this account the proportion of children to adults is unduly raised. But, apart from this element of disturbance, the relative number of children is very high as compared with many other countries. Taking the ratios of the first few five-yearly periods to the total number below twenty, for instance, and comparing them with those for the same ages in England, the comparative youth of the children is made manifest. In England the population in question is divided into 55·7 below ten and 44·3 above, the relative proportions of the two sexes being fairly even. In this Presidency, on the contrary, there is no regular decrement, and the proportions of the sexes are anything but equal. Some of this irregularity is attributable to the loss of infant life during the famine, and some, especially between the third and fourth periods, to the inclusion of many under the succeeding period, not shown in the table.

| Age. | Bombay. | | England. | |
|---|---|---|---|---|
| | Males. | Females. | Males. | Females |
| 0—4 .. | 26·5 | 29·9 | 29·6 | 29·6 |
| 5—9 .. | 30·6 | 31·1 | 26·0 | 26·1 |
| 10—14 .. | 25·9 | 24·5 | 23·5 | 23·2 |
| 15—19 .. | 16·8 | 16·5 | 20·9 | 21·1 |

*Infant and Child Life.*

If the ages be taken by annual periods for the first five years of life, a most remarkable difference will be seen between the returns of this Presidency and those of most European States. It is to be expected, of course, that a regular decrease in the number of persons enumerated at each age should appear in the returns in proportion to the decrease of the power to resist disease with advancing years. This does not appear in Indian tables; and the frequent and almost universal occurrence of irregularities of the description found in the statements attached to this work, and varying but little in their extent and distribution, seem to show conclusively that the coincidence is not attributable to error or accident, unless we presume that the error is of so general a sort as to be inherent, as it were, in the population at large. The following table gives the ratio to the total population of the infants and children of both sexes, and not more than four years old; those in fact that are included in the aggregate of the first quinquennial period given in the other tables:—

*Ratio to 10,000 at each Period on Total of each Sex.*

| District or Country. | Under 1 Year. | | 1 Year. | | 2 Years. | | 3 Years. | | 4 Years. | | Total under 5 Years. | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Males. | Females. | Males. | Females | Males. | Females | Males. | Females | Males. | Females | Males. | Females. |
| Bombay Presidency .. | 270 | 287 | 195 | 216 | 235 | 268 | 262 | 297 | 300 | 313 | 1,263 | 1,381 |
| Presidency Division .. | 265 | 279 | 199 | 218 | 233 | 260 | 243 | 278 | 281 | 296 | 1,221 | 1,331 |
| Sind .. .. .. .. | 297 | 334 | 172 | 202 | 255 | 319 | 363 | 412 | 404 | 423 | 1,491 | 1,690 |
| Berár .. .. .. | 305 | 337 | 266 | 296 | 283 | 325 | 276 | 325 | 260 | 284 | 1,390 | 1,567 |
| *Khándesh .. .. | 312 | 339 | 253 | 289 | 298 | 347 | 289 | 344 | 312 | 335 | 1,464 | 1,654 |
| *Tanjore .. .. .. | 286 | 279 | 214 | 220 | 257 | 265 | 310 | 323 | 298 | 287 | 1,365 | 1,374 |
| *Surat .. .. .. | 287 | 283 | 211 | 211 | 274 | 289 | 332 | 340 | 296 | 297 | 1,400 | 1,420 |
| †Cuddapah (Madras) .. | 258 | 267 | 104 | 117 | 95 | 102 | 131 | 154 | 164 | 181 | 754 | 821 |
| †Kaládgi .. .. .. | 271 | 210 | 115 | 114 | 118 | 114 | 108 | 115 | 261 | 198 | 753 | 751 |
| †Dhárwár .. .. .. | 296 | 294 | 168 | 172 | 170 | 168 | 155 | 166 | 222 | 226 | 1,001 | 1,026 |
| Burmah .. .. .. | 223 | 256 | 244 | 270 | 284 | 328 | 313 | 356 | 285 | 325 | 1,349 | 1,544 |
| Panjab .. .. .. | 317 | 356 | 175 | 197 | 211 | 241 | 256 | 291 | 276 | 299 | 1,235 | 1,384 |
| France .. .. .. | 218 | 210 | 195 | 189 | 197 | 192 | 193 | 187 | 188 | 183 | 991 | 961 |
| Greece .. .. .. | 102 | 100 | 271 | 274 | 297 | 298 | 282 | 277 | 274 | 278 | 1,326 | 1,227 |

* Prosperous Districts.
† Famine Districts.

The great decrease between the first and the second year is a general feature in the Indian Provinces and districts selected for comparison, but is less marked in prosperous than in distressed districts.* It is, however, notably prevalent in Sind and the Panjáb, neither of which are of the last-mentioned description, but exhibit special peculiarities of their own as to ages and sex. In the third year there is a rise in all the Provinces and districts, except in the three affected by the famine, where the females are a little more numerous than in the preceding year. In eight out of the twelve Indian areas the ratio of males is higher in the fourth than in the third year. It is not so in the new countries of Berár and Khándesh, or in two of the famine tracts, which were probably affected a season earlier than the third. There is equal irregularity as regards the fifth year. The prosperous districts show, as a rule, less interval between the periods than the others, though Sind is an exception to this tendency. I have already said in a previous chapter, that the mass of the proletariate living each year on the bare margin of subsistence is much larger in India than in European countries, and that to this fact is owing a considerable portion of the irregularity manifested in the return before us is an explanation to which consideration is due before taking refuge in the laxity of the returning parent or the mistake of the recording enumerator. With a population as sensitive to change in wages as this, the advent of hard times is almost sure to become visible in the return of deaths for the first year and of births for the next. Where, in an ordinary year, the people of this class manage to provide themselves with no more than serves to support life, there is no resource for them when circumstances tend to encroach upon this minimum. I have shown only two of the European countries in this statement, because the returns for these early periods in England and Italy are corrected from the enumerated figures by calculation, and the details for other countries are not given in the tables by me for reference. It will be noted that in France the rise between the second and third year is apparent, as in Bombay, whilst in Greece the irregularity equals that of an Indian population. The last point to notice as to this table is the comparatively high ratio of children in the prosperous districts. Apart from Sind, which is quite exceptional, we have the Tanjore, Berár, Burmah, and Khándesh areas with high averages. In Surat, where there is probably emigration, the high ratio of the young is accounted for to a small extent by the relative paucity of adults. In the famine districts, on the other hand, the deficiency in the young is very marked. Even in a district like Dhárwár, with its power of resisting distress and of recovering from it when the acute stage of famine is passed, there are no more than 1,001 males under five to the total population. In the continuously prospering districts the ratio is about 1,400, and in the Presidency Division, as a whole, 1,221. As far as males are concerned, the two bad famine tracts of Kaládgi and Cuddapah show nearly uniform results; but the former has much fewer females of this age, especially in the earliest period. The worst time of the famine apparently affected the young one year later in the Madras district than in Kaládgi, though the latter has not shown the same signs of recovery as its neighbour.

*Age by religion.*

The age-returns of the different religious divisions taken separately, add but little information as regards the distribution of each to what has been already brought to notice in previous chapters. The following table shows those professing the different forms of creed distributed by age on the same system as the entire population in other statements, but with the first year of life shown separately :—

| Age-period. | Average Number at each Age per 10,000 of all Ages. | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Males. | | | | | | | Females. | | | | | | |
| | Hindus | Muhammadans. | Jains. | Christians. | Pársis. | Sikhs. | Aboriginals. | Hindus. | Muhammadans. | Jains. | Christians. | Pársis. | Sikhs. | Aboriginals. |
| Under 1 year .. | 265 | 283 | 237 | 232 | 369 | 303 | 318 | 277 | 310 | 279 | 312 | 358 | 338 | 341 |
| 1 to 4 years .. | 959 | 1,092 | 716 | 780 | 992 | 1,220 | 1,295 | 1,054 | 1,202 | 912 | 1,135 | 952 | 1,416 | 1,428 |
| *Total under 5 ..* | *1,224* | *1,375* | *953* | *1,012* | *1,361* | *1,523* | *1,613* | *1,331* | *1,512* | *1,191* | *1,447* | *1,310* | *1,748* | *1,769* |
| 5 to 9 years .. | 1,444 | 1,550 | 1,063 | 1,026 | 1,202 | 1,567 | 1,829 | 1,416 | 1,466 | 1,219 | 1,387 | 1,178 | 1,514 | 1,727 |
| 10 to 14 " .. | 1,277 | 1,112 | 1,234 | 890 | 1,298 | 1,065 | 1,178 | 1,074 | 905 | 1,069 | 1,019 | 1,127 | 864 | 984 |
| 15 to 19 " .. | 817 | 734 | 937 | 886 | 1,006 | 835 | 688 | 779 | 693 | 773 | 895 | 961 | 746 | 731 |
| *Total under 20..* | *4,769* | *4,771* | *4,187* | *3,814* | *4,867* | *4,990* | *5,308* | *4,600* | *4,576* | *4,252* | *4,748* | *4,596* | *4,872* | *5,211* |
| 20 to 24 years .. | 821 | 801 | 1,014 | 1,260 | 909 | 892 | 764 | 916 | 906 | 917 | 1,025 | 858 | 889 | 900 |
| 25 to 29 " .. | 973 | 856 | 1,019 | 1,312 | 752 | 830 | 870 | 961 | 888 | 932 | 1,074 | 785 | 835 | 902 |
| 30 to 39 " .. | 1,536 | 1,512 | 1,629 | 1,838 | 1,317 | 1,394 | 1,472 | 1,459 | 1,454 | 1,521 | 1,464 | 1,334 | 1,371 | 1,394 |
| 40 to 49 " .. | 934 | 995 | 1,056 | 981 | 961 | 962 | 825 | 922 | 991 | 1,074 | 843 | 1,026 | 979 | 783 |
| 50 to 59 " .. | 588 | 590 | 699 | 507 | 699 | 532 | 478 | 645 | 600 | 795 | 491 | 749 | 541 | 486 |
| 60 and over .. | 386 | 475 | 396 | 268 | 495 | 400 | 283 | 497 | 585 | 569 | 355 | 652 | 513 | 324 |

The distribution of the Hindus follows to a great extent that of the general population of the Presidency Division, where they are in a large majority, whilst that of the Muhammadans and Sikhs is in general accordance with that of Sind. The high proportion of children amongst the aboriginal tribes is remarkable, and must be attributed, I think, rather to errors as to the age in advanced life than to an actual preponderance of infants to the extent implied by the return. The scattered character of the Pársi community seems to be indicated by the high rate of the young and old compared to the relatively low number of males between the ages of twenty and forty. Similarly in the case of Christians, who have been shown in

* In England the decrement between the first and second year of life, according to the graduated table, is 98 for 1,000 males and 93 for 1,000 females; but this is less sudden than the rate given in the life-table, where it is 164 and 135 respectively. In this Presidency the same decrement amounts to 270 per 1,000 males and 246 per 1,000 females

the preceding chapter to be largely recruited by immigration of both indigenous converts, and foreigners. So, too, with Jains, where, though the proportion of adults to children is a little less than amongst the Christians, it is plain that men of the working age are very much more numerous in proportion to the rest than amongst the actually permanent communities of the Presidency. It is in the Jain section of the population, too, that the ratio of female children is least, and that of women of from thirty to forty highest. On comparing the relative proportions of the sexes at different periods, it will be seen that the ratio of females during the first year is higher than that of males in every case but that of the Pársis, and that this is the case up to the fifth year. There is then a fall amongst all classes except the specially situated ones of the Christians and Jains. Omitting these, the difference in the proportions in the case of the indigenous communities will be seen to be greatest in the period beginning with the tenth year, and ending with the fifteenth; or probably, to speak more exactly, between the twelfth and fourteenth year, if we assume an erroneous distribution of the total period fifteen to twenty-five. Proceeding to the later ages it is apparent that the proportion of old women to the entire female population is, except in the case of the Christians, considerably higher than that of old men to the total male community, and after the sixtieth year the excess is universal.

*Comparison with 1872.*

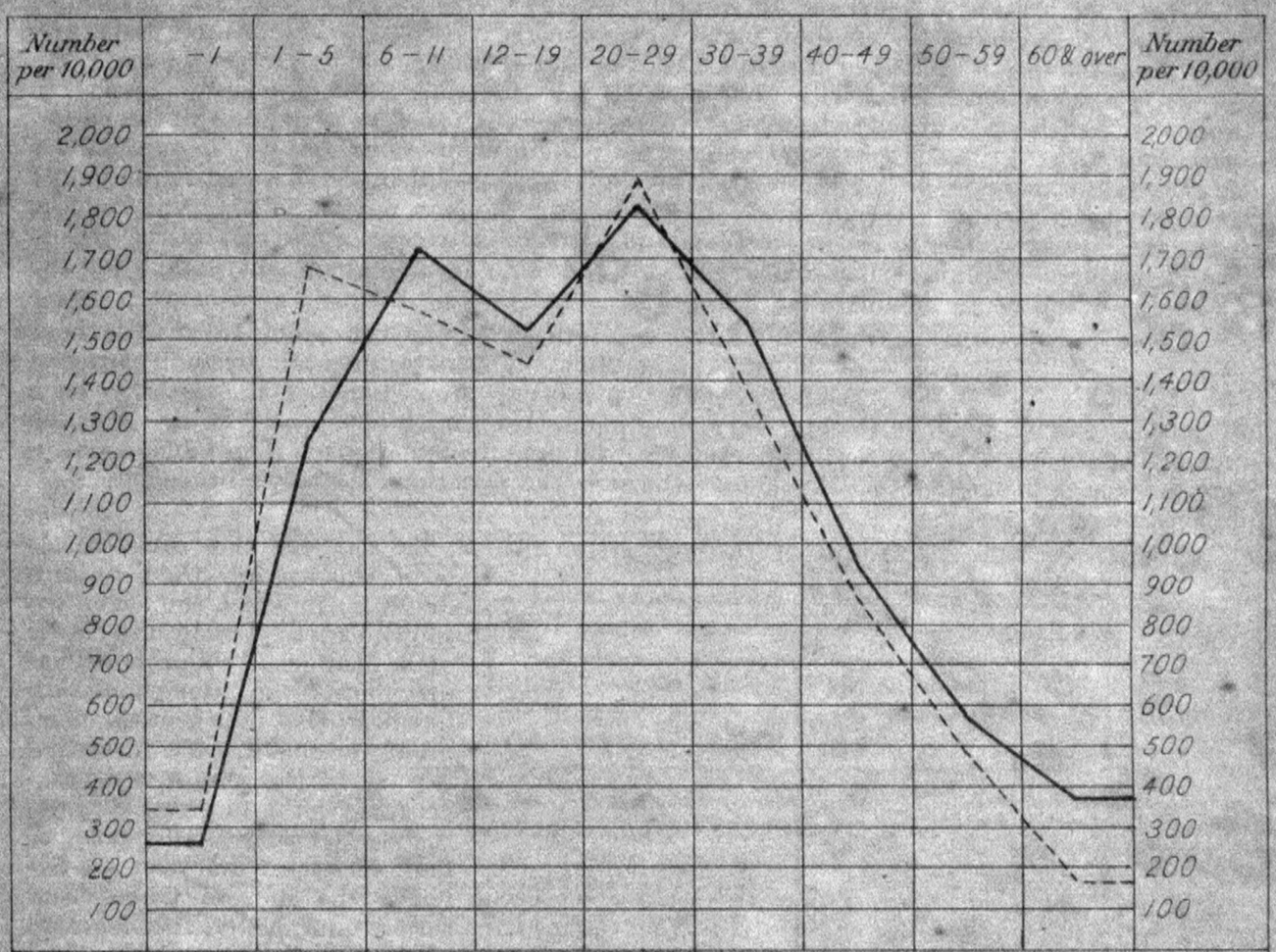
There remains the comparison of the age-returns of the census of 1872 with those of the last enumeration. I have pointed out when treating of the famine and the varying proportions of the sexes to each other, that it is not possible to enter very closely into this branch of my subject owing to the apparent confusion between the age-periods in different compilations. The table opposite shows, for each district of the Presidency Division, the variations in 1,000 of each sex at each period.

In order to make the results of the comparison clearer, the total for this division has been thrown into the form of a diagram, in which the sexes are shown apart. Lastly, the result of the changes on the proportional distribution of the population has been also shown in the marginal statement. The principal feature is the almost universal decrease in the first two periods, the similar increase in the last four, and the minor decrease between the ages of twenty and thirty, and, lastly, the decrease of females between twelve and nineteen. Omitting from consideration the capital city, the last-named feature is apparent in every district, except the Panch Maháls and Khándesh, in each of which there is a small increase. It is most marked in Kánara, where it is so extensive as to raise a very strong presumption that much of it is apparent only, and due to wrong entries by the abstraction in 1872. It is universally high in the Konkan and the North Deccan, excluding Khándesh. In the south it is also high, and less noteworthy in Kaládgi than in the rest of the Karnátic, whilst in Gujarát it is lower than elsewhere. As regards the falling off in the earliest period, it is to be noted that the same feature is apparent in the returns for so different a region as British Burmah, and is, therefore, due probably to some misunderstanding in 1872 of the limit of the age to be entered under this heading. I am inclined to think that part of the completed year has been included, whereas on the present occasion the directions have been to enter only the ages returned as actually under one year. The inclusion of a few months is not, however, sufficient to account for all the difference, and it is probable that a considerable portion of the second year also has been entered in the first period. It is the same with the second division. Here a decrease is to be expected owing to the infant mortality during the famine; but the returns show that in no district, except Kolába and Khándesh, has there been any increase. In Kaládgi, Sholápur, Dhárwár and Broach, all of which have been severely affected by famine or disease during the past nine years, the decrease is most marked; but it is very high in places that have enjoyed, on the whole, good health and harvests since the last census. In the next period the famine districts are the only ones that show a significant decrease, and even here the falling off is confined to girls. In the prosperous tracts the increase is high. From twenty to thirty, Khándesh, the Panch Maháls, Ahmedabad and Kánara show an increase, whilst the famine collectorates and the migratory population of Ratnágiri have decreased at this age. Judging from the known facts regarding emigration, it appears that in Sholápur, as well as in Ratnágiri, there has been so much movement out of the district that the decrease of adults in the prime of life cannot be set down to any extraordinary mortality. At the succeeding period the increase is more marked amongst the women than the men. In Kánara it is very large, owing probably to an influx of pilgrims as well as to the harvesters and herdsmen from the adjacent territory. In Thána, Kolába, Khándesh and Násik the increase is assignable to the probable expansion of the population from immigration. In the later periods the two worst famine districts are the only ones that fail to exhibit a considerable increase in both sexes,—the ratio of the increase being higher, as a rule, amongst the women than the men. In Sholápur and Kaládgi the distress affected,

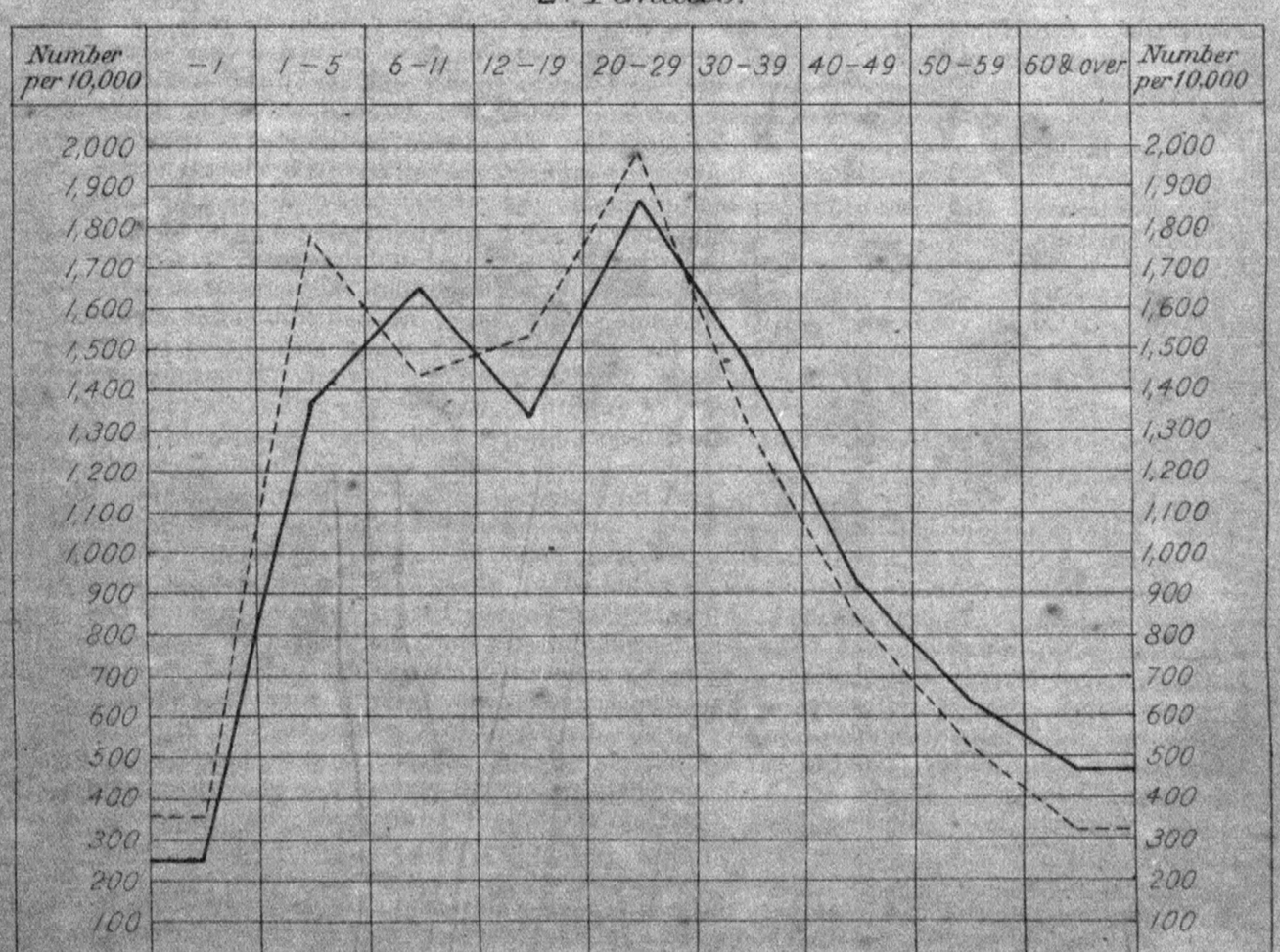
| Age-period | Average Number at each Period per 10,000 of all Ages. | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | Males | | | | Females. | | | |
| | Presidency Division. | | Sind. | | Presidency Division. | | Sind. | |
| | 1872. | 1881. | 1872. | 1881 | 1872. | 1881. | 1872. | 1881. |
| Under 1 year .. | 342 | 205 | 365 | 297 | 368 | 279 | 411 | 334 |
| 1 to 5 years.. | 1,697 | 1,269 | 1,939 | 1,539 | 1,780 | 1,861 | 2,079 | 1,700 |
| 5t o 11 ,, . | 1,578 | 1,708 | 1,639 | 1,601 | 1,406 | 1,632 | 1,383 | 1,425 |
| 11 to 19 ,, . | 1,439 | 1,508 | 1,338 | 1,421 | 1,510 | 1,325 | 1,319 | 1,221 |
| 20 to 29 ,, . | 1,898 | 1,802 | 1,899 | 1,613 | 1,990 | 1,878 | 2,071 | 1,729 |
| 30 to 39 ,, | 1,899 | 1,543 | 1,449 | 1,466 | 1,306 | 1,463 | 1,390 | 1,413 |
| 40 to 49 ,, | 888 | 984 | 756 | 1,006 | 828 | 917 | 687 | 1,019 |
| 50 to 59 ,, .. | 498 | 588 | 390 | 569 | 595 | 645 | 410 | 550 |
| 60 ears and upwards | 261 | 383 | 225 | 488 | 307 | 490 | 280 | 609 |

C — Diagram showing the Relative Distribution by ages of 10,000 of the Population (excluding Sind,) in 1872 and 1881.

1. Males.




2. Females.




- - - - - - - - - - 1872. ———— 1881.

Lithographed, Govt. Photozinco. Office, Poona. 1882.

*Comparative Table of Age Returns for 1872 and 1881.*

| Collectorate, &c. | Variation in 1881 per 1,000 of each Sex at each Period. | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Under 1 Year. | | 1 to 5 Years. | | 6 to 11 Years. | | 12 to 19 Years. | | 20 to 29 Years. | | 30 to 39 Years. | | 40 to 49 Years. | | 50 to 59 Years. | | 60 and over. | |
| | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 |
| Ahmedabad .. ... ... | —163 | —143 | —220 | —175 | —1 | +159 | —70 | —32 | +37 | +69 | +58 | +54 | +35 | +142 | +470 | +551 | +613 | +699 |
| Kaira ... ... ... | —44 | — 70 | —296 | —281 | +67 | +221 | —27 | —82 | +10 | —10 | +105 | —23 | +182 | +273 | +469 | +343 | +788 | +906 |
| Panch Maháls . ... | —95 | —136 | —255 | —227 | +189 | +335 | +43 | +31 | +28 | +24 | +65 | +202 | +151 | +333 | +427 | +302 | +845 | +1063 |
| Broach ... ... ... | —486 | —481 | —388 | —367 | —18 | +117 | —28 | —89 | —96 | —99 | +8 | +62 | +109 | +193 | +266 | +153 | +377 | +535 |
| Surat ... ... ... | —299 | —355 | —203 | —153 | +56 | +129 | +14 | —79 | —63 | —80 | +47 | +80 | +136 | +196 | +374 | +342 | +733 | +749 |
| Thána .. ... .. | —90 | —115 | —95 | —65 | +142 | +149 | —3 | —157 | —4 | +13 | +231 | +283 | +262 | +271 | +869 | +584 | +1095 | +1029 |
| Kolába ... .. ... | —292 | —297 | —23 | +27 | +95 | +160 | —23 | —189 | —79 | —8 | +256 | +283 | +214 | +265 | +491 | +469 | +1497 | +1824 |
| Ratnágiri ... ... .. | —519 | —525 | —158 | —117 | +7 | +62 | —22 | —206 | —150 | —130 | +33 | +151 | +7 | +201 | +234 | +275 | +725 | +822 |
| Khándesh ... ... .. | —37 | +4 | —54 | +1 | +340 | +495 | +140 | +18 | +74 | +128 | +330 | +328 | +271 | +249 | +484 | +679 | +1024 | +1057 |
| Násik .. ... ... | —240 | —238 | —117 | —69 | +204 | +286 | +19 | —153 | —98 | —10 | +187 | +230 | +121 | +175 | +206 | +410 | +642 | +981 |
| Ahmednagar .. ... | —343 | —309 | —306 | —266 | +11 | +155 | +7 | —223 | —150 | —126 | +139 | +149 | +7 | +150 | +174 | +343 | +1072 | +1438 |
| Poona ... ... ... | —253 | —227 | —249 | —208 | +54 | +174 | —35 | —206 | —160 | —121 | +40 | +183 | +25 | +139 | +130 | +313 | +758 | +1015 |
| Sholapur ... ... ... | —477 | —468 | —568 | —536 | —98 | +43 | +21 | —224 | —237 | —215 | —74 | —22 | —146 | —77 | —237 | +38 | +214 | +610 |
| Satára ... ... .. | —33 | —16 | —228 | —184 | +136 | +224 | +84 | —15 | —82 | —90 | +53 | +89 | —20 | +40 | +4 | +177 | +12 | +133 |
| Belgaum ... ... ... | —399 | —432 | —400 | —374 | —69 | +66 | +47 | —128 | —106 | —91 | +30 | +95 | —25 | +62 | 0 | +113 | +1293 | +360 |
| Dhárwár ... ... .. | —370 | —350 | —483 | —457 | —109 | +36 | +5 | —163 | —85 | —57 | +27 | +87 | —87 | —5 | —78 | +144 | +187 | +551 |
| Kaládgi ... ... .. | —269 | —228 | —700 | —691 | —123 | +92 | +76 | —116 | —197 | —184 | —100 | —67 | —255 | —97 | —190 | +126 | —117 | —8 |
| Kánara ... ... ... | —157 | —148 | —133 | —102 | +10 | +81 | —157 | —325 | +61 | +69 | +417 | +355 | +398 | +195 | +447 | +423 | +1159 | +1448 |
| Bombay City ... ... | +946 | +986 | +256 | +274 | +698 | +551 | +419 | +597 | +139 | +233 | —9 | +120 | —79 | —33 | —59 | +37 | —390 | —380 |
| *Total* ... | *—236* | *—234* | *—264* | *—227* | *+66* | *+174* | *+32* | *—106* | *—65* | *+45* | *+86* | *+132* | *+36* | *+120* | *+64* | *+293* | *+448* | *+614* |
| Sind... .. .. ... | —124 | —88 | —146 | — 84 | +51 | +154 | +143 | +38 | —87 | —65 | +88 | +164 | +430 | +662 | +572 | +503 | +1332 | +1435 |

as was to be expected, the extremes of life more severely than the growing periods or the prime, and it is likely that elsewhere the enumerators were more careful on the present occasion in making inquiries as to the correct ages of those who are notoriously given to wild misstatements on this particular. On the whole, the diagram seems to show that the intervals are now less wide and irregular than on the last occasion, though much has yet to bedone before we can expect a return that will be of practical use within any but the widest limits.

*Town and Country.*

In concluding this part of the subject I have to bring to notice the distinction that is apparent between the average ages in the town and in the rural parts of the Presidency. For this purpose I will make use of the same data as were quoted above in connection with the relative proportions of the sexes under the same distinction. The marginal table gives the ages in large periods of the inhabitants of the five selected cities, and with them, for comparison, those returned in the rural circles immediately adjacent to the towns. From this it appears that in the town the proportion of male infants is slightly greater, but the ratio of children is considerably less, whilst the adults are in excess up to the end of the recorded ages. The uniformity between 20 and 40 is remarkable. The difference between the ratios of male and female children is due, slightly perhaps, to the larger number of the former that flock to towns for the sake of education after the twelfth or fifteenth year, whereas the women are attracted in later years by the prospect of work, or else accompany their husbands, but the mortality amongst females in early womanhood is probably a more prevalent cause of the disproportion.

| Age-period. | Distribution of 1,000. | | | |
|---|---|---|---|---|
| | Males. | | Females. | |
| | Five Cities. | Five Rural Districts. | Five Cities. | Five Rural Districts. |
| Under 1 year .. .. .. | 27 | 26 | 27 | 27 |
| 1 to 4 years .. .. | 84 | 93 | 87 | 102 |
| 5 to 19 „ .. .. | 316 | 363 | 290 | 332 |
| *Total under 20 years* .. | *427* | *482* | *404* | *461* |
| 20 to 39 years .. .. | 335 | 330 | 337 | 336 |
| 40 to 59 „ .. .. | 181 | 152 | 189 | 158 |
| 60 and upwards .. .. | 57 | 36 | 70 | 45 |

## BOMBAY CITY.

Owing to the fact that nearly three-fourths of the population of this city are not indigenous, the relative proportions of the sexes as well as the distribution of the population by age are very different from what has been described in the preceding portion of this chapter as prevailing in the rest of the Presidency. In the table that is prefixed to Chapter II of this work the proportion of persons born in the city is given as 32·6 per cent. in the case of females, whilst the corresponding ratio of males is no more than 24·5 per cent. on the total of that sex enumerated in the city and harbour. It was also shown that amongst the former class, the indigenous so to speak, there were 882 females to 1,000 of the other sex, whilst in the case of immigrants the ratio was no more than 592. It must be premised, however, that owing to the close relations between Bombay as a commercial centre and the different provincial towns, and also to the proximity of the districts that supply so large a portion of the unskilled labour, the mere fact of birth in or out of the city is by no means conclusive as to the relative proportions of the two classes of residents and sojourners. The marginal table gives the ratio to the total of each main class of those born in the city, with the proportion of females to males for the total class as well as for the assumed indigenous section of it. It appears that the Pársis are the only community that is not recruited from outside to more than fifty per cent. of its entire strength, and it is here that the ratio of females is highest. The Jews and Europeans are exceptions, since in the former case the city is the home of many who send the males of the family abroad to trade or in service of different kinds, and in the latter case it is probable that the large proportion of females born is partly due to the Eurasian element included under this title, and still more, as this must be taken to affect the ratio in too small a degree, to the fact that the same influence which in Europe produces an excess of females is also operative in this city, as more than half of those born in Europe belong to the countries in which that characteristic is very marked. It will be noticed that the Jains are the only community, besides the Europeans, amongst whom, taking all together, the females number less than one half the males. Both these may be called commercial or industrial classes; but amongst the Bráhmans, too, who are mostly attracted as students or by the chance of clerical work in the various offices, the deficiency of the sex is nearly as marked. The general cause of the disturbance in the normal balance of the sexes has been seen to be immigration, and a reference to the comparative table at the beginning of the chapter will show to a certain extent the nature of this movement. In dealing, however, with so specially situated a population it is con-

*Deficiency of females.*

*Proportion by classes.*

| Class or Race. | Percentage on Total of those born in the City. | Average Number of Females per 1,000 Males. | |
|---|---|---|---|
| | | Total. | Indigenous only. |
| Bráhmans .. .. .. .. | 18·0 | 504 | 807 |
| Other Hindus .. .. .. | 21·1 | 676 | 852 |
| Jains .. .. .. .. | 8·6 | 346 | 716 |
| Muhammadans .. .. .. | 33·0 | 676 | 885 |
| Pársis .. .. .. .. | 70·3 | 920 | 975 |
| Jews .. .. .. .. | 38·4 | 963 | .... |
| Christians, European .. .. | 22·9 | 447 | 1,072 |
| „ Native .. .. .. | 31·5 | 541 | 897 |
| All Races .. | 27· | 664 | 882 |

*Proportion by Ages.*

| Age. | Average Number at each Age per 10,000 of all Ages. | | Ratio of Females to Males. |
|---|---|---|---|
| | Males. | Females | |
| Under 1 month | 19 | 28 | 982 |
| 1 to 6 months | 89 | 141 | 1,041 |
| 7 to 12 months | 131 | 204 | 1,036 |
| *Total under 1 year* | 239 | 373 | 1,033 |
| 1 year | 169 | 268 | 1,017 |
| 12 years | 147 | 235 | 1,056 |
| 13 " | 148 | 221 | 989 |
| 14 " | 171 | 246 | 956 |
| 15 " | 148 | 219 | 985 |
| 16 " | 176 | 256 | 963 |
| 17 " | 172 | 223 | 860 |
| 18 " | 154 | 207 | 896 |
| 19 " | 271 | 203 | 742 |
| 20—21 years | 421 | 422 | 665 |
| 22—14 " | 527 | 543 | 684 |
| 25—19 " | 1,761 | 1,419 | 746 |
| 0—24 " | 1,415 | 1,217 | 570 |
| 5—29 " | 1,356 | 1,046 | 511 |
| 0—34 " | 908 | 599 | 437 |
| 5—39 " | 849 | 682 | 532 |
| 0—44 " | 430 | 323 | 498 |
| 5—49 " | 438 | 400 | 696 |
| 0—54 " | 190 | 175 | 611 |
| 5—59 " | 229 | 308 | 895 |
| 60—69 " | 117 | 157 | 890 |
| 70—79 " | 50 | 84 | 1,111 |
| 80 and upwards | 14 | 24 | 1,100 |

venient to give the details of sex and age in rather closer periods than those adopted in that table. In the margin accordingly are shown the ages of the population, including the seafaring classes in the port, with the relative proportions of the sexes at each period abstracted. From this the reader will see that in early life the proportion of females is as high as in other parts of the division; but the excess, instead of being continuous to the fifth year, as in the more open parts of the country, stops at the third year, and is not regained until the seventieth, or twenty years later than in the rest of the Division. Between twenty and forty-five years old there is little more than half the number of females that there is of the other sex, and at one period the former are considerably below half. This, however, may be in great measure set down to inaccuracy of return.

The abnormal excess of males, then, seems to begin about the eleventh year, or a little later, when the boys are usually brought up to school, if of the middle and upper classes, and to the mills if of the lower. The second striking change in the relative proportions occurs about the twentieth year, at which period the actual immigration of labour may be said to set in. It is here, then, that any examination of the periodical returns by comparison with the results of the census should stop. Taking the nine years between the two enumerations, the average ratio of female births to male has been 908. In 1880 it was 837, and in the succeeding year 918. There are thus great variations in the proportions, and, with the exception of the return for the past year, the average is lower than that prevalent in the rest of the Division. In the beginning of this chapter it was stated that the ratio of male births in the whole of this area is 1,095 to 1,000 females, whilst the above figures give an average of from 1,101 to 1,195 boys born in the city, to 1,000 girls. With this foundation the death returns can be examined, though it is not my purpose to do this except in a cursory manner. The marginal table shows the average of child life for the four years ending with December 1880. The ratio of the females living at each year to the males of that age is also given, the seafaring population being omitted. It will be seen that at one year old the two ratios correspond; at less than one year the female life is better; and between six and twelve, or even between six and twenty, the mortality amongst this sex is comparatively very high. The difference is so striking that it is worth while to give, as is done below, the annual return for these two periods:—

*Birth and Death Returns.*

| Age-period. | Average Number of Females living to 1,000 Males living.* | Average Number of Females dying to 1,000 Male Deaths. | |
|---|---|---|---|
| | | Average 1877-80. | 1880. |
| Under 1 month | 982 | 793 | 791 |
| 1 to 6 months | 1,041 | 904 | 862 |
| 7 to 12 " | 1,036 | 984 | 899 |
| 1 year | 1,016 | 1,015 | 1,047 |
| 2 years | 1,056 | 1,074 | 983 |
| 3 " | 991 | 1,094 | 1,121 |
| 4 " | 961 | 1,036 | 1,212 |
| 5 " | 992 | 957 | 863 |
| 6—11 years | 808 | 1,198 | 1,334 |
| 12—19 " | 770 | 1,285 | 1,475 |

* Shore population only.

| Period. | 1873. | 1874. | 1875. | 1876. | 1877. | 1878. | 1879. | 1880. |
|---|---|---|---|---|---|---|---|---|
| 6—11 | 824 | 1,064 | 1,073 | 1,138 | 1,199 | 1,125 | 1,175 | 1,334 |
| 12—19 | 1,400 | 1,533 | 1,322 | 1,300 | 1,224 | 1,210 | 1,325 | 1,475 |

Judging from the ages alone, it seems that there is a greater loss in the tenth to twelfth year; but, from what has been seen to be the case in the rural parts of the country and what is likely to be susceptible of a physiological explanation, it is, *a priori*, probable that between the twelfth and the fifteenth years the loss of females is greater than in the preceding and subsequent ages. It is unnecessary to add that the apparent increase in the relative proportions of the deaths by sexes shown above since the year 1878 is to a great extent affected by the increase of the female population between the ages in question which has been much larger than has been the case with the other sex.

## Age.

There is little that need be said about the distribution of the population according to ages in this city. The main feature is necessarily the high ratio borne by the adults, especially males, to the total number. The comparative table shows that this abnormal excess appears first at the sixteenth year, and continues till the fortieth. In the case of the other sex, the excess, beginning about the same time as that of males, ceases at the thirtieth year. If the population be grouped into the two classes of productive, or workers, and onerous, as has been done for the Presidency as a whole, it will be seen that the ratio to the total of the former class is 5,812 as compared

*Excess of Adults.*

with 1,854 in the four Home divisions, so that the young and old together average 4,688 against 5,146. The ratio of the old, however, is much lower in the capital than in the rest of the country,—is less, in fact, than one-half of it, and the young, especially between fifteen and twenty, form a large proportion of the ratio in question.

The rate of mortality amongst infants is, if correctly recorded, nearly double what it is in the rest of the division, as it is returned at 29·21 per cent. for males and 29·95 for femal es counting up to the year before the extra influx of strangers from the famine districts took place. If the average of the last four years be taken, namely, for 1877, 1878, 1879 and 1880, the higher mortality amongst adults, owing to the sudden increase of that class of the population, reduces the percentage of infant mortality to 24·52 for males and 25·03 for females. Similar variations appear in the rates between six and twelve and twelve and twenty. In other chapters I have made a comparison between the returns for Bombay and those for London, and following that practice I give on the marginal table the ratios of ages for these two cities respectively. The proportion of females to males in the English metropolis is, however, no less than 1,136 to 1,000. It will be noticed, too, that in London, where the population is so much more stationary, the ratio of children under 5 is higher in the case of males, but lower in that of females than in the oriental capital. In London, too, the older people are in a far higher ratio. It is between twenty and forty, the Indian working age, that the ratios are higher in Bombay. The higher ratio in the latter city of the women below 20 is perhaps owing to the number of wives accompanying their husbands for the working season.

*Comparison with London.*

| Age period | Males | | Females | |
|---|---|---|---|---|
| | London | Bombay | London | Bombay |
| Under 1 .. | 32 | 34 | 28 | 37 |
| 1—4 .. | 106 | 64 | 94 | 96 |
| 5—19 .. .. | 308 | 313 | 287 | 360 |
| *(Under 20)* . | *446* | *401* | *409* | *493* |
| 20—39 .. | 325 | 452 | 342 | 355 |
| 40—59 | 175 | 129 | 180 | 126 |
| 60 and over .. | 54 | 18 | 69 | 26 |
| All ages .. . | 1,000 | 1,000 | 1,000 | 1,000 |

I come, lastly, to the comparison of the return of the present census with that of the preceding one. The accompanying table gives the ages distributed according to the periods prescribed at the enumeration of 1872:—

*Comparison with 1872.*

| Age-period. | Males | | | Females | | | Ratio of Females to Males. | | |
|---|---|---|---|---|---|---|---|---|---|
| | Average Number per 10,000 of all ages. | | Variation per 1,000 | Average Number per 10,000 of all ages | | Variation per 1,000 | 1872. | 1881. | |
| | 1872. | 1881. | 1881 | 1872 | 1881 | 1881. | | Total | Shore Population only |
| Under 1 .. . | 143 | 239 | + 946 | 237 | 373 | + 986 | 1,012 | 1,033 | 1,033 |
| 1—5 . | 724 | 783 | + 256 | 1,166 | 1,179 | + 274 | 986 | 1,000 | 1,093 |
| 6—11 ... ... | 818 | 1,194 | + 698 | 1,148 | 1,411 | + 551 | 860 | 785 | 808 |
| 12—19 . .. | 1,464 | 1,787 | + 419 | 1,548 | 1,962 | + 597 | 647 | 729 | 770 |
| 20—29 .. . | 2,828 | 2,771 | + 139 | 2,312 | 2,263 | + 233 | 500 | 542 | 582 |
| 30—39 ... . . | 2,062 | 1,758 | — 9 | 1,442 | 1,281 | + 120 | 228 | 483 | 518 |
| 40—49 ... . ... | 1,097 | 868 | — 79 | 1,020 | 783 | — 33 | 569 | 598 | 632 |
| 50—59 .. ... . | 517 | 418 | — 59 | 588 | 483 | + 37 | 695 | 767 | 796 |
| 60 and over .. | 347 | 182 | — 390 | 539 | 265 | — 380 | 952 | 969 | 989 |

The proportion of females to males has risen at every period except that between six and twelve. The highest increase in this proportion is between the thirtieth and fortieth year, and is possibly due to the larger field of labour now open to the women from the coast districts. As regards the distribution of the ages, there is, contrary to what has been seen with reference to the rest of the districts, a very large increase in the relative numbers of both sexes up to the thirtieth year. As the work was in the same hands as in 1872, and a close and efficient supervision kept over the abstractors, it is not likely that the wrong transfer of ages from one period to another has taken place to the extent implied by the differences now observed. Another, and perhaps a better, explanation is that, owing to the more efficient house-to-house inspection on the present occasion, there have been fewer omissions on the part of householders of the younger members of their family. The third possible cause, and one to which great weight may doubtless be attributed, is that the difference represents a real, and not simply an apparent, increase in the youthful population of the city, and is due to the larger numbers of immigrants who have made Bombay their home, and settled there with their whole family. The decrease in the number of old persons is another feature inconsistent with the course of experience in the rural divisions, where, as I have shown in a former part of this chapter, the increase in the number of persons of fifty and upwards is large and almost universal. As regards the special falling off in the city after forty, I can find no explanation either in the returns or from other sources.

In concluding this chapter—which, properly treated, should be one of the most important, if not the most important, in a work on the census—I must repeat what I said in the beginning, that the question of ages is one that requires much deliberation and a detailed examination of a number of extraneous statistics, especially if complicated, like the returns I have herein dealt with, by original errors. The means of correcting them are available, and form a special branch of mathematical analysis; but pressure of time and the necessity of preparing many other collections of statistics render it impossible for me to attempt here a task I am not likely to be able to complete. I have, therefore, only offered on the bare figures some suggestions as to the points where I think, on such examination as I have made of them, that they are erroneous, together with some explanation as to their bearings in directions where they seem to be trustworthy.

# CHAPTER V.

## MARRIAGE, &c.

GENERAL CONSIDERATIONS; HINDU MARRIAGE SYSTEM, AND ITS TENDENCY; COMPARISON WITH OTHER COUNTRIES; RELATIVE PROPORTIONS OF THE SEXES IN EACH CONDITION; COMPARISON OF DISTRICTS; COMPARISON OF RELIGIONS; DISTRIBUTION BY CONDITION ACCORDING TO AGE; DISTRIBUTION OF CONDITION BY AGE; RELATIVE PROPORTIONS OF THE SEXES IN EACH CONDITION AT DIFFERENT AGES; THE SAME BY LOCAL DIVISIONS AND BY RELIGIONS. BOMBAY CITY; GENERAL DISTRIBUTION OF POPULATION; MARRIAGE STATISTICS AT DIFFERENT AGES, AND AMONGST DIFFERENT RACES IN THE CITY; COMPARISON WITH RETURNS FOR 1872.

# COMPARATIVE TABLE.

## PART A.*

*Showing the distribution by condition of persons at each age-period with reference to Marriage.*

| Religion and Condition. | | Of all Ages. | | Distribution of 10,000 persons at each age-period, by condition. | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | Under 10 Years. | | 10 to 14 Years. | | 15 to 19 Years. | | 20 to 24 Years. | | 25 to 29 Years. | | 30 to 39 Years. | | 40 to 49 Years | | 50 to 59 Years. | | 60 and upwards. | |
| | | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| Total of all Religions. | Single ... | 4,779 | 3,165 | 9,793 | 9,160 | 8,396 | 4,252 | 5,693 | 877 | 3,175 | 273 | 1,587 | 163 | 782 | 128 | 455 | 100 | 380 | 88 | 356 | 79 |
| | Married ... | 4,699 | 5,045 | 197 | 814 | 1,525 | 5,498 | 4,142 | 8,692 | 6,536 | 9,052 | 7,988 | 8,740 | 8,565 | 7,646 | 8,430 | 5,516 | 7,799 | 3,529 | 6,618 | 1,558 |
| | Widowed . | 522 | 1,790 | 10 | 26 | 79 | 250 | 165 | 431 | 289 | 675 | 425 | 1,097 | 653 | 2,226 | 1,115 | 4,384 | 1,821 | 6,383 | 3,026 | 8,363 |
| Hindu ... | Single .. | 4,547 | 2,945 | 9,746 | 8,954 | 7,982 | 3,394 | 4,942 | 521 | 2,665 | 212 | 1,167 | 147 | 615 | 130 | 358 | 98 | 324 | 84 | 284 | 69 |
| | Married .. | 4,920 | 5,186 | 242 | 1,014 | 1,925 | 6,318 | 4,876 | 9,006 | 7,013 | 9,049 | 8,407 | 8,687 | 8,683 | 7,427 | 8,521 | 5,332 | 7,825 | 3,391 | 6,662 | 1,426 |
| | Widowed . | 533 | 1 869 | 12 | 32 | 93 | 288 | 182 | 473 | 322 | 739 | 426 | 1,166 | 702 | 2,443 | 1,121 | 4,570 | 1,851 | 6,525 | 3,054 | 8,505 |
| Muhammadan . | Single . | 5,473 | 3,765 | 9,911 | 9,707 | 9,255 | 6,941 | 7,412 | 1,919 | 4,887 | 442 | 2,914 | 210 | 1,474 | 145 | 775 | 119 | 565 | 116 | 552 | 123 |
| | Married | 4,004 | 4,617 | 85 | 261 | 715 | 2,967 | 2,499 | 7,805 | 4,889 | 9,036 | 6,690 | 8,948 | 7,859 | 8,052 | 8,081 | 6,005 | 7,669 | 3,934 | 6,470 | 1,955 |
| | Widowed . | 523 | 1,618 | 4 | 32 | 30 | 92 | 89 | 276 | 224 | 522 | 396 | 842 | 667 | 1,803 | 1,144 | 3,876 | 1,766 | 5,950 | 2,978 | 7,922 |
| Christian . | Single .. | 5,554 | 4,185 | 9,969 | 9,948 | 9,753 | 8,568 | 8,346 | 3,033 | 6,817 | 1,005 | 4,306 | 505 | 1,855 | 287 | 810 | 177 | 737 | 96 | 1,150 | 69 |
| | Married | 4,070 | 4,388 | 31 | 50 | 242 | 1,407 | 1,625 | 6,746 | 3,096 | 8,501 | 5,473 | 8,542 | 7,687 | 7,684 | 8,325 | 5,588 | 7,621 | 3,772 | 6,030 | 1,585 |
| | Widowed . | 376 | 1,427 | ... | 2 | 5 | 25 | 29 | 221 | 87 | 494 | 221 | 953 | 458 | 2,029 | 865 | 4,235 | 1,642 | 6,132 | 2,820 | 8,346 |
| Jain ... | Single | 4,606 | 2,667 | 9,836 | 9,046 | 8,460 | 4,160 | 6,014 | 229 | 4,000 | 86 | 2,353 | 58 | 1,282 | 47 | 801 | 39 | 727 | 37 | 582 | 16 |
| | Married | 4,758 | 5,062 | 153 | 919 | 1,467 | 5,580 | 3,829 | 9,278 | 5,760 | 8,869 | 7,226 | 8,417 | 7,992 | 7,112 | 7,876 | 5,055 | 7,142 | 3,055 | 5,976 | 1,173 |
| | Widowed . | 636 | 2,271 | 11 | 35 | 73 | 260 | 157 | 493 | 240 | 1,045 | 421 | 1,525 | 726 | 2,841 | 1,323 | 4,906 | 2,131 | 6,908 | 3,442 | 8,811 |
| Pársi ... | Single | 4,974 | 3,723 | 9,945 | 9,852 | 9,272 | 7,960 | 6,769 | 2,737 | 3,498 | 855 | 1,393 | 224 | 647 | 79 | 198 | 31 | 113 | 11 | 126 | 9 |
| | Married . | 4,618 | 4,773 | 54 | 145 | 722 | 2,017 | 3,177 | 7,104 | 6,358 | 8,745 | 8,339 | 9,022 | 8,903 | 8,418 | 9,026 | 6,864 | 8,594 | 4,964 | 6,967 | 2,401 |
| | Widowed . | 408 | 1,504 | 1 | 3 | 6 | 23 | 54 | 159 | 144 | 400 | 268 | 754 | 450 | 1,503 | 776 | 3,105 | 1,293 | 5,025 | 2,907 | 7,590 |
| Sikh ... | Single .. | 5,809 | 3,870 | 9,944 | 9,785 | 8,961 | 6,286 | 6,804 | 1,284 | 4,766 | 159 | 3,478 | 89 | 2,036 | 58 | 1,256 | 36 | 1,029 | 50 | 1,013 | 56 |
| | Married .. | 3,719 | 4,415 | 56 | 211 | 1,034 | 3,671 | 3,111 | 8,511 | 5,003 | 9,372 | 6,257 | 9,013 | 7,343 | 7,837 | 7,643 | 5,173 | 7 023 | 3,048 | 5,834 | 1,224 |
| | Widowed . | 472 | 1,715 | ... | 4 | 5 | 43 | 85 | 205 | 231 | 469 | 265 | 898 | 621 | 2,105 | 1,101 | 4,791 | 1,948 | 6,902 | 3,153 | 8,720 |
| Jew ... | Single . | 5,296 | 4,045 | 9,920 | 9,796 | 9,022 | 7,031 | 7,210 | 1,619 | 3,215 | 539 | 1,453 | 143 | 1,015 | 97 | 369 | 31 | 142 | 40 | 269 | 60 |
| | Married | 4,354 | 4,429 | 80 | 204 | 958 | 2,907 | 2,762 | 8,071 | 6,637 | 8,922 | 8,198 | 8,571 | 8,563 | 7,625 | 8,893 | 6,068 | 8 673 | 3,574 | 7,151 | 1,576 |
| | Widowed . | 350 | 1,526 | ... | | 20 | 62 | 28 | 310 | 148 | 539 | 349 | 1,286 | 422 | 2,278 | 738 | 3,901 | 1,185 | 6,386 | 2,580 | 8,364 |
| Aboriginal ... | Single | 5,556 | 4,610 | 9,954 | 9,903 | 9,577 | 8,280 | 7,268 | 3,117 | 3,498 | 668 | 1,475 | 214 | 515 | 104 | 212 | 68 | 186 | 72 | 153 | 69 |
| | Married .. | 4 140 | 4,470 | 44 | 94 | 414 | 1,690 | 2,687 | 6,764 | 6,339 | 9,097 | 8,246 | 9,373 | 9,044 | 8,834 | 8,998 | 7,128 | 8.479 | 5,012 | 7,441 | 2,455 |
| | Widowed . | 304 | 920 | 2 | 3 | 9 | 30 | 50 | 119 | 163 | 235 | 279 | 413 | 441 | 1,062 | 790 | 2,804 | 1,335 | 4,916 | 2,406 | 7,476 |

* The entries under each age-period should be read vertically for each sex and religion.

# COMPARATIVE TABLE.

## Part B.*

*Showing the distribution by age of persons of each condition.*

| Religion and Condition. | | Distribution of 10,000 persons of each condition by age. | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Under 10 Years. | | 10 to 14 Years. | | 15 to 19 Years. | | 20 to 24 Years. | | 25 to 29 Years. | | 30 to 39 Years. | | 40 to 49 Years. | | 50 to 59 Years. | | 60 and upwards. | |
| | | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. |
| Total, of all Religions... | Single ... | 5,596 | 8,146 | 2,172 | 1,396 | 953 | 212 | 547 | 79 | 315 | 49 | 250 | 59 | 90 | 29 | 47 | 17 | 30 | 13 |
| | Married ... | 115 | 454 | 401 | 1,133 | 706 | 1,316 | 1,145 | 1,639 | 1,614 | 1,636 | 2,791 | 2,206 | 1,695 | 1,018 | 971 | 442 | 562 | 156 |
| | Widowed . | 52 | 41 | 188 | 145 | 252 | 184 | 456 | 344 | 772 | 578 | 1,914 | 1,810 | 2,015 | 2,279 | 2,039 | 2,252 | 2,312 | 2,367 |
| Hindu ... ... ... | Single ... | 5,719 | 8,356 | 2,284 | 1,267 | 929 | 140 | 474 | 65 | 260 | 49 | 196 | 62 | 73 | 31 | 41 | 19 | 24 | 11 |
| | Married .. | 131 | 537 | 460 | 1,290 | 770 | 1,350 | 1,179 | 1,600 | 1,650 | 1,606 | 2,734 | 2,111 | 1,619 | 948 | 935 | 421 | 522 | 137 |
| | Widowed . | 62 | 47 | 228 | 170 | 292 | 201 | 489 | 358 | 809 | 606 | 1,907 | 1,853 | 1,964 | 2,254 | 2,039 | 2,251 | 2,210 | 2,260 |
| Muhammadan ... ... | Single .. | 5,297 | 7,699 | 1,880 | 1,667 | 994 | 353 | 715 | 106 | 457 | 49 | 408 | 56 | 140 | 31 | 61 | 19 | 48 | 20 |
| | Married ... | 61 | 168 | 199 | 581 | 459 | 1,172 | 978 | 1,772 | 1,430 | 1,722 | 2,969 | 2,537 | 2,007 | 1,289 | 1,130 | 511 | 767 | 248 |
| | Widowed . | 22 | 15 | 63 | 51 | 125 | 119 | 343 | 292 | 648 | 462 | 1,928 | 1,620 | 2,175 | 2,372 | 1,993 | 2,206 | 2,703 | 2,863 |
| Christian ... ... | Single .. | 3,658 | 6,738 | 1,562 | 2,086 | 1,332 | 649 | 1,547 | 246 | 1,017 | 130 | 613 | 100 | 143 | 35 | 68 | 11 | 60 | 5 |
| | Married .. | 16 | 32 | 53 | 327 | 353 | 1,377 | 959 | 1,986 | 1,763 | 2,090 | 3,470 | 2,565 | 2,008 | 1,073 | 949 | 421 | 429 | 129 |
| | Widowed . | ... | 37 | 9 | 17 | 69 | 138 | 292 | 353 | 770 | 716 | 2,235 | 2,081 | 2,255 | 2,501 | 2,226 | 2,107 | 2,144 | 2,050 |
| Jain ... ... ... | Single ... | 4,306 | 8,174 | 2,267 | 1,654 | 1,230 | 69 | 880 | 26 | 520 | 20 | 453 | 27 | 184 | 15 | 110 | 11 | 50 | 4 |
| | Married .. | 65 | 438 | 380 | 1,186 | 754 | 1,415 | 1,228 | 1,630 | 1,547 | 1,551 | 2,737 | 2,157 | 1,749 | 1,012 | 1,048 | 480 | 492 | 131 |
| | Widowed . | 33 | 38 | 142 | 122 | 193 | 168 | 382 | 374 | 674 | 624 | 1,859 | 1,858 | 2,195 | 2,190 | 2,339 | 2,420 | 2,183 | 2,206 |
| Pársi ... ... ... | Single ... | 5,124 | 6,584 | 2,419 | 2,410 | 1,369 | 720 | 640 | 198 | 210 | 48 | 171 | 29 | 39 | 8 | 16 | 2 | 12 | 1 |
| | Married .. | 30 | 75 | 202 | 477 | 691 | 1,460 | 1,252 | 1,571 | 1,358 | 1,483 | 2,540 | 2,352 | 1,878 | 1.470 | 1,300 | 784 | 749 | 328 |
| | Widowed . | 6 | 5 | 30 | 17 | 133 | 104 | 320 | 227 | 495 | 393 | 1,455 | 1,334 | 1,822 | 2,140 | 2,217 | 2,488 | 3,522 | 3,292 |
| Sikh . ... ... | Single ... | 5,290 | 8,250 | 1,642 | 1,402 | 978 | 248 | 732 | 37 | 498 | 20 | 489 | 20 | 208 | 9 | 94 | 6 | 69 | 8 |
| | Married .. | 47 | 157 | 296 | 719 | 699 | 1,438 | 1,200 | 1,888 | 1,397 | 1,703 | 2,752 | 2,433 | 1,977 | 1,147 | 1,005 | 373 | 627 | 142 |
| | Widowed . | ... | 6 | 12 | 21 | 150 | 90 | 436 | 243 | 467 | 438 | 1,832 | 1,681 | 2,241 | 2,735 | 2,192 | 2.177 | 2,670 | 2,609 |
| Jew ... ... ... | Single .. | 5,410 | 7,322 | 2,198 | 2,075 | 1,269 | 413 | 530 | 110 | 243 | 30 | 258 | 30 | 53 | 6 | 14 | 6 | 25 | 8 |
| | Married .. | 53 | 83 | 284 | 783 | 591 | 1,884 | 1,330 | 1,657 | 1,668 | 1,668 | 2,644 | 2,196 | 1,568 | 1,090 | 1,082 | 495 | 780 | 144 |
| | Widowed . | ... | 1 | 73 | 49 | 73 | 209 | 367 | 290 | 882 | 726 | 1 618 | 1,903 | 1,618 | 2,032 | 1,839 | 2,565 | 3,530 | 2,225 |
| Aboriginal ... ... | Single ... | 6,166 | 7,511 | 2,030 | 1,768 | 900 | 494 | 480 | 130 | 231 | 42 | 137 | 31 | 31 | 11 | 17 | 8 | 8 | 5 |
| | Married | 37 | 74 | 118 | 372 | 447 | 1,106 | 1,170 | 1,831 | 1,731 | 1,890 | 3,216 | 2,754 | 1,794 | 1,249 | 978 | 545 | 509 | 179 |
| | Widowed . | 19 | 10 | 34 | 31 | 113 | 94 | 411 | 230 | 797 | 404 | 2,137 | 1,609 | 2,148 | 2,385 | 2,098 | 2,569 | 2,243 | 2,638 |

* The entries opposite each item in the first column should be read horizontally across the page.

# CHAPTER V.

## MARRIAGE.

The statistics that formed the subject of the preceding chapter relate merely to the numerical proportions of the two sexes to each other and the manner in which these proportions are found to vary at different periods of life. It is now necessary to contract the field of inquiry, and to take note of the more intimate relations that subsist between the two classes of the population. Marriage being the first condition of the reproduction of the race and one of the main factors in the growth of the population, it was inevitable to make some mention of the institution as it exists in this country when dealing with the general topic of the variations in the numbers of the people during the last few years. It cannot, however, be considered to hold the same place here in a statistical point of view as it does in European countries, where, apart from its moral significance, it is a prime indication of the material condition of the population. In the first place there is no registration in this part of the country of the number of marriages that take place each year, and even if there were, the double ceremony customary amongst the greater portion of the community would render the data of little service as a collateral test of the birth and death returns, for these latter must be compared with the statistics of marriages between persons that have reached the age of puberty, not with those regarding the performance of what is in fact no more than the betrothal ceremony of some of the continental nations of Europe, and it is not to be expected that the less important occasion of the departure of the bride to her husband's home years after will be recorded with more accuracy than the births are now. But though, for reasons that may be deduced from what has been said already in the second chapter of this work, marriage is not in this country liable to be influenced by such temporary causes as in the West, this fact does not render the statistics regarding it, now collected for the first time* less interesting, or less suggestive in several other directions. The two chief aspects in which this institution need be regarded in these pages are the extent to which it prevails, and the ages at which it is most usually contracted, each with reference to the three conjugal conditions of married, single (that is never married or divorced), and widowed.

*Hindu system.*

Before taking in hand the figures themselves, I may as well offer a few words of general explanation regarding what will hereafter appear to be their leading characteristics. In the third chapter I mentioned that the Hindu religion was professed by an overwhelming majority of the population in all parts of this Presidency excepting the frontier Province of Sind, and that even there, the bulk of the masses were converts from that religion. I showed also, how fine drawn a line separated the orthodox faith from the fetish worship of the forest tribe on the one hand and from schismatical offshoots like Jainism and Sikhism on the other. It was also stated that in the case of the majority of the Muhammadans, who are either local converts or the descendants of local officials of a distant empire, the social customs of the one class before conversion, had been retained, whilst those of the other, on permanent establishment in the country, had been modified by intercourse with the indigenous population. The caste system of the Hindu religion has been held by many to imply the rigid exclusion of all outside influence, and thus to maintain the isolation of that community in the midst of foreign surroundings. Some writers have likened Hinduism to water contained in a marble reservoir, unfed from without and unable to find a way to escape. The truth seems to lie in quite another direction. The reservoir is walled with earth only, and the water is not only enlarging its basin by erosion from inside, but has affected all the surrounding land by soaking through from below. There is scarcely a form of faith to be found in the country that has not undergone some change from contact with Brahmanical orthodoxy, and it may be useful, therefore, to note here a few of the main doctrines of that religion regarding marriage. I use the term doctrine advisedly, as the distinction between things sacred and profane in this religion is as indefinite as the boundary between the religion itself and its neighbours.

According to the ideal code of Manu every man ought to marry, in order that he may have a son to perform at his death the sacrifices to his ancestors, and pour out the customary libations to their spirits. Without such ceremonies the father's soul cannot be delivered from the hell called *Put*, hence the name *putra* given to the son. As regards the father of a daughter, it is his duty to see her married, as she is put into the world to become a mother. The same law lays down that the proper age for the husband of a girl of eight is twenty-four, and for one of twelve, thirty. Contrary to the practice in the epic age, the choice of a husband by the girl appertains to a lower order of marriage, and for obvious reasons is less reputable, than the bestowal of the hand of a daughter by the father on one of his own choice. If the daughter is still unmarried three years after she has arrived at womanhood the father has failed in his duty, and the girl is at liberty to choose her husband from her own caste. If choice were allowed in other cases, there would be the danger of the girl's inclination leading to the infringement of caste purity. As the primary object in marriage is to get a son, if the wife fails to produce one, the husband is at liberty to marry a second wife. There is evidence, too, that the admission of polygamy in the case of the

* The Bombay Municipality had the prudence to collect the statistics in 1872, but the shifting nature of the population there renders comparison less fruitful than in more stationary parts of the country.

higher orders was due to a desire to maintain the caste integrity, as the law stipulated that the first wife only should be of the same caste as the husband. When the husband dies before his wife, the latter is not to re-marry, but to elevate herself to the world of life, by avoiding pleasure, performing works of piety, and living in solitude. At the present day, the re-marriage of widows is a practice confined to the lower and middle classes, and the few attempts that have been made to introduce it into the higher grades of Hindu society have met with little efficient support. Here we have the cardinal principles by which the Hindu marriage system is regulated. Marriage is a necessity to every one who acknowledges the Brahmanical authority; it must be contracted with a girl of an age below puberty, and considerably less than that of the husband. The wife must not be sought for by inclination, or beyond a certain social pale. On the other hand, in order, possibly, to consolidate the caste within itself, she must not belong to a family invoking the same ancestors. More than one wife is permitted, and in certain cases is prescribed, with the alternative, at least, amongst some of the orders of the adoption of a son. The widow, however, is never to re-marry.

*Tendency of the system.*

A few of the main tendencies of this system may now be noticed. First comes the almost universal prevalence of marriage, with the result of a surplus, in the present state of Indian society, of children, and a consequent high mortality amongst them. Then, there is the inequality of age, a most important feature, as apart from the hypothesis propounded in the last chapter regarding its influence upon the sex of the offspring, it leads to the diminution of the period during which the parents are both living, and increases, therefore, as the life of women is better at advanced age than that of men, to a superabundance of widows. The inequality of age, too, may be held to be somewhat of a drawback to the development of family life which is heightened by the universal absence of choice of the wife in the first instance. In the lower classes these features are less prominent, as the practice of second marriage is not at all uncommon, but the large proportion of the widowed females is one of the main characteristics of the returns for the whole indigenous community, without exception. Lastly, may be mentioned the commercial nature of the transaction by which the parents of the respective parties come to terms with regard to the marriage. In the old time no doubt a bride was a very valuable possession, and both force and purchase were put in action to obtain her. At the time, however, when the code from which I have just been quoting was compiled, the desirability of entering into alliance with high or powerful families had been promoted by the interval of settled peace and prosperity, so that the law prescribed that the bride should leave her father's house well equipped, or with a large dowry. In some cases the expenses of a marriage are fixed by a caste regulation, in others it is left to the parents to decide, and amongst the masses the cost of the ceremony varies with the season, being large when the crops are good or trade is prosperous, and restricted to the bare necessary in a bad year. It is too often the case that such expenses are the commencement of a long series of loans, the burden of which is, transmitted in accordance with Hindu custom, from father to son. To some extent, therefore, weddings here, as in Europe, follow the season, though with this difference, that in the one country the necessary expenditure precedes the marriage, in the other it is provided for the joint enjoyment afterwards.

The most important part of the statistics that are now to be brought forward is that which relates to the ages of the persons enumerated according to their conjugal condition. In the comparative table that precedes this chapter this information is shown in two different ways. In the first portion of the table the age is the prominent feature, and for each period the persons entered are distributed according to the relative proportions of the single, married and widowed. In the second portion, the condition is placed first, and it is shown how the total of each class is distributed over the different age-periods. Before analysing this statement, however, I will take up the relative proportions of the classes without reference to the ages of the persons included under them. The marginal table gives the proportional figures for this Presidency, with the addition of those for a few other parts of India as well as for some European countries for comparison. The first point that strikes one in this table is the high proportion of the widowed and married, as compared to those in Europe. In this Presidency, out of every thousand males, 470 are married, whilst the highest proportion shown in Europe is that of France, which, however, is not more than 413*. In Sind the proportion is much lower, and scarcely exceeds that found in Spain, and this difference appears to be partly due to the large proportion of young males. The proportion of widowers, is not, it will be noted, much below that of the other Division. As regards females, again, the difference in the returns for the two continents

| Country, &c. | Average number in each condition in 1,000 of population. | | | | | |
|---|---|---|---|---|---|---|
| | Males. | | | Females. | | |
| | Single. | Married. | Widowed. | Single. | Married. | Widowed. |
| Presidency Division .. .. | 465 | 482 | 53 | 303 | 512 | 185 |
| Bombay City .. | 368 | 583 | 49 | 287 | 565 | 148 |
| Sind . .. . | 583 | 367 | 50 | 403 | 443 | 154 |
| Total, Bombay. | 478 | 470 | 52 | 316 | 505 | 179 |
| Berár . .. .. | 344 | 562 | 54 | 258 | 585 | 157 |
| Panjáb .. .. | 524 | 415 | 61 | 362 | 495 | 143 |
| British Burmah .. | 579 | 382 | 39 | 519 | 389 | 92 |
| North-west Provinces and Oudh .. .. | 452 | 485 | 63 | 301 | 528 | 171 |
| England and Wales.* | 613 | 351 | 36 | 586 | 330 | 75* |
| France, 1866.. .. | 543 | 406 | 51 | 498 | 404 | 98 |
| ,, 1872.. .. | 535 | 409 | 56 | 493 | 404 | 103 |
| ,, 1876.. .. | 533 | 413 | 54 | 483 | 408 | 109 |
| Italy .. .. .. | 606 | 353 | 41 | 550 | 359 | 91 |
| Greece .. .. | 645 | 326 | 29 | 548 | 347 | 110 |
| Spain . .. .. | 584 | 369 | 47 | 549 | 362 | 89 |
| Portugal .. .. | 636 | 319 | 45 | 614 | 299 | 87 |
| Switzerland .. .. | 633 | 320 | 47 | 603 | 310 | 87 |
| Austria .. .. | 616 | 354 | 30 | 587 | 347 | 76 |
| Prussia .. .. | 636 | 312 | 32 | 585 | 332 | 83 |
| Belgium .. .. | 639 | 316 | 45 | 608 | 347 | 45 |
| Holland .. .. | 626 | 334 | 40 | 596 | 325 | 79 |
| Denmark .. .. | 614 | 351 | 35 | 579 | 351 | 70 |
| Norway .. .. / Sweden .. .. | 635 | 329 | 36 | 608 | 318 | 74 |

* In 1871 the figures were not given separately for each condition, so it is probable that the data here entered are not quite correct.

*Comparative statistics.*

is very striking. Of all the European countries Greece is that in which the proportion of widows is highest, but even there it is only 110 per mille, as compared to 179 in this Presidency, and almost as high in the northern Province of Hindusthán. The circumstances of Burmah are essentially different from those of the Indian continent, and the low ratio of widows there need not be regarded in the same light as if the population were of the same race and religion as the rest of the British Empire in Asia. The last point to notice is the extent to which the married women outnumber the spinsters. In not a single country of the west is this the case. In the case of the males it will be seen that the Province of Sind returns a higher proportion of bachelors than of the married, and that this preponderance is so large as to outweigh the excess of husbands in the other Division. It is the same in the Panjáb. Considering the sexes relatively to each other in the several conditions, it will be seen that to every thousand husbands there are 1,005 wives, whilst in England there are 1,015. The proportion of bachelors to spinsters is much higher in India, where there are only 620 unmarried women to every thousand of the other sex who are in the same condition. But it is with regard to widowhood that the greatest disproportion is apparent. In this Presidency there are no less than 3,209 widows to a thousand widowers, and if Sind be omitted, there are over 3,300. That is, in Sind, speaking roughly, the proportion of widows to widowers is about one in twenty-two less than elsewhere in the Presidency. The probable cause of this difference will be considered hereafter. Comparing the widowed to the married, there are here only twenty-one wives to ten widows, but in the mother country there are forty-five. On the other hand, the proportion of husbands to widowers is 83 to ten. The above ratios are only for persons over twenty years old, as those younger than that age were not classified at the last English census. To institute a still closer comparison between the two countries than is afforded by the data given in the above marginal table, it may be shown that, taking the limit of age just mentioned, there are in every thousand males 117 single in this Presidency against 271 in England. The proportions of the husbands are similarly 788 and 661, respectively, and of the widowers, 95 against 68. In the case of females the difference in two of the three conditions is more striking. There are, for instance, only fifteen single women in Bombay out of a thousand of the age of twenty and upwards, whereas in England there are 258. The relative proportions of the married do not widely differ in the two countries, as they appear to be 665 in this Presidency, and 606 in England. But the widows are here 320 against 136. The relative productive power of the population depends upon the number of women in the prime of life, which, as far as reproduction is concerned, we may take in India to be between the ages of fifteen and forty. Of those included in this class in this Presidency, no less than 841 are married, and 128 widowed in every thousand, in England only the married are distinguished, and these amount to a proportion of 460 per mille only.

What has been said above will suffice to indicate in a statistical way the results of the social system described in the introductory remarks to the chapter, and which will be more clearly discernible from an examination of the distribution of each condition by age. It is not to be supposed, however, that the figures quoted are uniform throughout the two Divisions respectively, and in order to show the variations that appear in different districts, the marginal abstract has been drawn up from Table V in the Appendix. Where the relative proportions of the sexes generally differ as much as they have been shown to do in the last chapter, it is fruitless to enter more than very generally into the corresponding ratios between men and women in each of the conjugal conditions. These details have accordingly been left out of the statement. The greatest uniformity is to be looked for in the case of the widowed, where the ratio varies between two and a half to six women to each man in that condition. Leaving out Sind, the Division in which the disproportion is least is Gujarát, whilst it is highest in the Konkan, not only in Ratnágiri, where there is a large excess of females in the entire population, but in Kolába also. The proportion of spinsters to bachelors is moreover higher than usual in this Division, partly, it may be, owing to the absence of many married men from home, either at sea or in the capital. The large number of aboriginals in the most northern Konkan district, where the proportion of spinsters is highest, would seem to tend to this result, as the same tendency is observable in the districts of Khándesh, Násik and Surat, as well as in the Panch Mahále, in all of which the aboriginal element is strong, and the habit of re-marriage common, and in which the excess of the young, especially of girls, was noticed in the last chapter. The proportion of husbands to wives does not exhibit any marked variations. The emigration from Ratnágiri causes an increase in

| Collectorate and Division. | Average number in each condition for 10,000 of each sex. | | | | | |
|---|---|---|---|---|---|---|
| | Single. | | Married. | | Widowed. | |
| | Males. | Females. | Males. | Females. | Males. | Females. |
| Ahmedabad .. | 4,416 | 2,889 | 5,016 | 5,276 | 568 | 1,835 |
| Kaira .. .. | 4,555 | 2,737 | 4,900 | 5,541 | 545 | 1,722 |
| Panch Mahále .. | 5,467 | 4,238 | 4,168 | 4,479 | 375 | 1,283 |
| Broach .. .. | 4,157 | 2,780 | 5,161 | 5,415 | 682 | 1,805 |
| Surat .. .. | 4,455 | 3,226 | 4,925 | 5,253 | 620 | 1,521 |
| *Gujarát* .. .. | *4,527* | *3,031* | *4,905* | *5,289* | *568* | *1,681* |
| Thána .. .. | 4,953 | 3,617 | 4,634 | 4,830 | 413 | 1,553 |
| Kolába .. .. | 4,818 | 2,994 | 4,783 | 5,081 | 399 | 1,925 |
| Ratnágiri .. | 5,188 | 3,024 | 4,467 | 4,867 | 375 | 2,109 |
| *Konkan* .. .. | *5,016* | *3,245* | *4,589* | *4,888* | *395* | *1,867* |
| Khándesh .. | 4,408 | 3,215 | 5,197 | 5,458 | 395 | 1,323 |
| Násik .. .. | 4,723 | 3,429 | 4,807 | 5,212 | 410 | 1,359 |
| Ahmednagar .. | 4,536 | 3,265 | 4,962 | 5,347 | 482 | 1,588 |
| Poona .. .. | 4,655 | 3,076 | 4,876 | 5,181 | 469 | 1,743 |
| Sholápur .. | 4,507 | 2,690 | 4,950 | 5,187 | 543 | 2,143 |
| Satára .. .. | 4,669 | 2,767 | 4,867 | 5,167 | 464 | 2,066 |
| *Deccan* .. .. | *4,577* | *3,054* | *4,900* | *5,271* | *463* | *1,875* |
| Belgaum .. | 4,362 | 2,569 | 4,975 | 5,225 | 663 | 2,206 |
| Dhárwár .. | 4,300 | 3,097 | 4,506 | 4,873 | 694 | 2,230 |
| Kaládgi .. .. | 4,244 | 3,477 | 4,854 | 4,980 | 902 | 2,543 |
| Kánara .. .. | 5,340 | 3,296 | 4,102 | 4,281 | 598 | 2,423 |
| *Karnátic* .. | *4,690* | *3,319* | *4,664* | *4,858* | *716* | *2,323* |
| Karáchi .. .. | 5,699 | 4,019 | 3,747 | 4,466 | 534 | 1,415 |
| Hyderabad .. | 5,987 | 4,008 | 3,454 | 4,300 | 559 | 1,632 |
| Shikárpur .. | 5,708 | 3,944 | 3,890 | 4,516 | 492 | 1,540 |
| Thar and Párkar | 6,156 | 4,348 | 3,451 | 4,242 | 393 | 1,410 |
| Upper Sind Frontier . | 5,851 | 3,960 | 3,980 | 4,815 | 369 | 1,225 |
| *Sind* .. . | *5,828* | *4,082* | *3,666* | *4,430* | *506* | *1,538* |
| Bombay City .. | 3,685 | 2,374 | 5,825 | 5,645 | 490 | 1,481 |
| Total, Presidency | 4,779 | 3,165 | 4,699 | 5,045 | 522 | 1,790 |

the ratio of females in the Konkan, and a somewhat similar effect is visible in Surat and Sátára. In the Karnátic Deccan the ratios have no doubt been reduced by the equalisation of sexes resulting from the famine. The city of Bombay, as may be supposed from what has been said regarding the mean ages of its inhabitants, stands quite apart as to their conjugal condition also, and will be treated of at the end of this chapter.

I will now take the ratios shown for each sex separately. It will be seen that the proportion of the widowed of both sexes is higher in the famine tract than anywhere else, and within that ill-fated area the highest ratio is to be found in the districts that suffered most, such as Kaládgi, where the proportion of widowers is 902 per 10,000, Sholápur, where it is 648, and Dhárwár, which returns 694. It is also not to be omitted from notice that in Broach, another affected district, the ratio of widowers is a good deal above that in the neighbouring districts. The same remarks apply generally to the other sex, but the case of Broach is peculiar, inasmuch as the proportion of widows is not so high there as in Ahmedabád. It would seem, therefore, as if the ratio in the latter district, which has not suffered from scarcity to anything like the same extent as Broach, is affected by some specially stringent observance of lifelong widowhood. As regards the unmarried, the variations are open to no very plain explanation. The high proportion amongst both males and females in the Panch Maháls is probably due, as in Thána, to the youth of the population. The absence of adult males in Ratnágiri may be reasonably assigned as the chief, or at least one of the chief, causes of the specially high ratio of the unmarried males in that district, and amongst women, the ratio of spinsters is there little above that found in the adjacent collectorate of Kolába. The figures for Kaládgi deserve comment, as the proportion there is far below that for other districts in the Karnátic. It will be noticed that the ratio of females of this condition, is proportionally less than that of males whilst that of the married of both sexes is higher than elsewhere except in Belgaum. From what has been already said about the effect of the famine on the distribution of the ages, it is clear that the small proportion of the single is here due to the loss of children and the decrease in the births since 1876. Somewhat of the same effect is traceable in the proportions of the widowed and single in Sholápur, though the figures regarding the married show no marks of abnormal disturbance. The prosperous district of Khándesh shows an unusual proportion of married, whilst the widowed and single are in a considerable minority. Unmarried females, however, both here and in the neighbouring district of Násik, are somewhat more numerous in proportion to the rest than in the southern parts of the Marátha Deccan. Comparing all the Divisions together, it will be seen that the ratio of the married is highest in the Deccan and Gujarát, whilst in the Konkan and Karnátic it falls below the rest. The near correspondence between the ratios of the wives in these two last groups is curious. There is more diversity in the ratios of the single, as the Konkan has by far the highest in the case of both the sexes. Nevertheless, there is a strong similarity between the ratios of the Deccan and Gujarát. The proportions of widows is abnormally raised by the famine in the southern part of the Presidency, as well as in Sholápur, but allowing for this accident, the ratio of widows is very nearly identical in the Deccan and in Gujarát; but that of widowers is much higher in the latter Division. There is little in the returns that seems to account for the low rate of the widowers in the Konkan beyond the cause suggested in the case of the single, namely, the emigration of adult males, as it appears that the ratio of the Division as a whole is largely determined by that of the most populous district, from which, too, the emigration is most numerous. As regards Sind, there is evidently some local cause at work both there and in the Panjáb which influences the tendencies of the people to marriage, as it also influences perhaps the relative proportions of the sexes. The ratio of unmarried children, both males and females, is very high whilst that of widowers is above what is found to prevail in the Deccan and Konkan, and does not fall far short of that in Gujarát. On the other hand, the proportion of widows is less than in any other part of the Presidency except the capital city.

*Comparison of religions.*

In considering the differences between the classes of the population with reference to marriage it is advisable to take first the religions that are exceptionally situated. The *Muhammadan* accordingly is the first community that claims our notice, since it partakes of the characteristics which we have seen are special to Sind, where more than sixty per cent. of the Muhammadan population resides. Amongst this class, then, there are in every ten thousand males 5,473 single, 4,004 married and 523 widowed. In ten thousand of the females of the same class there are 3,765 spinsters, 4,617 wives, and 1,618 widows. Thus this community is far above the Presidency average in the proportion of its bachelors and spinsters, far below it as to the married, and more or less in accordance with it in its ratio of widowed, especially as regards the males in that condition. The *Sikhs*, too, are a community exclusively belonging to Sind, as far as the present census is concerned, and will be taken next. Amongst them there are in ten thousand males 5,809 bachelors, 3,719 husbands and 472 widowers; similar ratios for the females of this religion show 3,860 unmarried, 4,415 married and 1,715 widows. Thus here again the widows are in close correspondence with the general average. The proportions of the unmarried is, as is to be expected, very low amongst the *Hindus* and their co-religionists, the *Jains*, and remarkably high amongst the *Aboriginals* and the *Jews*. The same ratio in the case of the *Christians* is but little below that of the Aboriginals, but it is necessary again to separate this religion into the two main classes of which it is composed. If we do this, there will be found amongst the Europeans 7,546 unmarried males, 2,293 husbands, and 161 widowers, in every collection of ten thousand of that sex. The ratios

amongst European females are 5,289 spinsters, 4,076 wives, and 635 widows. The comparatively high proportion of the last-named seems to me to indicate the inclusion of a considerable Eurasian, or mixed element. In the other branch of the religion, the Native, we find in every 10,000 males, 4,984 bachelors, 4,575 husbands, and 441 widowers. Similar calculations from the figures for the females give average of 3,964 spinsters, 4,478 wives, and 1,558 widows. All the above ratios are taken on the returns for the Presidency Division only, as the races of Christians are not shown separately by conjugal condition in the Sind compilation. The comparatively low proportion of widowed in the case of the Jews, Pársis and Aboriginals should be noticed, as well as the fact that amongst the Jains the same ratio is very high. Remarriage is common amongst the Aboriginals, and is not against the religious enactments of the Pársis, so that this fact may perhaps account for the small proportion of widows to wives amongst the latter, as it undoubtedly does in the case of the former. The ratio of widows is highest amongst the trading class of the Jain community in Gujarát, where it reaches 2,573 in 10,000. It is also high in the Karnátic—2,355. The widowers, too, are relatively in larger proportions in Gujarát though they share with the rest of the cultivating classes in the Karnátic the sad effects of the famine in this direction. The marginal table will give perhaps a better idea than mere description can do of the relative proportion of the sexes in the different conjugal conditions, and in order that the general deficiency of females in the total body of the classes may not be lost sight of, the figures quoted in Chapter IV are reproduced in the last column for reference. The figures now given require little comment. No explanation, for instance, is needed regarding the most striking feature in the return, namely, the ratio of European spinsters to the bachelors of that race. Another point, however, seems very doubtful. It is the very large disproportion between the two sexes of the widowed amongst the Pársis. It appears that the excess of widows over widowers in this community even is greater than amongst the Hindus, and on localising this peculiarity, it will be found to be chiefly in Surat and Broach, former settlements of the race. It is therefore a question whether the disproportion here is not due to the fact that these cities are regarded as a sort of refuge for widows after the death of their husbands in other parts of the country. A few words are necessary too, regarding the Jains. The ratio of unmarried females to males in the same condition is reduced to that given in the table by the figures for the Konkan and the city of Bombay. In the parts of the country where this community is indigenous, there are higher proportions. In Gujarát, for instance, there are 577 spinsters, and in the Karnátic, 503. In the Deccan, where the Jains from the north are now, as was mentioned in Chapter III, settling themselves with their families, the ratio is 493. It is the same with the married. In Gujarát there are 968 wives to 1,000 husbands, and in the Karnátic, 1,027.

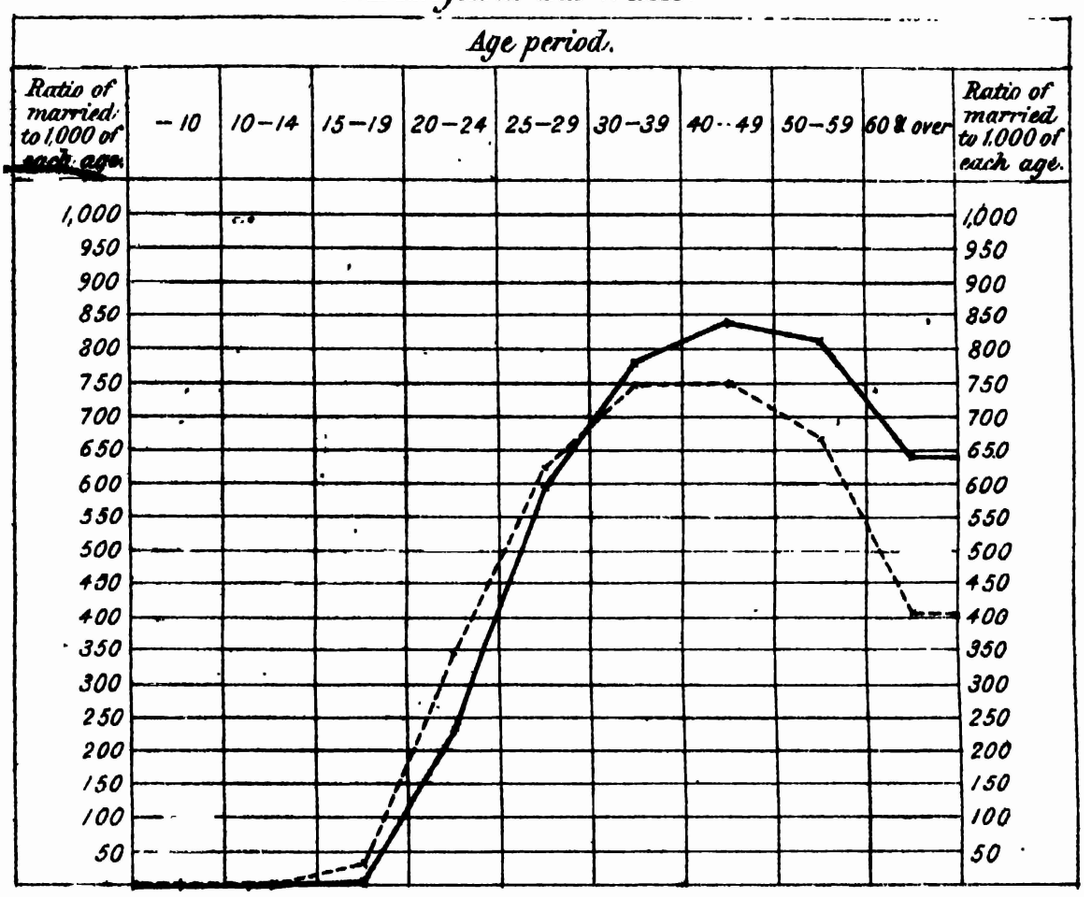
| Religion. | Average number of | | | |
|---|---|---|---|---|
| | Spinsters to 1,000 bachelors. | Wives to 1,000 husbands | Widows to 1,000 widowers | Females to 1,000 males. |
| 1 | 2 | 3 | 4 | 5 |
| Muhammadan .. .. | 601 | 1,007 | 2,703 | 874 |
| Sikh .. .. .. | 586 | 1,044 | 3,195 | 880 |
| Hindu . .. .. | 619 | 1,008 | 3,353 | 956 |
| Jain .. .. | 479 | 880 | 2,950 | 827 |
| Christian . European. | 282 | 716 | | 403 |
| Christian . Native . | 626 | 770 | 2,784 | 787 |
| Pársi .. .. .. | 719 | 994 | 3,545 | 961 |
| Jew .. .. | 799 | 1,064 | | 1,047 |
| Aboriginal .. .. | 803 | 1,045 | 2,935 | 968 |

I now come to the distribution of the population at different ages according to their civil, or conjugal condition. In the comparative table, as mentioned earlier in the chapter, this subject is presented in two lights. First, the age is put forward the more prominently, and the proportions shown in each condition at the several periods. Secondly, the distribution of the condition itself is the main feature, and is shown according to the different ages. The former shows, for instance, how many of any particular age-period are married, single or widowed; the other, what proportion the married, single or widowed at that age bear to the total number under each condition respectively. It is out of the question to enter into all the details of the information that can be obtained from these tables, so I will take up their more general features only. The bearing of the first series will be seen more clearly from reference to the diagram opposite in which, too, the data for England and Wales, according to the enumeration of 1871, are placed alongside for comparison. In a former chapter I called attention to the difference between the ages of the married people in this country and in Europe, and this point will be brought more prominently forward in these tables without need of trusting to the significance of mean ages, which are useful only within very broad limits. From the figures already given in this chapter, it may be gathered that about one-half of the total female population and about 47 per cent. of the male are married. The proportion of the wives to the total of females at each age goes on rising from the tenth year, (or really, a year or two earlier), to the twenty-third, or thereabouts. The curve of the husbands is much more gradual, and reaches its highest point about ten years or more after that of the other sex. The maximum strength of the tendency to marry, or the probability of marriage at the age when that tendency is in its fullest vigour, is according to this table, about nine and a half to one in the case of females, and only six to one in that of males. In other words, the chances that a woman of between twenty and twenty-five will be married are nine and a half to one in favour of the event, whilst in the case of a man of the same age they are only four to one, and increase to six to one as the man's age rises towards thirty-five. Similarly, after the age of fifty, it is five to one that a woman will be a widow, but 2·3 to one against the same event as far as the male of that age is concerned. The probabilities are, in fact, nearly two to one that he will be married.

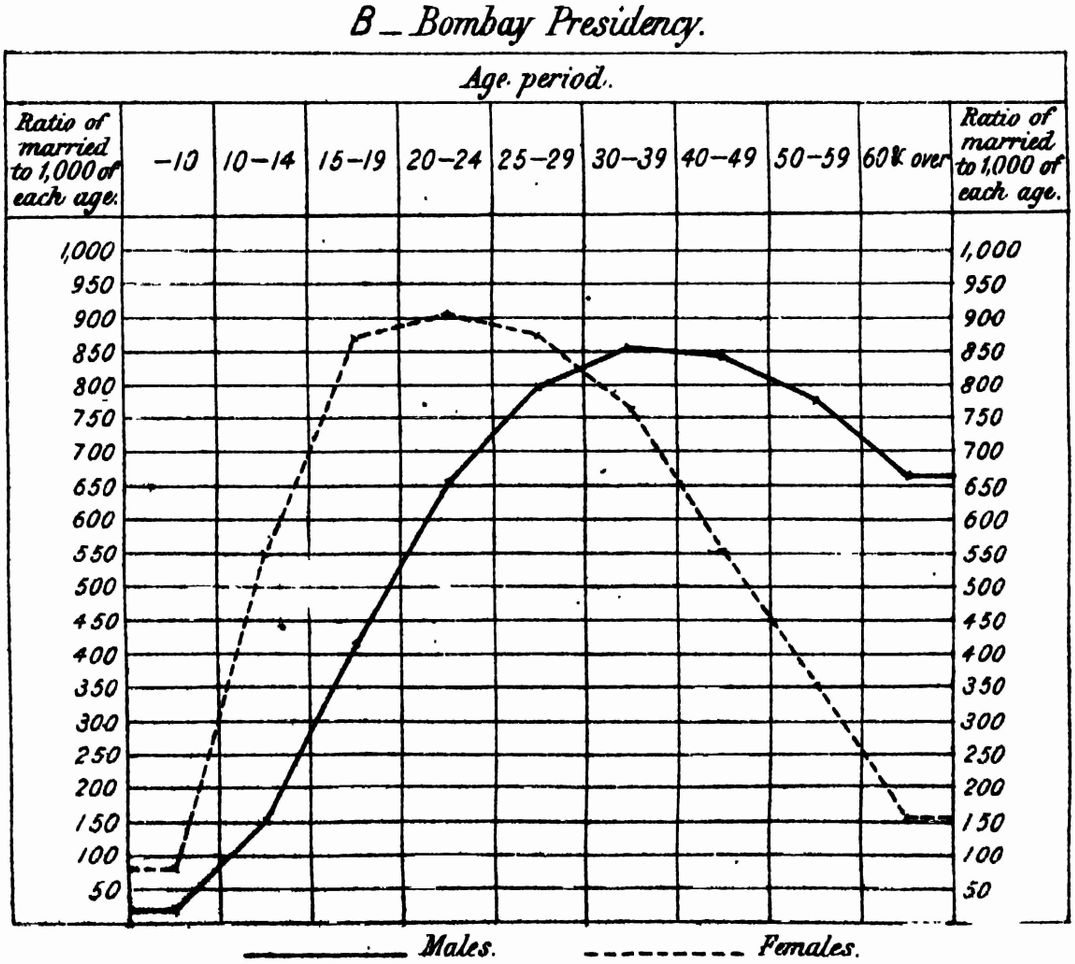
*Distribution at each age.*

*Diagrams showing the Strength of the Apparent Tendency towards Marriage at each age in England and in the Bombay Presidency.*

*A_ England and Wales.*




*B_ Bombay Presidency.*




Lithographed Govt Photozinco Office, Poona 1882

The next point to notice is the relative proportions of the sexes in each condition at each period of life. Here, as in England, and probably most other countries, the ratio of wives to husbands decreases steadily from the earliest to the latest age recorded, but in this Presidency the disproportion at the end of life is much more marked than in the mother-country. The marginal table will make this clearer. In England, where there is practically no marriage before fifteen, the proportions are taken beginning with that age. The age at which the two sexes are most evenly balanced in Bombay is between twenty-five and thirty, but in England the same result is not obtained till about forty, or between thirty-five and forty-five. Another difference between the two countries is the sudden and marked decrease in the relative proportions that takes place in England as soon as the men are out of their teens. The nearest approach to such a break in this Presidency is between the tenth and fifteenth year. When once the point nearest equality has been passed, however, the inequality becomes more marked here than in England. The comparative table shows that amongst women the unmarried are in the majority only up to the tenth year, and that from that time until the fiftieth the wives predominate. After fifty, as I have just shown, the balance is turned by the excess of widows. In the case of males, it is not till the age of twenty that the married are in the majority, and from that age till forty the bachelors predominate over the widowers, though towards thirty-five and upwards the tendency is approaching the latter condition. At no age do the widowers number relatively as much as one-half the husbands. Taking the average ages from the tables as they stand, it appears that the mean for married men is 36·8, as compared to 43·1 in England. The same calculation for women gives 31·3, against 40·6. The unmarried average 24·7 and 25·9 respectively, against 25·3 and 26·5 in England, but it must be recollected that in order to allow of comparison with the latter country, the mean ages have been calculated from the age of fifteen upwards only, and that from the second part of the comparative table it will be seen that the proportion of unmarried above the age in question is very small, and represents, in fact, as far as the Hindus and Jains are concerned, if not the Muhammadans also, more or less of an accident, such as immorality or disease rather than ordinary fluctuation. The proportion of the unmarried of all classes under fifteen on the total of persons in that condition, is nearly 78 per cent. in the case of males, and no less than 95 per cent. in that of females. The mean age given above, therefore, is of little use as an indication of the actual distribution of the unmarried. It is nearly the same with the widows, amongst whom the proportion of the young reduces the average considerably. Taking all those of fifteen and upwards, the mean is about 49 years, which is only a trifle less than that of males in the same condition. In England the ages are 60 and 58·9 respectively. Dividing the number of widows at the mean age-period it will be found that 54 per cent. are younger, and 46 older than the average, owing to the rapid increase in the relative proportion after the age of thirty. Returning to the comparative table, we may notice that of females of the age of twenty-five to thirty nearly 11 per cent. are widows, whilst of the males of that age only 4 per cent. are in that condition. At the next period the disproportion is greater and continues to grow till the fiftieth year, after which it recedes. From the fortieth year upwards there is not 1 woman in a 100 who is not either married or widowed, and after sixty, 84 per cent. of this sex are in the latter condition. The lowest proportion of single men is about five times that of the unmarried women at the same age, and that of husbands to wives, counting from the period at which the former begin to preponderate over the latter, a little over four times.

*Relative Proportion of the Sexes.*

| Age. | Ratio of wives to 1,000 husbands. | |
|---|---|---|
| | England. | Bombay. |
| Under 10 years .. | .. | 3,987 |
| 10 to 14 .. | .. | 2,838 |
| 15 to 19 .. | 5,810 | 1,875 |
| 20 to 24 .. | 1,648 | 1,439 |
| 25 to 29 .. | 1,163 | 1,019 |
| 30 to 39 .. | 1,047 | 795 |
| 40 to 49 .. | 968 | 604 |
| 50 to 59 .. | 883 | 457 |
| 60 and upwards .. | 786 | 280 |

*Territorial Differences.*

If the results of the enumeration with respect to marriage be arranged according to Divisions, as in the table on the next page, the chief characteristic noted earlier in this chapter with regard to the state of affairs in the Karnátic is seen to prevail at all ages. The preponderance of the widowed and married at the earliest age-period recorded and the consequent paucity of the unmarried, is due, we may presume, to the famine and its after-effects. Similarly, too, in the prime of life, there is a very high proportion of the widowed of both sexes, at the expense, apparently, of the married rather than of the single. Curious differences will be seen, too, in the ratios for Gujarát, as compared to those of other parts of the Home Division. At the first period, for instance, the proportion of married and widowed is here, if the Karnátic be left out of consideration, very high, but in the second period, whilst the widowers as well as the bachelors are still in excess of the other Divisions, and the widows and wives are in lower proportions. A good deal of this may be attributed to the prevalence of very early marriages in the year preceding the census, which was the auspicious one for weddings amongst a certain large and influential class of the cultivating population of Gujarát, who are in the habit of solemnising this ceremony once in ten or twelve years only.* The returns show that when the fortunate time arrives, children of both sexes, especially females, are married off, irrespective of the usual age for such ceremonies, in order to prevent their remaining unwed till the next sanctioned year, by which time the daughters might be, according to the current Hindu notion on the subject, ineligible. It is worthy of

* The Kadwa Kanbis.

note, too, that whereas the proportion of widows in after-life is lower in Gujarát than in the other Divisions, that of widowers is considerably higher. In the Konkan return one of the most remarkable features is the small proportion of the widowed males between the ages of 15 and 30, the widows at the same period being in excess relatively to the proportions found elsewhere, except in the Karnátic. This disturbing cause is apparently the large proportion of the unmarried at this age. After the fortieth year the married males in this Division are rather higher relatively to those in the other two conditions than is the case elsewhere. Both emigration and the prevalence of forest tribes, who marry later, can be held to have some influence in bringing about these variations. The Deccan figures call for little comment beyond the fact being noted that the proportion of wives is higher there between the ages of 10 and 19, and from 40 upwards than in the other Divisions. From 20 to 40, or even later, the husbands, too, of this tract are in a higher ratio to the bachelors and widowed than in any other part of the country. As regards Sind, we have to note the remarkable proportion of the unmarried of both sexes up to the age of 25 and of the males throughout life. It is evident, moreover, that were it not for the abnormal state of things in the Karnátic, the ratio of spinsters in Sind would be higher than anywhere else. As it is, the wives predominate to a larger proportion here than elsewhere after the thirtieth year, whilst the widows are through life in a smaller ratio to the wives and spinsters. The difference between the two parts of the Presidency can be made clearer by taking figures of the the married in each according to the system adopted in the second part of the comparative table. By this means we find that against 28·6 per cent., which is in Sind the ratio of the husbands under thirty to the total of married men, there is in the Presidency Division a proportion of 40 per cent. Similarly, the same ratio in the case of wives will be 52 in the Frontier Province against 61 per cent. in the other. The distinction is still more strongly marked if the age-period be limited to twenty years. Under this age are in Sind 6 per cent. of the husbands and 16·5 of the wives, whereas, as we have seen in a former chapter, in the other Division, the ratios are respectively 12 and 29 per cent. In connection with this fact it should be recollected that the population in Sind comprises an unusually high proportion of children under 10 years old, the difference between the Divisions being most marked in the period from 5 to 9, whilst the number returned between 10 and 20 in Sind is proportionately smaller, especially in the case of females :—

| Division and Condition. | | Under 10. | | 10 to 14. | | 15 to 19. | | 20 to 24. | | 25 to 29. | | 30 to 39. | | 40 to 49. | | 50 to 59. | | 60 and upwards | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Males | Females | Males. | Females | Males. | Females | Males | Females | Males. | Females | Males. | Females | Males | Females | Males. | Females | Males. | Females |
| Single ... | Gujarát. | 9,492 | 8,904 | 7,465 | 4,829 | 4,947 | 1,068 | 2,631 | 199 | 1,416 | 70 | 817 | 35 | 641 | 20 | 638 | 20 | 670 | 20 |
| | Konkan. | 9,877 | 9,247 | 8,829 | 3,894 | 6,159 | 706 | 3,181 | 186 | 1,330 | 110 | 505 | 81 | 242 | 57 | 203 | 50 | 138 | 47 |
| | Deccan . | 9,834 | 9,104 | 8,351 | 3,398 | 5,154 | 426 | 2,496 | 161 | 1,041 | 102 | 470 | 83 | 262 | 65 | 235 | 57 | 187 | 48 |
| | Karnátic | 9,753 | 8,664 | 8,374 | 3,863 | 5,987 | 788 | 3,389 | 458 | 1,598 | 379 | 650 | 313 | 313 | 281 | 271 | 237 | 247 | 182 |
| | Sind .. | 9,952 | 9,856 | 9,436 | 7,531 | 7,839 | 2,305 | 5,556 | 466 | 3,651 | 195 | 1,911 | 129 | 985 | 107 | 714 | 107 | 701 | 121 |
| Married ... | Gujarát. | 486 | 1,061 | 2,444 | 4,990 | 4,794 | 8,616 | 7,040 | 9,299 | 8,113 | 9,079 | 8,451 | 8,011 | 8,092 | 5,686 | 7,284 | 3,624 | 6,001 | 1,579 |
| | Konkan. | 119 | 737 | 1,124 | 5,880 | 3,766 | 8,863 | 6,643 | 9,103 | 8,402 | 8,746 | 8,983 | 7,585 | 8,867 | 5,325 | 8,334 | 3,376 | 7,438 | 1,373 |
| | Deccan . | 157 | 875 | 1,586 | 6,376 | 4,553 | 9,172 | 7,264 | 9,231 | 8,596 | 8,924 | 8,998 | 7,884 | 8,830 | 5,778 | 8,168 | 3,890 | 6,975 | 1,692 |
| | Karnátic | 223 | 1,265 | 1,435 | 5,641 | 3,634 | 8,429 | 6,105 | 8,416 | 7,756 | 7,936 | 8,430 | 5,951 | 8,243 | 4,254 | 7,466 | 2,519 | 6,106 | 911 |
| | Sind ... | 47 | 141 | 555 | 2,429 | 2,102 | 7,480 | 4,257 | 9,070 | 6,007 | 9,039 | 7,436 | 8,237 | 7,852 | 6,106 | 7.520 | 4,086 | 6,316 | 2,018 |
| Widowed . | Gujarát. | 22 | 35 | 91 | 181 | 259 | 316 | 329 | 502 | 471 | 851 | 732 | 1,954 | 1,267 | 4,294 | 2,078 | 6,356 | 3,329 | 8,401 |
| | Konkan. | 4 | 16 | 47 | 226 | 75 | 431 | 176 | 711 | 268 | 1,144 | 512 | 2,334 | 891 | 4,618 | 1,463 | 6,574 | 2,424 | 8,580 |
| | Deccan . | 9 | 21 | 63 | 226 | 293 | 402 | 240 | 608 | 363 | 974 | 532 | 2,033 | 908 | 4,157 | 1,597 | 6,053 | 2,838 | 8,260 |
| | Karnátic | 24 | 71 | 191 | 496 | 379 | 783 | 506 | 1,096 | 646 | 1,685 | 920 | 3,736 | 1,444 | 5,465 | 2,263 | 7,244 | 3,647 | 8,907 |
| | Sind ... | 1 | 3 | 9 | 40 | 59 | 215 | 187 | 464 | 342 | 766 | 653 | 1,634 | 1,163 | 3,787 | 1,766 | 5,807 | 2,983 | 7,861 |

*Infant marriage.*

An examination of the statistics of the persons below 10 years old in the Presidency Division returned as married shows that by far the greater proportion of both sexes in this category have arrived at the age of 8 or even 9. These small periods were not abstracted in Sind, but there is no reason to think that the rule is not the same in that Province as in the rest, so the conclusion to be drawn from the comparative tables is that the age at which marriage takes place in Sind is considerably more

advanced than it is in the Southern part of the Presidency. I may remark, by the way, in connection with this matter of infant marriages, that as far as I have scrutinised the returns, the proportion of boys married under five years old to the total who are husbands before ten is as a rule higher, except in North Gujarát, than that of girls under the same circumstances. The special case of Gujarát is to be traced to the periodical marriage season which I mentioned above. This peculiarity regarding the proportion of infant husbands is not confined to any particular division of the indigenous religions, but is to be found amongst the Jains and Aboriginals alike, and is as striking amongst the Muhammadans and Pársis as amongst the Hindus. It seems susceptible of explanation if the large proportion of the girl-wives of eight, nine and ten who are married to husbands many years their seniors is taken into consideration, and the number of boys married at the age in question taken as the measure of the prevalence of marriages between infants. Lastly, with reference to unions of this class, I will point out that the proportion of infant marriages to the total number is highest in the case of males in Gujarát, notably in Ahmedabád, the home of the class that have an opportunity of marrying legally according to caste custom only once in many years. It is in the Karnátic, however, especially in Belgaum and Kaládgi, that the ratio of such marriages amongst females is highest. It is also high in Khándesh, and comparatively low in Poona, Sholápur and Kánara.

*Relative prevalence of marriage in the different classes.*

The comparative tables present some interesting features with reference to the different religions in respect to marriages; but it is impossible to enter into all of them here, and I will merely indicate a few of the chief points bearing on what has been already brought forward in other parts of this work. The Hindu and the Jain religions are those in which early unions seem by far the most frequent. Comparing the two together, it will be seen that the former has the larger proportion of wives up to the age of 15, but that between that age and 20 the Jains show relatively a greater number. From this age, too, there is a curious change in the proportions of the widows; for whereas the Hindus have relatively more wives again than the Jains until the last age returned, the latter have a larger proportion of widows. In the case of the males of this religion, the preponderance of widowers over the ratio found amongst the Hindus, does not begin to manifest itself until the thirtieth year. The ratio of husbands is throughout life higher amongst the Hindus. Taking the age between 20 and 25 as that at which the physical tendency to marriage is the strongest, the figures given in the margin will serve to show roughly the state of affairs amongst the different classes of the community, due consideration being required, necessarily, for the various circumstances hitherto explained with regard to the distribution of each. The numbers represent for each sex the ratio of the unmarried of the age in question to the total of all conditions. Thus amongst the Hindus there is one bachelor of between 20 and 25 to 3·7 of Hindu men of that age, whilst there is only one spinster to 47 women. The small proportion of spinsters amongst the Jains is brought prominently forward when exhibited in this light. It will be seen from the comparative table that the Christians, Aboriginals and Pársis are the only classes amongst whom more than three-fourths of the women, sometimes more than nine-tenths, are not married before they are twenty. At five years after this age more than half the males are married, except Muhammadans and Christians, who defer that state for five years longer. The Aboriginals are the only community who do not show more widows than wives after fifty years of age, though the Pársis have very nearly an equality of the two conditions at that age. These two races, too, are those which retain at the succeeding period a higher ratio of wives, but as regards the ratio of husbands, the Jews are better off than the Pársis, though the Aboriginal still maintains his position. The second part of the comparative table shows much the same facts in a different light, but owing to the distribution over the whole of the age periods, it is likely to be more affected by the inequalities arising from immigration or other causes, and is thus of more use in the case of communities like the Aboriginals or Pársis, than in that of the Jains or Christians. Not to go over a second time the ground already surveyed in the preceding remarks, I will only call attention to the way the widowed are diffused amongst the Hindus and Jains over the whole adult life, as compared to the concentration of this class at the end of life among the Pársis, Jews, Muhammadans and, to a minor extent, the Aboriginals and Sikhs. Conversely, at the beginning of life, more than half the bachelors are under ten, except amongst the Christians, and it is only amongst this race, too, and the Pársis, that three-fourths of the unmarried girls are not also comprised within this period.

| Religion. | Number of persons to one unmarried at 20—24 years old. | |
|---|---|---|
| | Males | Females. |
| Hindu .. .. .. | 3·7 | 47 |
| Jain .. . . | 2·5 | 116 |
| Pársi .. . | 2·8 | 11 |
| Aboriginal | 2 6 | 15 |
| Muhammadan | 2 0 | 23 |
| Sikh .. .. .. | 2·1 | 63 |
| Christian .. . .. | 1 4 | 10 |

*Marriage in selected areas.*

For general statistical purposes the returns for so small a population as is contained in a single district cannot be held to be of much use. Nevertheless, in order to show the variations in different Divisions, the following table is inserted, giving the proportions of the three conjugal conditions according to age, reduced to a radix of 1,000;—

| A.—MALES. Age. | Single. Khándesh. | Ahmedabad. | Kolába. | Dhárwár. | Sholápur. | Kaládgi. | Married. Khándesh. | Ahmedabad. | Kolába. | Dhárwár. | Sholápur. | Kaládgi. | Widowed. Khándesh. | Ahmedabad. | Kolába. | Dhárwár. | Sholápur. | Kaládgi. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Under 10 years .. | 984 | 926 | 982 | 980 | 985 | 964 | 16 | 70 | 18 | 19 | 13 | 31 | .. | 4 | .. | 1 | 2 | 5 |
| 10 to 14 " .. | 775 | 748 | 830 | 866 | 875 | 804 | 222 | 241 | 165 | 121 | 111 | 161 | 3 | 11 | 5 | 13 | 14 | 35 |
| 15 to 19 " .. | 395 | 508 | 539 | 637 | 617 | 525 | 597 | 474 | 451 | 343 | 353 | 405 | 8 | 18 | 10 | 30 | 30 | 70 |
| 20 to 24 " .. | 183 | 375 | 269 | 359 | 286 | 269 | 801 | 692 | 713 | 598 | 654 | 614 | 16 | 33 | 13 | 43 | 50 | 87 |
| 25 to 29 " .. | 86 | 142 | 104 | 171 | 107 | 113 | 888 | 811 | 868 | 770 | 823 | 792 | 26 | 47 | 28 | 59 | 70 | 95 |
| 30 to 39 " .. | 44 | 77 | 48 | 76 | 43 | 45 | 912 | 851 | 901 | 814 | 876 | 841 | 44 | 72 | 51 | 90 | 81 | 113 |
| 40 to 49 " .. | 25 | 52 | 23 | 39 | 26 | 24 | 892 | 822 | 887 | 813 | 862 | 817 | 83 | 126 | 90 | 148 | 112 | 159 |
| 50 to 59 " .. | 23 | 50 | 22 | 31 | 25 | 23 | 819 | 744 | 828 | 741 | 786 | 732 | 148 | 216 | 150 | 228 | 189 | 245 |
| 60 and upwards .. | 16 | 52 | 17 | 25 | 23 | 16 | 714 | 618 | 728 | 600 | 656 | 606 | 268 | 330 | 255 | 371 | [illegible] | [illegible] |

| B. FEMALES. Age. | Single. Khándesh. | Ahmedabad. | Kolába. | Dhárwár. | Sholápur. | Kaládgi. | Married. Khándesh. | Ahmedabad. | Kolába. | Dhárwár. | Sholápur. | Kaládgi. | Widowed. Khándesh | Ahmedabad. | Kolába. | Dhárwár. | Sholápur. | Kaládgi |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Under 10 years .. | 903 | 864 | 883 | 893 | 906 | 829 | 96 | 131 | 115 | 102 | 88 | 157 | 1 | 5 | 2 | 5 | 4 | 14 |
| 10 to 14 " .. | 305 | 514 | 262 | 490 | 374 | 354 | 681 | 466 | 712 | 481 | 588 | 576 | 14 | 20 | 26 | 38 | 38 | 70 |
| 15 to 19 " .. | 57 | 91 | 41 | 105 | 37 | 70 | 919 | 873 | 920 | 826 | 900 | 839 | 24 | 36 | 39 | 69 | 63 | 91 |
| 20 to 24 " .. | 19 | 14 | 11 | 63 | 15 | 43 | 940 | 926 | 927 | 834 | 899 | 837 | 41 | 60 | 62 | 103 | 86 | 120 |
| 25 to 29 " .. | 11 | 7 | 8 | 55 | 10 | 37 | 924 | 889 | 884 | 785 | 852 | 784 | 65 | 104 | 108 | 160 | 138 | 179 |
| 30 to 39 " .. | 9 | 3 | 5 | 50 | 10 | 32 | 847 | 763 | 740 | 644 | 720 | 690 | 154 | 234 | 235 | 307 | 270 | 338 |
| 40 to 49 " .. | 7 | 2 | 4 | 39 | 7 | 29 | 643 | 545 | 515 | 424 | 477 | 394 | 350 | 453 | 481 | 537 | 516 | 577 |
| 50 to 59 " .. | 6 | 2 | 4 | 33 | 6 | 22 | 450 | 347 | 284 | 261 | 293 | 225 | 544 | 641 | 712 | 706 | 701 | 753 |
| 60 and upwards | 6 | 2 | 3 | 23 | 5 | 19 | 411 | 153 | 119 | 91 | 107 | 76 | 783 | 845 | 879 | 896 | 888 | 905 |

The Districts selected are those which have been characterised, other things being equal, by prosperity or distress during the last nine years. The returns for them exhibit, though with greater variations, the main characteristics that have been mentioned in connection with larger collections of figures, so it is superfluous to spend time in commenting on what can be seen plainly enough by any one who reads the table in the light of the explanations that have been given in the preceding pages.

## BOMBAY CITY.

*Comparison with 1872.*

The comparative insignificance in point of numbers of the permanent, or indigenous population, the excess of adults, and the preponderance of males, all tend to render the marriage statistics of the capital city very different from those of the parts of the country that have been considered above. The shifting character of the population, too, makes it more useful to compare the results of two enumerations than to analyse in any great detail the figures of a single one. The following table, then, shows the ratios of the several conjugal conditions at different ages, first, according to the Census of 1872 and, again, according to that of 1881 :—

| Race or Class. | Males. Bachelors 1872. | Bachelors 1881. | Husbands. 1872. | Husbands. 1881. | Widowers. 1872. | Widowers. 1881. | Females. Spinsters. 1872. | Spinsters. 1881. | Wives. 1872. | Wives. 1881. | Widows. 1872. | Widows. 1881. | Ratio of Wives to Husbands. 1872. | 1881. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| All Classes .. .. .. .. | 326 | 368 | 639 | 583 | 35 | 49 | 277 | 287 | 572 | 565 | 151 | 148 | 547 | 643 |
| Brâhmans .. .. .. .. .. | 295 | 320 | 660 | 621 | 45 | 59 | 215 | 189 | 617 | 655 | 168 | 156 | 370 | 468 |
| Other Hindus.. .. .. .. .. | 288 | 338 | 679 | 614 | 33 | 48 | 253 | 259 | 599 | 595 | 148 | 156 | 543 | 635 |
| Low Caste Hindus .. .. .. .. | 303 | 314 | 667 | 642 | 30 | 44 | 290 | 294 | 495 | 588 | 225 | 118 | 527 | 786 |
| Jains .. .. .. .. .. .. | 391 | 429 | 579 | 524 | 30 | 47 | 237 | 261 | 652 | 610 | 111 | 129 | 274 | 406 |
| Pârsis .. .. .. .. .. .. | 444 | 508 | 5.3 | 454 | 33 | 38 | 353 | 389 | 509 | 468 | 188 | 143 | 876 | 940 |
| Jews .. .. .. .. .. .. | 497 | 499 | 480 | 470 | 23 | 31 | 384 | 390 | 511 | 470 | 156 | 140 | 1,012 | 951* |
| Muhammadans .. .. .. .. | 340 | 380 | 616 | 562 | 44 | 58 | 297 | 312 | 551 | 541 | 149 | 147 | 571 | 650 |
| Europeans .. .. .. .. .. | 643 | 698 | 329 | 290 | 28 | 22 | 486 | 544 | 430 | 381 | 75 | 75 | 527 | 587 |
| Native Christians .. .. .. .. | 445 | 479 | 531 | 484 | 24 | 37 | 323 | 369 | 526 | 492 | 151 | 139 | 454 | 549 |

* Less than 1,000 persons.

From this table we see that the proportion of the unmarried males is largely below that found in the rest of the Division, whilst that of the widowed is slightly less. In the case of the other sex the differences are smaller, though in the same direction. The ratio of wives to husbands is 643, compared to 1,005 in the Presidency as a whole, or 1,035, if the four Home Divisions alone be taken. It will be recollected that in a former chapter the proportion of females to males in the entire population of the island was shown to be 664, or just under 700 if the harbour be omitted from the calculation, so that there is evidently an unusual number of husbands in the city without their wives.* The immigration from the different parts of the country is alone enough to account for most of this, as in spite of the large field for female labour in the capital, the number of male immigrants is notably much

* Taking respectively the ratios of males to females and of wives to husbands in the rest of the Presidency Division as the basis for calculation, there should be in Bombay City, 704 wives per 1,000 husbands, the ratio of females to males being as shown in the text, or 743 if only the shore population be considered.

higher than that of those of the other sex. It is probable, too, that the movement takes place during the ages in which the tendency to marriage is, if not the strongest, at least very prominent. The table given above shows that after the Europeans, the race amongst whom the ratio of the unmarried men is the highest is the Pársis, though the Jews are not far behind. The highest proportion of married men will be found amongst the Hindus of the lower classes, who appear, from the final column of the table, to immigrate in company with their families. The Bráhmans, who also show a high proportion of married men in their number, are less fortunate than their despised compatriots as regards the company of their wives. This may be accounted for by the number of this class that are present in the capital in attendance at the various educational institutions. The Pársis are an indigenous community, and the Jews have also settled in the city and, like the Parsis, distribute the adult and probably married members of their families over different parts of the country, so that the two movements to and from the capital are likely to more nearly balance each other than is the case with the rest. The Jains, as has been mentioned in a former part of this work, are the community in which the absence of females is most apparent. Nearly two-fifths of the men are married, but there are no more than 400 wives present to every 1,000 husbands. It will be noticed, too, that of all that are returned in the city, the women of this class are married in a greater proportion than in any other, except the Bráhmans. The extensive influx from Rájputána has, no doubt, the chief influence in producing this numerical disproportion. The contrast with the state of affairs at the time of the last census will be seen from the table, and the entries in the last column show that in the case of every single class, except the small one of the Jews, the proportion of wives to husbands is now considerably higher than it was nine years ago. The most remarkable instance of this is the case of the Hindu low castes, many of whom in all probability came to Bombay in 1877, when unable to get field work in their own districts, which lay chiefly, we learn from the birth-place tables, in the Deccan. There is no doubt that in many instances they moved down with their families, and whether they returned to their homes when times got better there and afterwards came back to Bombay for the season only, or whether having once found work they made the capital their permanent place of residence, the increase of both sexes is very large. Before carrying any further the comparison between the results of the two enumerations with regard to the subject of this chapter, it will help to explain the variations if the distribution of the people by age be compared in a manner somewhat differing from that adopted for the purposes of the last chapter. The marginal table shows the variation in the number of people at each period, not with reference to that period alone, as in former tables, but proportionately to the population as a whole. Thus, the net increase amongst males is of 163 per mille, but by taking the latter number as the radix for each class of variation, it will be seen that the whole of the increase has been amongst persons under 30, whilst the whole of the decrease is found in the ages beyond this age.

| Age. | Males. | | Females. | |
|---|---|---|---|---|
| | Increase | Decrease | Increase | Decrease. |
| Under 1 year .. . | 71 | .. | 82 | .. |
| 1 to 5 ,, .. .. | 98 | . | 112 | . |
| 6 to 11 ,, .. .. | 300 | .. | 222 | .. |
| 12 to 19 ,, .. .. | 324 | .. | 325 | . |
| 20 to 29 ,, .. .. | 207 | .. | 190 | .. |
| 30 to 39 ,, .. .. | .. | 66 | 61 | |
| 40 to 49 ,, .. .. | .. | 321 | .. | 141 |
| 50 to 59 ,, .. .. | .. | 114 | 8 | .. |
| 60 years and upwards .. | .. | 499 | .. | 859 |
| Total .. | 1,000 | 1,000 | 1,000 | 1,000 |
| Nett .. .. .. | 163 | . | 260 | |

As to the other sex, the distribution is more irregular, since after a continuous increase up to the fortieth year, there is a decrease, followed by another, but insignificant increase between the ages of 50 and 60. The bulk of the decrease is more concentrated than that of males, and is to be found almost entirely in the case of old women, whereas the other sex have fallen off slightly after 30, and more decidedly after 40. The bearings of these changes of distribution on the marriage relations of the inhabitants are to be judged from the following table, in which the element of age is taken into consideration, in lieu of that of class :—

| AGE. | Males. | | | | | | Females. | | | | | | Average Number of Wives to 1,000 Husbands | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Bachelors. | | Husbands | | Widowers | | Spinsters. | | Wives. | | Widows | | City. | | Presidency Division 1881.* |
| | 1872. | 1881. | 1872. | 1881. | 1872. | 1881. | 1872. | 1881. | 1872. | 1881. | 1872. | 1881 | 1872. | 1881. | |
| Under 10 years .. .. .. | 982 | 985 | 17 | 15 | 1 | .. | 969 | 951 | 29 | 48 | 2 | 1 | 1,620 | 3,041 | 4,080 |
| 10 to 14 ,, . .. . | 844 | 830 | 153 | 168 | 3 | 2 | 547 | 323 | 451 | 663 | 12 | 12 | 2,129 | 2,667 | 2,845 |
| 15 to 19 ,, .. .. | 539 | 440 | 454 | 550 | 7 | 10 | 119 | 56 | 857 | 907 | 24 | 37 | 1,[illegible]32 | 1,212 | 1,884 |
| 20 to 29 ,, .. .. .. | 176 | 189 | 801 | 806 | 23 | 35 | 28 | 20 | 895 | 885 | 77 | 95 | 559 | 595 | 1,216 |
| 30 to 39 ,, .. .. . | 72 | 53 | 896 | 886 | 32 | 61 | 13 | 8 | 809 | 738 | 178 | 254 | 385 | 403 | 811 |
| 40 to 49 ,, .. .. | 38 | 32 | 907 | 849 | 55 | 119 | 10 | 6 | 657 | 520 | 328 | 474 | 411 | 466 | 608 |
| 50 to 59 ,, .. | 35 | 20 | 874 | 760 | 130 | 220 | 9 | 3 | 445 | 364 | 546 | 633 | 369 | 368 | 465 |
| 60 years and upwards .. | 41 | 21 | 719 | 564 | 240 | 416 | 15 | 3 | 288 | 245 | 697 | 752 | 377 | 427 | 264 |
| All Ages .. | 326 | 368 | 6 9 | 588 | 35 | 49 | 277 | 287 | 572 | 553 | 151 | 148 | 547 | 643 | 1,035 |
| All Ages, Presidency Division* | . | 465 | .. | 482 | .. | 53 | .. | 303 | .. | 514 | .. | 185 | .. .. | 1,035 | 1,036 |

* Excluding Bombay City.

The proportion of unmarried males has decreased at each age after 10, that of the married increases between 10 and 30, after which it is less than in 1872 until the end of life. From the fifteenth year upwards the proportion of the widowers has increased.

The variations at all ages in the aggregate are an increase in the ratio of bachelors, and widowers, with a smaller proportion of the married. In the case of females, the unmarried show a proportional decrease at every age, if taken separately, but on the total population a small increase. As in the case of the men, the married have slightly declined in numbers, but the widowed have also to a very small extent decreased, and not, as with the men of that condition, increased relatively to the rest. Comparing the two sexes in their closest relation, the relative number of wives to husbands will be seen to have increased very largely in the first and second periods, to be stationary at the third, and to increase again at the fourth and fifth. It then falls till the last ages of life, when it is higher than in the rest of the Division. Space does not admit of my attempting to offer an explanation for each one of these changes, but it is clear that the increase of children and young people is, to a great extent, the cause of that of the unmarried and affects that of the younger wives, whilst the increase of immigrants, especially of females, and the possible tendency to leave home on the part of those for whom family life offers fewest attractions, may account in some measure for the proportional increase of the widowed. A comparison with the figures for the Presidency as a whole, will show that the chief peculiarities in the return for Bombay are amongst males, (1) the high rate of the unmarried at 10 years and under, (2) the low rate between 15 and 60, or even later, (3) the small number of husbands and the predominance of widowers at the same period, and (4) the high ratio of the married between 15 and 40. If we take the other sex in the same way, the results show less marriage under 10, more between that age and 20, about the same up to 30, less again between 30 and 50, and more after the latter age. The widowed are fewer in proportion to women in the other two conditions up to 30 years of age, and they then increase in proportion to the fiftieth, after which they are fewer than in the country. It is probable that the age when the wife is most likely to accompany her husband for the working season to Bombay, is from 12 to 30, and this seems to agree with the return just commented upon. So, too, with the males, the excess over the numbers of 1872 is found to be to a large extent at the age when the men are generally no longer single, though the increase is slightly less at the time, when according to the figures I have brought forward earlier in this chapter, the tendency to marry is at its strongest. If, then, we assume that widows in a large number of cases accompany their married relatives to the city, a good deal of the abnormal character of the marriage relations of the population of Bombay will be attributable to this influx. This does not, however, account at all for the relative proportions at the end of life, unless it is proved that the old are also brought to the capital, which is not, I believe, at present in evidence, or that there is less re-marriage amongst the males. The question is one on which the statistics at hand offer no suggestion, but which the local officers who have been watching the progress of the tide of life and growth amongst the inhabitants for many years may be able to solve.

# CHAPTER VI.

## INFIRMITIES.

GENERAL CONSIDERATIONS; IMPERFECTION OF DATA; COMPARISON WITH OTHER COUNTRIES; RELATIVE PREVALENCE OF EACH INFIRMITY; SPECIAL CAUSES; LOCAL DISTRIBUTION; DISTRIBUTION ACCORDING TO RELIGION; COMPARISON WITH RETURNS OF PRECEDING CENSUS; DISTRIBUTION BY AGE; PREVALENCE AT EACH AGE; DISTRIBUTION BY SEX; BOMBAY CITY.

# COMPARATIVE TABLE OF INFIRMITIES.

## PART A.—*Distribution by Sex and Locality.*

| District, &c. | Local distribution of 1,000 of total number afflicted. | | | | Average number of persons amongst whom is found one afflicted. | | | | Average number of Females per 100 Males afflicted. | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Insane. | Deaf-mute. | Blind. | Leper. | Insane. | Deaf-mute. | Blind. | Leper. | Insane. | Deaf-mute. | Blind. | Leper. |
| Ahmedabad | 61 | 58 | 73 | 7 | 1,807 | 1,808 | 270 | 11,267 | 41 | 71 | [illegible] | [illegible] |
| Kaira | 41 | 80 | 52 | 20 | 2,515 | 2,229 | 351 | 4,044 | 51 | 63 | 128 | 24 |
| Panch Mahâls | 11 | 14 | 8 | 7 | 3,006 | 1,691 | 730 | 3,649 | * | * | 155 | * |
| Broach | 19 | 21 | 20 | 8 | 2,239 | 1,301 | 374 | 3,987 | * | 50 | 121 | * |
| Surat | 51 | 55 | 49 | 88 | 1,571 | 938 | 284 | 1,603 | 52 | 72 | 142 | 54 |
| *Gujarât* | *183* | *175* | *202* | *80* | *2,018* | *1,377* | *383* | *3,528* | *49* | *67* | *141* | *40* |
| Thâna | 51 | 54 | 32 | 74 | 2,395 | 1,470 | 679 | 1,266 | 62 | 64 | 120 | 45 |
| Kolâba | 19 | 22 | 17 | 48 | 2,596 | 1,470 | 530 | 883 | 45 | 78 | 138 | 47 |
| Ratnâgiri | 44 | 48 | 28 | 92 | 2,899 | 1,767 | 801 | 1,074 | 40 | 63 | 121 | 34 |
| *Konkan* | *114* | *124* | *77* | *209* | *2,679* | *1,559* | *681* | *1,084* | *54* | *66* | *123* | *40* |
| Khândesh | 29 | 62 | 99 | 173 | 5,426 | 1,688 | 285 | 708 | 69 | 59 | 102 | 32 |
| Násik | 21 | 43 | 56 | 59 | 4,913 | 1,588 | 318 | 1,317 | 57 | 83 | 115 | 37 |
| Ahmednagar | 19 | 40 | 58 | 76 | 5,110 | 1,575 | 300 | 982 | 46 | 66 | 125 | 31 |
| Poona | 33 | 38 | 54 | 107 | 3,504 | 1,975 | 381 | 828 | 48 | 68 | 107 | 33 |
| Sholâpur | 10 | 30 | 29 | 40 | 7,872 | 1,645 | 454 | 1,452 | * | 69 | 109 | 26 |
| Sátára | 23 | 48 | 55 | 117 | 6,105 | 1,673 | 440 | 901 | 41 | 57 | 89 | 27 |
| *Deccan* | *185* | *261* | *351* | *572* | *5,091* | *1,717* | *346* | *921* | *51* | *66* | *106* | *31* |
| Belgaum | 19 | 48 | 27 | 29 | 5,721 | 1,508 | 728 | 2,989 | 47 | 74 | 89 | 38 |
| Dhârwâr | 17 | 49 | 19 | 16 | 6,791 | 1,512 | 1,090 | 5,450 | * | 95 | 71 | 33 |
| Kaládgi | 6 | 31 | 18 | 19 | 10,467 | 1,744 | 799 | 3,860 | * | 75 | 95 | 38 |
| Kánara | 13 | 31 | 7 | 5 | 4,304 | 1,175 | 1,318 | 7,812 | * | 73 | 106 | * |
| *Karnâtic* | *57* | *159* | *71* | *69* | *6,380* | *1,498* | *901* | *4,039* | *50* | *80* | *87* | *38* |
| Karâchi | 76 | 61 | 43 | 9 | 317 | 662 | 251 | 5,438 | 58 | 54 | 98 | * |
| Hyderabad | 154 | 65 | 69 | 9 | 630 | 974 | 250 | 8,292 | 51 | 58 | 107 | * |
| Shikârpur | 139 | 72 | 116 | 7 | 790 | 994 | 169 | 12,362 | 60 | 67 | 137 | * |
| Thar and Pârkar | 36 | 20 | 13 | 1 | 734 | 861 | 356 | 10,945 | 50 | 58 | 111 | * |
| Upper Sind Frontier | 21 | 17 | 17 | 1 | 757 | 637 | 163 | 7,805 | 55 | 57 | 132 | * |
| *Sind* | *436* | *235* | *258* | *27* | *731* | *868* | *214* | *8,714* | *55* | *60* | *119* | *67* |
| Bombay City | 35 | 46 | 41 | 43 | 1,164 | 1,403 | 438 | 1,798 | 33 | 51 | 91 | 62 |
| **Total, Presidency** | 1,000 | 1,000 | 1,000 | 1,000 | 2,122 | 1,337 | 376 | 1,630 | 50·9 | 65·8 | 115·0 | 36·0 |

* Where the numbers are below 100 of each sex respectively the ratios are omitted.

## PART B.—*Distribution by Age and Religion.*

| Infirmity. | Ratio per 10,000 of all Ages. | Distribution of the afflicted by age, (A) proportion at each age of 10,000 afflicted, (B) proportion of afflicted to 100,000 persons of each age; (C) proportion of Females to 100 Males afflicted at each age. | | | | | | | | | Distribution by Religion (all ages). | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Under 5 Years. | 5 to 9 Years. | 10 to 14 Years. | 15 to 19 Years. | 20 to 29 Years. | 30 to 39 Years. | 40 to 49 Years. | 50 to 59 Years. | 60 and upwards | Hindus. | Muhammadans. | |
| **MALES.** A. Insane | .. | 255 | 867 | 1,088 | 1,055 | 2,402 | 1,789 | 1,421 | 648 | 475 | 2,284 | 1,368 | A. Number containing one afflicted person (Males). |
| A. Deaf-mute | .. | 443 | 1,536 | 1,278 | 972 | 1,674 | 1,474 | 1,053 | 758 | 812 | 1,322 | 804 | |
| A. Blind | .. | 273 | 554 | 610 | 506 | 1,108 | 1,220 | 1,221 | 1,354 | 3,154 | 443 | 298 | |
| A. Leper | .. | 36 | 128 | 326 | 559 | 1,007 | 2,564 | 2,386 | 1,499 | 893 | 969 | 3,053 | |
| B. Insane | 6·0 | 12 | 35 | 53 | 79 | 82 | 70 | 91 | 67 | 72 | 536 | 400 | B. Proportion of afflicted of each religion to total afflicted (Males). |
| B. Deaf-mute | 8·4 | 20 | 88 | 87 | 102 | 79 | 81 | 94 | 109 | 171 | 665 | 280 | |
| B. Blind | 23·9 | 52 | 90 | 118 | 151 | 150 | 190 | 300 | 554 | 1,892 | 690 | 265 | |
| B. Leper | 8·7 | 2 | 7 | 23 | 61 | 79 | 146 | 221 | 223 | 196 | 883 | 71 | |
| *Total* | *47·0* | *96* | *290* | *831* | *393* | *390* | *457* | *715* | *953* | *2,331* | .. | .. | |
| **FEMALES.** A. Insane | .. | 348 | 944 | 1,080 | 1,249 | 2,075 | 1,505 | 1,291 | 602 | 707 | 4,603 | 1,196 | A. Number containing one afflicted person (Females). |
| A. Deaf-mute | .. | 548 | 1,561 | 1,137 | 948 | 1,556 | 1,224 | 1,058 | 844 | 1,124 | 1,837 | 1,182 | |
| A. Blind | .. | 164 | 359 | 385 | 348 | 856 | 1,002 | 1,250 | 1,643 | 3,953 | 376 | 221 | |
| A. Leper | .. | 79 | 255 | 588 | 753 | 1,843 | 2,374 | 1,884 | 1,277 | 947 | 2,629 | 5,751 | |
| B. Insane | 3·0 | 8 | 21 | 34 | 58 | 37 | 34 | 45 | 36 | 46 | 490 | 450 | B. Proportion of afflicted of each religion to total afflicted (Females). |
| B. Deaf-mute | 5·9 | 23 | 64 | 65 | 73 | 49 | 50 | 67 | 79 | 131 | 696 | 253 | |
| B. Blind | 29·4 | 34 | 74 | 109 | 134 | 136 | 224 | 395 | 756 | 2,294 | 684 | 271 | |
| B. Leper | 3·3 | 2 | 6 | 19 | 33 | 33 | 55 | 68 | 67 | 62 | 857 | 92 | |
| *Total* | *41·9* | *67* | *165* | *227* | *298* | *256* | *363* | *575* | *938* | *2,533* | .. | .. | |
| C. Insane | 51 | 69 | 55 | 51 | 65 | 44 | 43 | 46 | 54 | 76 | 465 | 229 | C. Proportion of Females afflicted to 1,000 Males of each religion. |
| C. Deaf-mute | 66 | 81 | 67 | 58 | 64 | 61 | 55 | 66 | 73 | 91 | 658 | 594 | |
| C. Blind | 115 | 69 | 75 | 72 | 79 | 89 | 100 | 118 | 138 | 1,044 | 1,139 | 1,176 | |
| C. Leper | 36 | 78* | 72* | 65 | 48 | 41 | 33 | 28 | 31 | 38 | 349 | 404 | |
| **Ratio of Females to Males of entire Population** | 94 | 102 | 91 | 79 | 89 | 98 | 89 | 92 | 101 | 119 | 956 | 874 | |

* Under 100.

# CHAPTER VI.

## INFIRMITIES.

The marriage relations of the community, though the artificial creations of society, were taken before a general subject like infirmities on account of the intimate connection they have with the distribution of the sexes. The information that is required to be given at a census regarding infirmities can be viewed from two different stand-points. In its physical aspect it may serve as an indication of the presence in relative degrees of influences unfavourable to health either arising, from local causes, or attributable to hereditary or personal habit. Economically speaking, it is of importance to the statistician as showing the extent of the extra burden thrown on the producer who has to work for the support of more than the normal number of unproductive consumers of the community. In dealing with data of this description there are two main difficulties. Firstly, the information is likely, even in an intelligent and advanced population, to be withheld from the enumerators, as it is comparatively few that realize the extremely minute chance that the agent employed has of remembering, still less of making use of, any information regarding individuals which he may acquire during his hurried round. Secondly, when the information is once obtained and put into a statistical shape, it needs to be dealt with by specialists, experienced in both medicine and physiology, as well as versed in the method of statistics, by which they are restrained from drawing wide conclusions from too narrow a field of investigation, or of assigning to a certain phenomenon or sequence, a single cause, or one which is only partially or locally applicable. In this country the Sanitary Commissioner is perhaps the person most competent to make full use of the information, and my purpose in the following pages is simply to examine and comment upon the figures with the view of opening a road for more fruitful inquiry hereafter.

*Character of the data.*

The first point for consideration is the actual value of the data recorded. I fear the answer will not be an encouraging one. Of all the particulars returned at the enumeration, there are none, even the ages, which appear to me to be so incomplete and vague as those regarding the infirmities. The four afflictions about which information has been collected are insanity, congenital deaf-mutism, total blindness, and corrosive leprosy. In most European enumerations, as in that of this Presidency on the previous occasion, the term insanity is subdivided into the two heads of imbecility and lunacy, but on the present occasion it has been used in its widest signification. The above distinction is one that ought to be maintained only when there is reasonable prospect of the correct application of the two designations. In this Presidency, in 1872, the definition for practical use was that an idiot was a person whose intellect generally is weak, whilst a lunatic, or insane person, is one whose mind is disordered, generally on one special point and at one particular time. In Germany, on the other hand, persons born of weak or disordered intellect, or who acquired that character in early infancy, were held to be idiots, and those whose intellect was not affected till later years were returned as insane. On this point Cav. Luigi Bodio, Director-General of the Statistical Bureau of Italy, remarks, with special reference to the German definition, "it has been ascertained that there is a certain relation between cretinism and deaf-mutism, and that both are found most frequently in rural districts. They appear to march in company, and are much affected by the physical character of the locality. Insanity, on the other hand, is partly hereditary, and whilst not seeming to have any dependence on the nature of the soil or locality, is above all things influenced by the surrounding social circumstances. On this account it is important to maintain the distinction between the two classes of unsoundness of mind." Admitting the weight of these reasons, it seems to me that whatever the distinction adopted it implies a degree of discrimination on the part of the enumerator which is unlikely to be obtained without a certain amount of medical instruction, just as experience has shown here the difficulty of ascertaining the much simpler fact of vaccination, in consideration of which the Bombay Municipality prudently abandoned the attempt to supplement the periodical returns on this matter by a special inquiry through the medium of the census. The second infirmity returned is that of the deaf and dumb from birth. It is feared that the latter qualification has not been always borne in mind by the enumerators, as it is not likely that the number of these unfortunate persons is decreasing at the rate that the census return in which they are classed according to age would appear to indicate. As regards the third heading, it was enjoined on the whole staff that only those totally blind of both eyes should be returned. This, too, is likely to have been neglected, possibly owing to the very general vernacular combination of the two words "blind-cripple" to express a person afflicted with one only of these infirmities. The last head is that of leprosy, and in spite of all care to exclude any entries but those of the corrosive, sometimes called the *black* disease, I have no doubt but that some cases of the skin disease known as white leprosy, which is mere discolouration, have been abstracted into the return.

*Comparison of different countries.*

Such are the defects that are likely to be due to reticence on the part of the householder, or confusion of definition on that of the enumerating or the abstracting agency. The actual figures are to be found

in Tables XIV to XVII in the Appendix. Their proportional reduction is given in the statement that precedes this chapter, and the marginal table shows the statistics regarding the same infirmities in certain countries of Europe and other parts of the world. From the last-named it will be seen that there is a very marked difference between the two parts of this Presidency with respect to each infirmity, and that as far as the leprous and deaf-mutes are concerned, the Presidency Division has more in common with Burmah than with Sind. It is also apparent that the proportion of lepers in Sind is much below that in the rest of the Presidency. In comparing the figures with those of the selected countries of Europe, it is necessary to leave out of consideration the last-named malady, as it is only in Italy that statistics regarding its prevalence have been collected.* With this omission, the average number of persons afflicted with one of the other three infirmities in 10,000 of the people will be a little below 33 in the Presidency Division, and nearly 72 in Sind. In Burmah it is about 32. One noteworthy difference between the returns of this country and those of Europe is the transposition of the relatively highest ratio from insanity to blindness. For the sake of comparison I have combined in the case of the European returns the figures for idiots and cretins with those for insane persons. This class of infirmity is apparently much less prevalent here (except in Sind) than in the West. Blindness, on the other hand, is excessively high in the ratio it bears to the total, and is also returned in a larger proportion from Sind than from the rest of the Presidency. The average of deaf-mutes is not far from that of several of the European countries, but in Sind the proportion is again above that of any of the latter except Hungary and Switzerland. In the latter the infirmity is generally the accompaniment of idiotcy, and it would be useful to ascertain if this is also the case in Sind. I fear we must put down a good deal of the deficiency in the insane to defective record, and perhaps the same cause is at the bottom of the large number of the blind.

| Country. | Average number per 10,000 persons of | | | | |
|---|---|---|---|---|---|
| | Insane*. | Deaf-mute†. | Blind. | Lepers. | Total afflicted. |
| Bombay .. Presidency Division .. .. | 3·17 | 6·46 | 23·15 | 6·99 | 39·77 |
| Bombay .. Sind .. .. | 13·68 | 11·52 | 46·73 | 1·15 | 73·08 |
| Bombay .. Total .. .. | 4·71 | 7·21 | 26·60 | 6·13 | 44·65 |
| British Burmah .. .. | 9·98 | 6·07 | 15·67 | 6·23 | 38·65 |
| England and Wales .. .. | 30·39 | 5·07 | 9·51 | .. | 44·97 |
| France .. .. .. .. | 26·03 | 6·26 | 8·37 | .. | 40·66 |
| Italy .. .. .. .. | 16·40 | 7·40 | 10·50 | .. | 34·30 |
| Belgium .. .. .. .. | 14·29 | 4·39 | 8·11 | .. | 26·79 |
| Holland .. .. .. .. | .. | 3·35 | 4·46 | .. | .. |
| Germany .. .. .. .. | 22·80 | 9·66 | 8·79 | .. | 41·25 |
| Austria .. .. .. .. | .. | 9·66 | 5·55 | .. | .. |
| Hungary .. .. .. .. | 20·51 | 13·43 | 12·01 | .. | 45·95 |
| Denmark .. .. .. | 21·76 | 6·30 | 7·86 | .. | 35·82 |
| Norway .. .. .. .. | 20·53 | 9·22 | 13·63 | .. | 43·38 |
| Sweden .. .. .. .. | 21·37 | 10·23 | 8·06 | .. | 39·66 |
| Switzerland .. .. .. | 29·09 | 24·52 | 7·61 | .. | 61·22 |
| Spain .. .. .. .. | .. | 6·96 | 11·26 | .. | .. |
| United States .. .. .. | 16·07 | 4·20 | 5·27 | .. | 25·54 |
| Argentine Republic .. .. | 62·99 | 38·01 | 20·24 | .. | 121·24 |
| British Colonies. Canada .. .. | 16·96 | 8·05 | 6·19 | .. | 31·20 |
| British Colonies. West Indies .. | 11·59 | 10·52 | 22·41 | .. | 44·52 |
| British Colonies. Cape of Good Hope .. | 4·75 | 16·01 | 12·53 | .. | 33·29 |
| British Colonies. Australasia .. | 12·36 | 1·83 | 3·79 | .. | 17·98 |

* Includes both idiots and lunatics.

† Only congenital deaf-mutes are recorded at the Indian census, but in Europe post-natal cases are included.

*General ratios in Bombay.*

Taking the four infirmities in the aggregate, it will be seen that there is one person affected by some one of them out of every 225 of the entire population. The persons affected are divided by sex in the ratio of 54·5 males and 45·5 females per cent. Thus there is one afflicted male in 212 males, and one female sufferer in 238 of her sex. The ratios that the several infirmities bear to the total of all the four are such that out of every hundred persons afflicted there will be probably 60 blind, 16 deaf-mute, 14 lepers and 10 of unsound mind. If the relative proportions of the sexes be regarded, it is advisable to take Sind separately. This being done, it will be found that in the latter Province, where the disproportion of the sexes has been already brought to notice, there are to every 1,000 males afflicted by the same infirmity respectively, 552 females of unsound mind, 596 deaf-mutes, and 1,194 blind. The number of lepers in this province is so small that it is hardly worth while to take them into consideration, but the females thus afflicted number but 67 per cent. of the males. Compared, then, to the ratio of females amongst the blind and deaf-mutes, that of the insane appears small, and this is found to be the case also in the other part of the Presidency. In both Divisions the proportion of blind females is higher than that of males, though in Sind the excess of the former sex is higher than in the Presidency Division, where it is 1,134. The ratios of deaf-mutes and insane persons respectively, in the latter are 678 and 479, in the one case more, in the other less, than in Sind.

*Lepers.*

As regards lepers there, seems to be either a far greater prevalence of the affliction amongst males, or more reticence about it on the part of the other sex. The ratio just quoted for Sind is the highest in the Presidency, and in the rest of the Divisions there are, as a rule, only between thirty and forty women afflicted to a hundred men. Considering the imperfect nature of our data regarding this disease, it is fruitless to attempt to trace in this work any general tendency, which might give a clue to the cause of the difference pointed out. The causes to which the prevalence of the affliction have been assigned are many. It seems probable that diet has some influence in this respect. A fish diet has for a long time been alleged by some to be favourable to its development, though of late this theory appears to be falling in credit, whilst in the Italian investigation by Professor Lombroso, the data of which are not yet, however, very extensive, the places where maize is the staple food are said to show

* The disease dealt with in the Italian returns is *pellagra*, a name retained, I see, in English discussions regarding the investigations of Professor Lambroso, noted lower down—*See Lancet* for March 1882.

the greatest number of lepers. Elsewhere I have found the want of wholesome and fresh food in general recorded as tending to stimulate the disease, and it may be mentioned that in the case of one district in Italy where there are apparently an unusual number of lepers, the food of the people had been for some time before the inquiry a bad and mouldy sort of maize imported from the Danubian principalities. At all events, the infirmity may be held to be affected less by locality than by the habits of the population. Blindness, on the other hand, is often to be found distributed mainly according to the character of the country, and to some extent, perhaps, according to the race. The results of the inquiries of a German specialist (Dr. Mayr) in this direction have not yet been completed, but he seems to have established the fact of territorial influence in the production of this infirmity.* It may be to the unusually intense glare and want of shade in Sind, that the prevalence of blindness to the extent of one male in 256 and one female in 178 is attributable,† and confinement to an ill-ventilated house with the accompaniment of acrid smoke from the fuel customarily used may have its effect in this respect, as I believe it is the case that in this Province the females are less given to out-door life than elsewhere in the Presidency. There is also the fact that must not be forgotten in comparing these statistics with those for Europe, that it is only recently, so to speak, that the ravages of small-pox have been effectually checked by the local provision for vaccination, so that the proportion of the blind of both sexes who are of advanced years is above that which making all allowance for the known greater liability of the old to this infirmity, is to be expected under ordinary circumstances. The effects of the famine on persons thus affected is apparently traceable in the figures given in the first part of the comparative table that precedes this chapter, as it is in that part of the country that the proportion of the blind is least. Curiously enough, too, though I am unable to weigh the physiological value of the observation, the lowest proportion, except in the tract just named, is to be found on the sea-coast of the Konkan.§ It is also worth notice that the famine tract is, with one or two exceptions, the only part of the country in which the blind men are more numerous than the women thus afflicted, and the marginal table seems to show that as compared with the preceding Census, the proportion of females to males in the case of the blind, has been less affected in these districts than in others more prosperous. A notable exception appears in the two worst of the four, Kaládgi and Sholápur, in which the blind men seem to have increased proportionately to the blind women in a far less ratio than in either Belgaum or Dhárwár. It is also remarkable that in two of the districts, Belgaum and Sholápur, the number of the blind should have decreased, whilst in the other two they should be now more numerous than they were before the famine. Unless some accidental cause has been at work, or the returns be defective, no explanation seems sufficient to account for this. As regards the two remaining infirmities, insanity and deaf-mutism, the returns do not show that connection between them that is to be traced in the European tables. It is true that the ratio to the total population is in both cases highest in the same Division, Sind, and relatively high again in the most northerly of the districts of the Presidency Division; but beyond this, which may be mere coincidence, the connection if it exists at all, is very distant. Amongst the more common causes of insanity that may be expected to be operative in this country, I will mention intemperance either in alcohol or in intoxicating drugs, and insufficiency of the more sustaining sorts of food. To these may be added, in the case of the women the enforced and life-long widowhood of so large a proportion. In support of the first suggestion, is the fact that, according to the first portion of the comparative table, the ratio of insanity is higher in the parts of the Presidency Division in which the habit of indulgence in palm or mowra spirit is prevalent than in the Deccan or the table land of the Karnátic, where the people are not within such easy reach of the beverage. In the collectorate of Kánara, where the palm again makes its appearance, there is a slight increase in the proportion of the insane to the total population. In the tract I have named the indulgence is in liquor, and not so much in drugs. In parts of Gujarát, however, especially in the north, there is a fairly large section of the community with whom the smoking of intoxicating preparations of hemp, and the eating, smoking or drinking opium is a common habit. The former of these practices certainly tends to increase the number of the persons of unsound mind, but, as regards the effects of opium, there is evidence to show that it has little effect on the intellect. In China, for instance, there is comparatively little insanity. The returns of the five asylums in this Presidency, too, seem to show that of the comparatively few cases in which the cause of insanity is traced, there is a majority set down to the use of hemp, and an insignificant proportion attributed to opium. In anticipation of another section of this chapter I will just mention here, that the Muhammadans, amongst whom the

*The Blind.*

| District. | Blind females to 100 blind males. | | District. | Blind females to 100 blind males. | |
|---|---|---|---|---|---|
| | 1872. | 1881. | | 1872. | 1881. |
| Belgaum .. | 87 | 89 | Khándesh .. | 82 | 102 |
| Dhárwár . | 65 | 71 | Thána .. .. | 108 | 120 |
| Sholápur .. | 63 | 109 | Kolába.. .. | 105 | 133 |
| Kaládgi .. .. | 65 | 95 | | | |

*N.B.*—The higher proportion of women on the sea-coast should be noted.

*Insanity.*

* He also has found that with some races, the Solav being an exception, blindness is more prevalent amongst persons with dark eyes than amongst those whose eyes are grey or blue.

† Against this, however, it may be urged that in Egypt, as I am assured, the remarkable prevalence of blindness and ophthalmic disease is confined to the fertile and well irrigated tract of the Delta. Inhabitants of the sandy plains do not exhibit signs of any unusual affliction of this description. My informant attributed the state of affairs in the Delta to the amount of dirt from the fields and villages in suspension in the air, and deposited, too, on the eye by carrion-fed flies.

§ Other conditions being equal, it seems as if heat, drought and the absence of sea-air were determining factors in the prevalence of blindness.

proportion of the insane is highest, are the chief consumers of hemp-drugs in this part of the country, and though this race predominates in Sind, it is only amongst the females, curious to state, that the ratio of insanity is higher than in the case of the Hindus of the Province, so that the indulgence in drug and smoking, unless carried to excess by all the classes found in Sind, does not account for the extraordinarily high ratio of the insane in that Division. In the Home Division it is one insane in 2,389 males and 1 insane female in 4,757 females; whilst in Sind it is one man in 619 men, and one insane woman in 934 of her sex.

## Local Distribution.

*Insanity.*

I will now cursorily touch upon the distribution of the four infirmities over the Presidency. From the early columns of the comparative table. Part A, it will be seen that 42·6 per cent. of the insane persons are in Sind. The next highest ratio is in Gujarát and the lowest in the Karnátic. In Bombay City the presence of a large asylum has, no doubt, an effect on the numbers. Of the individual districts, Hyderabád and Shikárpur come far above the rest. Karáchi and Ahmedabád follow though at a considerable distance. In both Hyderabád and Ahmedabád there are asylums in which, according to the returns up to December 1880, there were respectively 123 and 109 patients.* The lowest number of insane persons in any district of the Presidency is in Kaládgi, where, as in Sholápur, there was probably considerable mortality amongst these helpless creatures during the famine. The small number in the Panch Maháls may be due either to the primitive nature of the population, for insanity has a tendency, according to some, to increase with the advance of civilization, or, and this is quite as probable, to the lack of information obtained by the enumerators, who were in most cases not residents of the villages that constituted their census blocks.†

The relative distribution of the insane follows very closely that of the actual numbers. The proportion in Hyderabád is one in 630 persons, but the next district as regards the frequency of this infirmity is not Shikárpur, as in the gross number, but Thar and Párkar. So, too, in the Presidency Division, the highest proportion is in Surat, not Ahmedabád. In the one there is one insane in 1,571 persons, in the other one in 1,807. The lowest proportion is in Kaládgi, next to which comes Sholápur. The average in the Konkan is nearly double that in the Deccan, or one insane in 2,579 persons, as compared with one in 5,091. The highest ratio in the Konkan is in Thána, where there is a large fishing population, dwelling in the immediate neighbourhood of the toddy-yielding palm groves. In the Deccan, Poona with its asylum, comes first with one insane person in 3,504 of the population. Except Sholápur and Sátára, where the numbers may have been reduced by the famine, Khándesh shows the smallest proportion of this class. The difference between Kaládgi and the rest of the Kánarese districts is very marked. Apart from the coast district of Kánara, there is in Belgaum one insane in 5,721, and in Dhárwár, where, too, there is a small asylum, one in 6,791 of the population, whilst in Kaládgi there is only one in 10,467. As regards the proportions of the sexes, in only nine districts of those containing over 100 insane persons of either sex, is the number of females suffering from this infirmity more than one half that of males. The highest proportion is in Khándesh and Thána, where it reaches 69 and 62 per cent. respectively.

*2. Deaf-mutes.*

The largest number of deaf-mutes are found in Shikárpur, with Hyderabad, Khándesh and Karáchi not far behind. Ahmedabád, Surat and Thána come next. The actual highest total for a Division is that of the Deccan, which contains 261 per mille of the entire number returned. Sind has 235, and Gujarát 175. The Konkan is last with 124. The distribution of the deaf-mutes over the entire population gives the smallest prevalence to Kaira, and the greatest to the Upper Sind Frontier, where this infirmity seems to exist to the number of one in 637 persons. Kárachi with 662 comes next. Out of Sind, Surat is the only district in which there is more than one person so afflicted in a thousand. Kánara follows Surat, with one in 1,175, and then come Broach and Ahmedabád, with about one in 1,300 each. In the Konkan, though the average in Ratnágiri is low, it is outweighed by the higher proportion in the two other districts of this Division. The Deccan average would be about the same as that of the Kárnatic were Kánara withdrawn from the latter.

*3. Blindness.*

Of the blind, 351 per mille were in the Deccan, 258 in Sind, 202 in Gujarát, and 77 and 71 in the Konkan and Karnátic respectively. The rest were in Bombay City. The highest numbers were in Shikárpur, Hyderabád, Khándesh and Ahmedabád. Very few were returned from the Panch Maháls and Kánara. The relative distribution amongst the population has been already described to a certain extent, and but few words are now required regarding it. In the hot and dry Upper Sind Frontier District there is one blind person to 163 of the whole population and in Shikárpur 1 in 169. In Gujarát there is a high average, Ahmedabád having one in every 270, and Surat, which appears to have a high proportion of three out of the four recorded infirmities, shows one blind in 284 persons, or about the same proportion as Khándesh. In the case of the last-named district, however, the ratio seems excessively above that of the neigh-

* The total number of insane patients in the five asylums of the Presidency was on the date above-mentioned 542 males and 104 females.

† In the Panch Maháls one accountant has charge of several villages, and to supplement, therefore, the official agency for taking the census numbers of temporary hands, strangers to the country, were entertained.

bourhood, though there is a tendency, apparently, for blindness to grow less frequent as the south is approached. Kánara, Dhárwár and Kaládgi show the lowest proportions of any district, and Belgaum is but a short way above that last-named. In the three Konkan districts blindness seems less prevalent than in either Gujarát or the Deccan, and even in the city of Bombay, which is probably a place of refuge for many to whom this infirmity is the means of subsistence, there is only one blind person in 438.

*4. Lepers.*

The distribution of the lepers is not a matter of much importance if, as I have mentioned above, the disease is not local, but personal, in its development. It is far more concentrated in the Deccan and Konkan than other infirmities, and is probably returned in greater numbers than it should be, owing to the inclusion of cases of the false or discolourative disease. More than 57 per cent. of the cases are from the Deccan, where Khándesh, Sátára and Poona are the chief contributors. In the Konkan, Ratnágiri shows the greatest number, but there is a hospital for this infirmity there, which may be attended by patients from other parts of the country and thus raises the local rate. In Sind this disease is scarcely to be found, and it is not unlikely that special care was taken by the enumerators here to exclude cases of the white disease. The operations, too, were under the local Sanitary Commissioner, who would be likely to keep an extra sharp watch on a matter so interesting to his own departmental study. Leaving Sind out of the question, the smallest number of lepers are returned from the Panch Mahále and Kánara. Taking now the distribution over the population of the districts or Divisions respectively, we find that this infirmity is most prevalent in Khándesh and Poona, with Kolába and Ahmednagar not far behind. It is, on the whole, less prevalent in the Karnátic, except in Belgaum, which has a higher ratio than the other districts of the Division. In Gujarát the ratio is lowest, and in Ahmedabád there is one leper to no less than 11,267 of the population, a rate that is surpassed only in Thar and Párkar and Shikárpur. The rate in Bombay City is no doubt raised, like that of the blind in the same place, by a number of the afflicted who have come to the capital for treatment or for charity. The proportion to the population there as it stands is a little below that of the total number of lepers to the population of the whole Presidency, including the lowering ratio found in Sind.

*Distribution by religion.*

The relative prevalence of the recorded infirmities amongst the different races or religions is a point that needs but little comment, as it will be seen from the tables themselves, as well as from the second part of the comparative statement that precedes this chapter, that more than 94 per cent. of the persons afflicted with any one of the said infirmities are either Hindus or Muhammadans. I have therefore made mention of these two only in the comparative table, and it will not be necessary to take the rest into consideration at all. In the second part of the comparative table the series of ratios marked B in the two final columns give the proportion of persons of each religion to the total of those suffering from each infirmity. In considering these ratios it is as well to bear in mind that the Hindu males form 74·04 per cent. of the total males of the population and the Hindu females 75·62 per cent. of the total females. The corresponding ratios for Muhammadans will be 18·97 of the males, and 17·71 of the other sex. In the latter case, too, the ratios depend chiefly upon the prevalence of infirmities in Sind, to which Division the majority of the Muhammadans belong. If taken together, the Hindus and the Muhammadans number about 93 per cent. of the entire population, so that their joint return of infirmities is a little above this proportion. It is also to be noted in the columns above-mentioned that the proportion of Hindus afflicted with any of the four infirmities except leprosy is below that of their ratio to the population, and that of the Muhammadans, the same infirmity being excluded, is considerably above what might have been expected from their strength in the community. Another point that seems peculiar with regard to the Muhammadans is that the ratio of the insane amongst the females is higher than amongst the other sex, though the actual number of insane females to males in the same condition is, on an average, only 229 per mille. In the case of the Hindus, the ratio of insane females to total female population is less than half the corresponding ratio in the case of males, and the average number of females to males of unsound mind is 465 per mille. The ratio of lepers, too, show that there are more females affected proportionately to the males amongst the Muhammadans than amongst the Hindus by some 115 in a thousand. Amongst the former, however, the return shows that leprosy is very rare. There is in fact only one leper in 3,053 males and one in 5,751 females, whereas in the case of the Hindu there is one male leper in 959 of males, and one female leper in 2,629 of her sex. Comparing the proportions of the two, we find that in 100 male lepers there will probably be 88 Hindus to 7 Muhammadans, and of the females afflicted with this infirmity, 86 in a hundred will be Hindus and 9 Muhammadans. The most remarkable disparity between the religions is found, as I have already indicated, in the proportion of the insane. In the case of the males the ratio is 53 per cent. of Hindus to 40 of the other religion, and the female sufferers are still more unequally divided relatively to the strength, of their communities, there being only 49 Hindus but 45 Muhammadans in a hundred insane women. In Sind, for instance, there is one Hindu female of unsound mind in 1,188 of her religion, but one Muhammadan in 830 Muhammadans. On the other hand, the figures for males show that there is one insane person of this sex in 539 of the Hindu population, and one in 592 amongst the Muhammadans. These figures require to be compared, however, with those of some other parts of the Presidency. In Gujarát, for instance, there is one insane

Muhammadan male in 1,098 Muhammadans, whilst the ratio amongst the Hindus is one in 1,638. In the case of women, the ratios of the two religions are one in 2,186 and 3,172 respectively. In the Deccan, again, the ratios amongst males are 1,992 for Muhammadans and 4,012 for Hindus, whilst for females they are 6,195 and 7,522 respectively. Thus in both the Divisions, this infirmity is more frequent amongst the Muhammadans than amongst the Hindus, the difference in the Deccan being most marked in the case of the males.* With respect to blindness, too, there are considerable differences in the relative proportions of the Hindus and the Muhammadans. In Sind, for instance, this infirmity is more common amongst the former, the ratio to the total population of each being in the case of males 232 and 244 respectively, and in that of females, 156 and 169. In Gujarát the ratios in both cases are lower, but amongst Muhammadan males there is slightly more blindness than amongst Hindus, though in the case of the other sex the latter religion shows the higher proportion of those afflicted with this infirmity. The difference between the two sexes is as wide, or nearly so, in one class as in the other. In the Deccan, on the other hand, there is much less blindness returned relatively from the Muhammadan community than from the Hindu, and the ratios in the two sexes are also more uniform. The above remarks are based on the figures given in the following table, which is inserted for reference :—

| Division. | Number of Males containing 1 Infirm. | | | | Number of Females containing 1 Infirm. | | | |
|---|---|---|---|---|---|---|---|---|
| | Males. | | | | Females. | | | |
| | Insane. | | Blind. | | Insane. | | Blind. | |
| | Hindus. | Muhammadans. | Hindus. | Muhammadans. | Hindus. | Muhammadans. | Hindus. | Muhammadans. |
| Sind .. ... ... | 539 | 592 | 232 | 244 | 1,188 | 830 | 156 | 169 |
| Gujarát... ... ... | 1,638 | 1,098 | 384 | 378 | 3,172 | 2,186 | 251 | 277 |
| Deccan ... ... ... | 4,012 | 1,992 | 347 | 439 | 7,522 | 6,195 | 320 | 433 |
| **Total, Presidency..** | **2,284** | **1,368** | **448** | **298** | **4,693** | **1,196** | **376** | **221** |

## Comparison with last Census.

The difference in the definitions of the various infirmities used on the last occasion render any comparison with the figures of 1872 of very little practical use. The table given below, however, sums up the main results of the two enumerations.

In 1872 both classes of the disease known as leprosy were included, and the distinction between the two was observed in so few districts that it is impossible to establish from the returns of these a general ratio that can safely be applied to other parts of the country. The difference between the two sets of figures regarding this disease must not, however, be accepted as the probable number of cases of the less serious infirmity, or white leprosy, as there is little doubt but that this form has been erroneously included in some of the returns in 1881 also. In the Presidency Division the record of the blind shows the least proportional variation, in the case of males, though not so markedly in that of the other sex. In Sind there is comparatively little difference between the ratios of males of unsound mind at the two enumerations, but the abnormal increase in the number of women in this Province during the interval between the two renders comparison difficult as far as that sex is concerned.

| Infirmity. | Males. | | | | Females. | | | | Ratio of Females afflicted to 1,000 Males. | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Number. | | One afflicted to :— | | Number. | | One afflicted to :— | | | |
| | 1872. | 1881. | 1872. | 1881. | 1872. | 1881. | 1872. | 1881. | 1872. | 1881. |
| Presidency Division. Insane | 6,778 | 3,009 | 1,072 | 2,889 | 3,081 | 1,442 | 2,201 | 4,757 | 455 | 479 |
| Deaf mute | 7,723 | 5,405 | 944 | 1,330 | 4,465 | 3,665 | 1,519 | 1,872 | 578 | 678 |
| Blind .. | 15,322 | 15,203 | 476 | 473 | 13,464 | 17,247 | 504 | 398 | 879 | 1,134 |
| Leper .. | 9,810 | 7,259 | 743 | 990 | 3,725 | 2,559 | 1,821 | 2,660 | 380 | 352 |
| Sind. Insane .. | 2,015 | 2,128 | 608 | 619 | 586 | 1,175 | 1,671 | 934 | 291 | 552 |
| Deaf-mute | 2,454 | 1,746 | 499 | 754 | 839 | 1,041 | 1,167 | 1,054 | 342 | 596 |
| Blind . | 3,220 | 5,152 | 380 | 256 | 2,101 | 6,153 | 446 | 178 | 650 | 1,194 |
| Leper .. | 203 | 266 | 6,030 | 4,950 | 106 | 164 | 9,235 | 6,689 | . | . |

## Distribution of Infirmities by Age.

The last point in connection with this branch of the statistics that I shall deal with in this work is (A) the distribution of the whole number of the sufferers by age, and (B) the relative proportion of the persons afflicted to those living at different ages. These two sets of figures are given to a base of 10,000 and 100,000 * persons respectively in the second portion of the comparative table prefixed to this chapter.

* A suggestion may be here thrown out that there may probably be a connection between this prevalence of insanity (including, it must be remembered, weakness of intellect, or imbecility) amongst Muhammadan women, and the prevalence amongst them of entire seclusion in the house.

Taking first the distribution of the afflicted by age, the marginal table shows that amongst the blind there is, in both sexes, a continuous increase as life advances, whilst the deaf-mutes, on the contrary, continuously decrease. Insanity and leprosy are the infirmities of the prime of life, or more correctly speaking, they attack life later than deaf-mutism, and earlier than blindness, but put an end to it sooner than either. It will be noted that in youth the proportion of females to the total afflicted of that sex is higher than with males in the case of insanity and leprosy, but in old age, it is only with respect to the latter that the female life is not relatively better, and the superiority is most marked in the case of the blind. This however, as by far the most prevalent infirmity, is likely to be more affected by the general preponderance of females that, as has been shown in Chapter IV, begins to appear after the fiftieth year. In the period between the ages of 20 and 50 the proportion of the blind and deaf-mute is not very different in the two sexes, the males showing a somewhat higher ratio than the females, to the total of the afflicted of their sex. In the comparative table the age-periods here quoted are subdivided into smaller ones, and the base taken for the ratios is larger. It shows that the proportion of lepers in the case of females begins to fall behind that of males from the thirtieth year, whilst that of the blind is higher amongst the males up to the fortieth year, when it cedes the place to that of the other sex. The ratio of female deaf-mutes is more varied. It is higher at the first and second period, or under 10 years old, but falls behind until the fortieth year, from which time it continues higher till the latest period recorded. Of the insane little more need be said, as their distributed ratio corresponds with that of the large periods given in the marginal table above.

| Infirmity. | Distribution of 1,000 by age. | | | | | |
|---|---|---|---|---|---|---|
| | Under 20. | | 20 to 50. | | 50 and upwards. | |
| | Males. | Females | Males. | Females | Males. | Females |
| Insane .. .. | 327 | 373 | 561 | 487 | 112 | 140 |
| Deaf-mute .. | 423 | 419 | 420 | 384 | 157 | 197 |
| Blind .. .. | 194 | 126 | 355 | 317 | 451 | 557 |
| Leper .. .. | 105 | 168 | 656 | 610 | 239 | 222 |

The second series of proportional figures has now to be reviewed. In the case of males it will be seen that there is a continuous increase in the proportion of afflicted persons from early childhood when there are 96 in 100,000 of that period, up to 60 and over, when the proportion has risen to 2,331 in the same number. The series for the females is characterised by a break in continuity at the period between 20 and 30, after which it rises again till the end of life. In early childhood there are 67 afflicted, out of 100,000 girls under five years old, and at 60 and over, in the same number of old women, no less than 2,533 will be suffering from one or other of the four infirmities and chiefly from blindness. Amongst both sexes this last-named infirmity preponderates at every period of life, and it is only in early years that deaf-mutism, which is the next in order of prevalence, at all approaches it. The correspondence between the latter and insanity amongst men of twenty to fifty, should not be disregarded. For the first ten years of this period, insanity exhibits a higher ratio, but deaf-mutism gains the precedence from 30 upwards. This close correspondence is not traceable in the return for females, amongst whom the insane are through life in a considerably lower proportion to the population at each age than the deaf and dumb. Leaving blindness out of the question, deaf-mutism predominates over the other two infirmities at all ages up to twenty. Then leprosy equals and insanity exceeds it in relative strength, and the former maintains its position through the rest of life, insanity having, as I have just shown above, but a short-lived ascendancy at the "age of the passions."

*B.—Proportion of afflicted to total of each age.*

### General Proportion of Females to Males afflicted.

The last series of statistics I will bring forward on this half-explored subject are those referring to the relative prevalence of the four infirmities amongst the two sexes. Information on this point will be found in the lower portion of the second part of the comparative table, and it is unnecessary, perhaps, to point out that the ratios must be considered in connection with the general proportions of the sexes relatively to each other at the specified periods. In order to obviate the necessity of reference to particulars given in other parts of this work, these general ratios are reproduced at the bottom of the table. To the entry in the first column I have already called sufficient attention elsewhere in this chapter. Disregarding the lepers, whose numbers are but small in early life, it appears that the proportion of the insane and blind girls under 5 years old to boys of the same age similarly afflicted is but little over two-thirds and that in the case of deaf-mutes, though the proportion is higher, it does not approach nearly that found in the population of this age as a whole. The ratio of female lepers falls continuously from childhood to 50 years old, and then rises, though very slightly. That of the blind begins to rise from the same period, but falls between 10 to 14, where the general proportion is also remarkably low, and from that age forward continues to rise until at 30 the number equals, and beyond that, exceeds that of males. Regarding insanity, it need only be pointed out that the cases in childhood, presumably in great measure those of congenital idiotcy, show a comparatively high ratio of females, but afterwards, except between 5 and 10, 15 and 19, and in old age, there are very few more than half the number of females of unsound mind that there are of the other sex. At the prime of

* Owing to the comparatively small number of the afflicted at each age, there would be inconvenient fractions if the smaller base were adopted for ratio B.

life, when this infirmity is most prevalent amongst males, the ratio of females falls to 44, 43 and 46 per cent., and on the whole population is only 51.

*Bombay City.*

In preceding chapters I have always devoted a special section to the consideration of the circumstances of the capital city, but it is unnecessary to do so here, as there is little in the statistics to call for detailed notice beyond mentioning the probability that the opportunities and hope of obtaining medical relief and still more, perhaps, those of receiving charitable support from wealthy inhabitants, should have increased the number of the infirm in this city beyond the proportion found in the neighbouring parts of the country, so that the slight excess of insane and lepers need by no means be attributed to any special influences prevalent within the island itself.

*Conclusion.*

The collection of statistics of the nature of those recorded in this chapter is a task that may be safely expected to be performed more efficiently at each successive enumeration, as on the one hand the people get more accustomed to the inquiry, and on the other the agency improves and is furnished with more suitable and intelligible instructions. Hitherto the efforts can be looked on as tentative only, and the results as vitiated by errors of both omission and classification which will be less apparent, or will nearly disappear at the next census.

# CHAPTER VII.

## BIRTH-PLACE AND MOTHER-TONGUE.

GENERAL REMARKS. BIRTH-PLACE AND LANGUAGE AS INDICATIVE OF NATIONALITY; GENERAL DISTRIBUTION OF POPULATION BY BIRTH-PLACE; CONNECTION BETWEEN BIRTH-PLACE AND LANGUAGE; RELATIVE PROPORTIONS AND DISTRIBUTION OF THOSE BORN BEYOND THE BRITISH TERRITORY OF THE PRESIDENCY; RELATIVE PROPORTIONS OF THE SEXES AMONGST IMMIGRANTS; MOVEMENTS WITHIN THE PRESIDENCY; IMMIGRATION AND EMIGRATION BETWEEN DISTRICTS. DISTRIBUTION OF LANGUAGES. RELATIVE DISTRIBUTION ACCORDING TO DIVISIONS. BOMBAY CITY—BIRTH-PLACES. COMPARISON WITH RETURN OF 1872; PROPORTION OF IMMIGRANTS IN EACH RACE, OR CLASS.

# COMPARATIVE TABLE OF BIRTH-PLACE.

## PART A.—IMMIGRATION.

[Read vertically this Table shows the distribution of 10,000 of the Population of each District according to Birth-place. Read diagonally from the upper left corner it shows the relative strength of the Indigenous Population in each District.]

| Birth-place. | Ahmedabad. | Kaira. | Panch Mahals. | Broach. | Surat. | Thána. | Kolába. | Ratnágiri. | Khándesh. | Násik. | Ahmednagar. | Poona. | Sholápur. | Sátára. | Belgaum. | Dhárwár. | Kaládgi. | Kánara. | Karáchi. | Hyderabad. | Shikárpur. | Thar and Párkar | Upper Sind Frontier | Bombay City and Island. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Ahmedabad | 8,256 | 166 | 43 | 38 | 20 | 13 | 9 | 3 | 5 | 4 | 2 | 19 | 3 | 4 | 3 | .. | .. | 1 | .. | .. | .. | .. | .. | 90 |
| Kaira | 176 | 8,946 | 221 | 150 | 9 | 2 | .. | .. | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Panch Mahals | 2 | 33 | 8,029 | 2 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Broach | 11 | 23 | 11 | 8,755 | 52 | .. | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 13 |
| Surat | 22 | 7 | 4 | 165 | 9,223 | 41 | 7 | 1 | 6 | 10 | 1 | 9 | .. | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | 463 |
| Thána | 1 | .. | .. | 4 | 24 | 8,937 | 108 | 6 | 3 | 28 | 10 | 25 | 4 | 3 | .. | .. | .. | .. | .. | .. | .. | .. | .. | 272 |
| Kolába | .. | .. | .. | .. | .. | 71 | 9,100 | 13 | .. | 2 | .. | 10 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 149 |
| Ratnágiri | 4 | 2 | 7 | .. | 11 | 211 | 311 | 9,772 | 6 | 12 | 4 | 45 | 14 | 4 | 23 | 7 | 3 | 43 | .. | .. | .. | .. | .. | 1,632 |
| Khándesh | 4 | .. | .. | .. | 8 | 14 | 3 | 2 | 9,303 | 112 | 16 | 19 | 5 | 35 | 3 | .. | .. | .. | .. | .. | .. | .. | .. | 50 |
| Násik | .. | .. | .. | .. | 3 | 76 | 6 | .. | 98 | 9,194 | 108 | 37 | 4 | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | 92 |
| Ahmednagar | 2 | .. | .. | .. | 5 | 42 | 8 | 1 | 59 | 202 | 9,085 | 169 | 81 | 4 | 2 | 2 | 1 | .. | .. | .. | .. | .. | .. | 107 |
| Poona | 9 | 2 | .. | 5 | 8 | 170 | 33 | 7 | 29 | 55 | 195 | 8,876 | 164 | 44 | 10 | 3 | 6 | 3 | .. | .. | .. | .. | .. | 892 |
| Sholápur | .. | .. | .. | .. | 3 | 17 | 6 | 4 | 16 | 12 | 70 | 117 | 8,423 | 33 | 16 | 7 | 82 | 6 | .. | .. | .. | .. | .. | 113 |
| Sátára | 3 | 1 | .. | 5 | 6 | 76 | 31 | 29 | 15 | 16 | 38 | 247 | 212 | 9,591 | 51 | 7 | 57 | 4 | .. | .. | .. | .. | .. | 587 |
| Belgaum | .. | .. | .. | .. | .. | 2 | 1 | 5 | .. | .. | 3 | 13 | 11 | 16 | 9,064 | 154 | 70 | 159 | .. | .. | .. | .. | .. | 44 |
| Dhárwár | .. | .. | .. | .. | .. | 4 | 1 | 1 | .. | .. | 1 | 4 | 5 | 4 | 97 | 9,088 | 79 | 408 | .. | .. | .. | .. | .. | 16 |
| Kaládgi | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 5 | 66 | 3 | 49 | 105 | 8,976 | 19 | .. | .. | .. | .. | .. | .. |
| Kánara | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 13 | 36 | 1 | 8,838 | .. | .. | .. | .. | .. | .. |
| Karáchi | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 4 | .. | .. | .. | .. | .. | .. | 8,195 | 100 | 70 | 24 | 36 | 35 |
| Hyderabad | .. | .. | .. | .. | .. | .. | .. | .. | 4 | .. | .. | 2 | .. | .. | .. | .. | .. | 2 | 471 | 9,489 | 219 | 749 | 96 | 34 |
| Shikárpur | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 111 | 30 | 8,790 | 46 | 1,673 | 13 |
| Thar and Párkar | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 11 | 74 | .. | 8,561 | .. | .. |
| Upper Sind Frontier | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 20 | .. | 5,642 | .. |
| Sind (unspecified) | 3 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 3 | .. | .. | .. | .. |
| Bombay City and Island | 13 | 2 | .. | 13 | 22 | 58 | 38 | 11 | 5 | 15 | 8 | 42 | 10 | 7 | 3 | .. | 1 | 3 | .. | .. | .. | .. | .. | 2,776 |
| Baroda | 550 | 580 | 810 | 536 | 335 | 9 | 5 | 3 | 23 | 3 | 5 | 6 | .. | 3 | 2 | .. | .. | .. | .. | .. | .. | .. | .. | 51 |
| Cutch | 6 | 1 | .. | .. | .. | 7 | .. | 3 | 1 | 2 | .. | 23 | 2 | .. | .. | .. | .. | 4 | .. | .. | .. | .. | .. | 586 |
| Káthiáwár | 463 | 23 | 30 | 26 | 24 | 16 | 5 | 1 | 3 | 5 | 2 | 2 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 421 |
| Other Gujarát States | 314 | 110 | 964 | 206 | 125 | 8 | .. | .. | 4 | 18 | 1 | 14 | 5 | 1 | 1 | 2 | .. | 3 | 95 | 2 | 2 | 2 | .. | 177 |
| Kolhápur | 1 | .. | .. | .. | .. | 8 | 5 | 25 | 1 | 2 | 2 | 11 | 2 | 90 | 298 | 7 | 11 | 5 | .. | .. | .. | .. | 14 | 54 |
| Other Maratha States | 2 | 2 | .. | .. | 8 | 42 | 110 | 21 | 7 | 12 | 7 | 30 | 256 | 117 | 278 | 181 | 208 | 36 | .. | .. | .. | .. | 288 | 37 |
| Konkan States | 2 | .. | .. | 6 | 3 | 44 | 48 | 68 | 3 | .. | .. | 1 | .. | .. | 5 | .. | .. | 23 | 7 | .. | .. | .. | .. | .. |
| Bombay Feudatories (unspecified) | .. | .. | .. | 2 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 465 | 37 | 302 | 223 | .. | .. |
| Bengal | 10 | 4 | 6 | 7 | 6 | 9 | 2 | .. | 9 | 22 | 2 | 7 | 3 | .. | 3 | .. | 2 | 3 | 5 | .. | .. | .. | .. | 55 |
| Central Provinces | 4 | 2 | .. | .. | 8 | 2 | 3 | .. | 31 | 10 | 11 | 8 | 7 | 2 | .. | .. | .. | .. | 4 | .. | .. | .. | .. | 27 |
| Berár | .. | .. | .. | .. | .. | .. | .. | .. | 64 | 7 | 2 | 2 | 2 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Central Indian Feudatories | 10 | .. | 273 | 3 | 2 | 8 | 3 | 2 | 32 | 27 | 14 | 17 | .. | 2 | 3 | .. | .. | .. | .. | .. | .. | .. | .. | 27 |
| Portuguese India | 2 | .. | 6 | 3 | 36 | 18 | 2 | 13 | .. | 6 | 2 | 17 | 2 | 2 | 22 | 3 | .. | 156 | 22 | .. | 1 | .. | .. | 284 |
| Hyderabad (Nizám) | 3 | .. | .. | 3 | 3 | 25 | 10 | 1 | 180 | 123 | 340 | 67 | 686 | 5 | 10 | 151 | 470 | 8 | 8 | 5 | .. | .. | .. | 110 |
| Madras | 2 | .. | .. | 3 | .. | 6 | 3 | .. | 4 | 6 | 4 | 15 | 14 | 2 | 16 | 120 | 19 | 169 | 9 | .. | .. | .. | .. | 78 |
| Mysore | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 5 | 122 | 1 | 98 | .. | .. | .. | 11 | 92 | 9 |
| North-West Provinces and Oudh | 22 | 11 | 24 | 30 | 17 | 33 | 5 | 1 | 15 | 27 | 4 | 17 | 2 | 2 | 2 | .. | .. | 2 | 38 | 9 | 20 | 11 | 704 | 142 |
| Panjáb and Feudatories | 3 | 1 | .. | 6 | 2 | 2 | .. | .. | 1 | 1 | .. | 3 | .. | .. | 1 | .. | .. | .. | 72 | 22 | 181 | 360 | 44 | 31 |
| Rájputána | 85 | 78 | 165 | 23 | 29 | 19 | 22 | .. | 61 | 56 | 51 | 37 | 14 | 6 | 1 | 1 | 3 | .. | 22 | 169 | 68 | .. | .. | 121 |
| Baluchistán | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 365 | 8 | 284 | 2 | 1,209 | .. |
| Afghánistán | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 35 | 2 | 25 | .. | 138 | 12 |
| United Kingdom | 4 | .. | .. | .. | .. | .. | .. | .. | .. | 8 | 11 | 25 | .. | 3 | 12 | .. | .. | 2 | 26 | .. | 2 | .. | .. | 70 |
| Elsewhere and unreturned | 10 | 6 | 7 | 9 | 8 | 10 | 10 | 7 | 8 | 2 | 1 | .. | 3 | 10 | 9 | 3 | 10 | 7 | 39 | .. | 6 | 17 | 64 | 370 |

## PART B.—EMIGRATION.

### *Table showing the Distribution of Birth-places by Districts.*

[Read horizontally, this Table shows the distribution of 10,000 persons born in each place mentioned in the first column. Read diagonally from the upper left corner it shows the relative extent of emigration from each district.

| Birth-place. | Ahmedabad. | Kaira. | Panch Mahals | Broach. | Surat. | Thána. | Kolába. | Ratnágiri | Khándesh. | Násik. | Ahmednagar | Poona. | Sholápur | Sátára. | Belgaum. | Dhárwár. | Kaládgi. | Kánara. | Karachi | Hyderabad. | Shikárpur. | Thar and Párkar. | Upper Sind. | Bombay City |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Ahmedabad | 9,597 | 181 | 15 | 17 | 17 | 16 | 5 | 4 | 9 | 5 | 2 | 24 | 2 | 6 | 4 | ... | ... | 1 | ... | ... | ... | ... | ... | 95 |
| Kaira | 202 | 9,643 | 76 | 66 | 8 | 2 | .. | ... | . | ... | ... | 1 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 2 |
| Panch Mahals | 9 | 130 | 9,840 | 4 | 2 | .. | ... | ... | ... | .. | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 15 |
| Broach | 32 | 62 | 10 | 9,717 | 108 | 2 | 2 | ... | 5 | ... | ... | 1 | ... | 1 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 60 |
| Surat | 31 | 9 | 2 | 88 | 9,180 | 60 | 4 | 2 | 12 | 13 | 2 | 13 | 1 | 2 | ... | 1 | ... | ... | ... | ... | ... | ... | ... | 580 |
| Thána | 1 | .. | ... | 1 | 18 | 9,648 | 49 | 7 | 4 | 27 | 9 | 28 | 3 | 3 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 962 |
| Kolába | ... | ... | . | . | 1 | 175 | 9,428 | 36 | 2 | 4 | 1 | 26 | 2 | 12 | ... | 1 | ... | ... | ... | ... | ... | ... | ... | 312 |
| Ratnágiri | 2 | .. | 1 | 1 | 6 | 167 | 105 | 8,486 | 7 | 8 | 3 | 37 | 7 | 32 | 17 | 5 | 1 | 16 | ... | ... | ... | ... | ... | 1,099 |
| Khándesh | 3 | . | ... | 1 | 4 | 11 | 2 | 1 | 9,839 | 76 | 10 | 14 | 3 | 1 | 2 | ... | ... | ... | ... | ... | ... | ... | ... | 33 |
| Násik | 1 | .. | ... | ... | 2 | 91 | 3 | 1 | 160 | 9,488 | 109 | 45 | 3 | 2 | 1 | ... | ... | ... | ... | ... | .. | ... | ... | 94 |
| Ahmednagar | 3 | | ... | ... | 4 | 52 | 4 | 2 | 100 | 214 | 9,237 | 206 | 55 | 6 | 2 | 2 | 1 | ... | ... | ... | ... | ... | ... | 112 |
| Poona | 10 | 1 | . | 1 | 5 | 167 | 35 | 8 | 40 | 47 | 160 | 8,612 | 103 | 50 | 10 | 3 | 4 | 1 | ... | ... | ... | ... | ... | 743 |
| Sholapur | 2 | . | ... | ... | ... | 29 | 4 | 8 | 37 | 20 | 99 | 199 | 9,220 | 76 | 27 | 11 | 99 | 5 | ... | ... | ... | ... | ... | 164 |
| Sátára | 2 | ... | ... | 1 | 3 | 61 | 28 | 26 | 17 | 11 | 21 | 198 | 110 | 9,040 | 40 | 6 | 32 | 1 | ... | ... | ... | ... | ... | 403 |
| Belgaum | .. | ... | ... | ... | 1 | 2 | ... | 6 | 1 | 1 | 2 | 14 | 8 | 21 | 9,598 | 167 | 55 | 83 | ... | ... | ... | ... | ... | 41 |
| Dhárwár | ... | ... | ... | ... | ... | 5 | 1 | 1 | ... | 1 | 1 | 5 | 4 | 5 | 100 | 9,595 | 60 | 207 | ... | ... | ... | ... | .. | 15 |
| Káladgi | .. | ... | ... | ... | ... | 1 | ... | 1 | 1 | 1 | ... | 8 | 65 | 5 | 72 | 156 | 9,671 | 13 | ... | ... | ... | ... | ... | 6 |
| Kánará | ... | ... | ... | ... | ... | 1 | ... | 2 | ... | 1 | ... | 1 | 1 | 1 | 30 | 84 | 2 | 9,869 | 2 | ... | .. | ... | ... | 6 |
| Karachi | ... | ... | ... | ... | .. | 1 | ... | 1 | ... | 1 | 1 | 9 | 1 | 1 | 1 | ... | ... | ... | 9,567 | 183 | 145 | 12 | 11 | 66 |
| Hyderabad | .. | ... | ... | ... | ... | ... | ... | ... | 7 | .. | 1 | 2 | 1 | ... | ... | ... | ... | 1 | 290 | 9,213 | 240 | 196 | 15 | 34 |
| Shikárpur | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | .. | ... | ... | .. | ... | ... | ... | ... | 69 | 29 | 9,615 | 10 | 264 | 13 |
| Thar and Párkar | ... | ... | ... | ... | .. | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 30 | 312 | 5 | 9,642 | ... | 11 |
| Upper Sind Frontier | .. | ... | ... | ... | ... | ... | .. | ... | ... | ... | ... | .. | .. | .. | ... | ... | ... | ... | 8 | 6 | 239 | ... | 9,737 | 10 |
| Bombay City and Island | 46 | 8 | 2 | 18 | 56 | 218 | 60 | 46 | 40 | 49 | 25 | 154 | 24 | 31 | 10 | 3 | 4 | 4 | 303 | 11 | 52 | ... | 7 | 8,829 |
| Baroda | 3,150 | 3,112 | 529 | 1,170 | 1,374 | 53 | 13 | 20 | 196 | 16 | 24 | 39 | 2 | 23 | 12 | 1 | 2 | 1 | 1 | ... | ... | 1 | ... | 261 |
| Cutch | 100 | 11 | ... | 5 | 6 | 132 | 9 | 60 | 30 | 33 | 5 | 53 | 21 | 1 | 10 | 1 | 9 | 35 | ... | ... | ... | ... | ... | 9,479 |
| Kathiáwár | 4,941 | 230 | 98 | 108 | 188 | 168 | 25 | 16 | 46 | 49 | 18 | 24 | ... | 5 | 1 | 1 | ... | ... | ... | ... | ... | ... | ... | 4,062 |
| Other Gujarát States | 3,003 | 988 | 2,419 | 751 | 786 | 86 | ... | 7 | 62 | 13 | 158 | 142 | 32 | 16 | 11 | ... | ... | ... | .. | ... | ... | ... | ... | 1,526 |
| Kolhápur | 28 | 3 | 1 | 6 | 18 | 151 | 54 | 539 | 24 | 28 | 39 | 213 | 23 | 2,061 | 5,556 | 129 | 170 | 47 | ... | ... | .. | ... | ... | 910 |
| Other Marátha States | 14 | 3 | 1 | ... | 50 | 361 | 396 | 190 | 79 | 90 | 48 | 688 | 1,419 | 1,183 | 2,287 | 1,519 | 1,263 | 145 | ... | ... | ... | ... | ... | 264 |
| Konkan States | 133 | 10 | 10 | 7 | 140 | 2,678 | 1,228 | 4,477 | 239 | 34 | 1 | 79 | .. | 18 | 288 | 4 | 1 | 653 | ... | ... | ... | ... | ... | ... |
| Bombay Feudatories (unspecified) | ... | ... | ... | ... | ... | ... | ... | .. | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 7,088 | 1,536 | 192 | 1,104 | 80 | ... |
| Bengal | 714 | 265 | 131 | 191 | 303 | 690 | 72 | 46 | 942 | 1,324 | 123 | 521 | 140 | 39 | 191 | 73 | 95 | 60 | 218 | 69 | 68 | 2 | 204 | 3,519 |
| Central Provinces | 315 | 180 | | 19 | 477 | 185 | 118 | 19 | 3,675 | 705 | 763 | 688 | 373 | 180 | 40 | 26 | 10 | 38 | 103 | ... | 32 | 30 | 33 | 1,991 |
| Central Indian Feudatories | 410 | 185 | 3,303 | 41 | 49 | 355 | 33 | 117 | 1,854 | 1,107 | 484 | 727 | 26 | 120 | 95 | 10 | 27 | 1 | 38 | 2 | 20 | ... | 6 | 990 |
| Portuguese India | 53 | 6 | 32 | 21 | 549 | 408 | 19 | 311 | 15 | 122 | 32 | 394 | 33 | 67 | 480 | 68 | 11 | 1,629 | 258 | ... | 30 | ... | 8 | 5,454 |
| Hyderabad (*Nizam*) | 16 | 2 | 4 | 6 | 11 | 143 | 23 | 8 | 1,380 | 596 | 1,570 | 376 | 2,479 | 39 | 56 | 826 | 1,864 | 20 | 23 | 25 | 5 | ... | ... | 528 |
| Madras | 66 | 5 | ... | 32 | 38 | 189 | 39 | 31 | 144 | 150 | 99 | 417 | 263 | 68 | 437 | 3,338 | 379 | 2,237 | 130 | 10 | 15 | ... | 3 | 1,910 |
| Mysore | | 1 | ... | ... | 1 | 3 | 1 | 5 | 2 | 7 | 1 | 43 | 9 | 1 | 208 | 6,671 | 57 | 2,530 | 17 | ... | 5 | ... | 1 | 437 |
| North-West Provinces and Oudh | 569 | 272 | 200 | 296 | 329 | 917 | 56 | 40 | 590 | 641 | 113 | 451 | 60 | 61 | 33 | 40 | 14 | 30 | 559 | 192 | 771 | 70 | 349 | 3,347 |
| Panjáb and Feudatories | 79 | 20 | 3 | 41 | 44 | 58 | 9 | 3 | 51 | 47 | 21 | 99 | 20 | 29 | 28 | 23 | 12 | 3 | 1,021 | 507 | 4,531 | 71 | 2,567 | 713 |
| Rajputána | 897 | 776 | 523 | 93 | 224 | 210 | 107 | 7 | 933 | 545 | 477 | 423 | 102 | 82 | 12 | 14 | 26 | 1 | 132 | 1,577 | 712 | 897 | 68 | 1,162 |
| Baluchistán | | ... | . | ... | ... | ... | . | .. | .. | | . | ... | ... | ... | ... | ... | ... | ... | 3,049 | 69 | 4,225 | 29 | 2,618 | 10 |
| United Kingdom | 211 | 15 | 4 | 15 | 105 | 55 | 4 | 24 | 77 | 619 | 627 | 2,264 | 44 | 173 | 704 | 23 | 7 | 19 | 933 | 7 | 120 | ... | 41 | 3,910 |
| Not returned | 2 | 2 | .. | .. | .. | 71 | . | ... | 17 | 3 | 16 | 42 | 47 | 167 | 39 | ... | ... | ... | ... | ... | ... | ... | 247 | 9,348 |

# CHAPTER VII.

## BIRTH-PLACE AND MOTHER-TONGUE.

### NATIONALITY, LANGUAGE AND MIGRATION.

*General considerations.*

In previous parts of this work I have had occasion to refer to the return of birth-place in explanation of questions regarding the movement of the people and the relative proportions of the sexes amongst different classes. As in the case of the statistics regarding marriage, the present census is the first occasion on which information about the place of birth or the home-tongue of the people has been collected, except in the City of Bombay, where the former branch of the inquiry was instituted at the last census. One of the principal objects in view with regard to the collection of this additional information is the aid thereby gained in determining the nationality or race of the population enumerated. This has been a matter of difficulty in Europe for some years, and has formed the subject of much discussion and correspondence between the leaders of opinion in such matters. The stumbling-block is, as usual, the definition. It is probable that the combination of the two facts that give the title to this chapter will suffice in most cases to fix with tolerable precision the relative proportions of the different races in the majority of countries, especially if the information be cross-tabulated for each language and religion in combination with the birth-place. It is admitted, however, that there are certain parts of the Continent of Europe where the information in question would, owing to peculiar local circumstances, be inadequate as a basis for a table of nationalities. In this country, as the following pages will show, we have few such difficulties to deal with. From the distribution of religions given in Chapter III it is clear that the population is mostly of two classes, only one of which, and this the smaller, is likely to have in it any foreign blood. The variations then, in this respect, must be confined practically to interchange between the different parts of the Indian Empire, and the territory immediately adjoining it. Then, again, the comparative tables prefixed to this chapter show that more than 96 per cent of the population is native to the Presidency; that about 88 per cent. was enumerated in the district of birth; that the remaining 3·4 per cent born beyond the limits of the Presidency, 2·3 consists of persons from contiguous territory in India and 0·5 from other parts of the Empire. Thus there are only 66 persons in every 10,000 who were born outside India, and of these 45 were traced to Asiatic countries just beyond the British frontier. There remain 21, of whom 11 have not returned their birth-place at all, and 9 are from Europe. The return of home-tongue gives a similar notion of the homogeneity of the community. No less than 96 per cent. of the people speak the current vernaculars of the Presidency, three of which are restricted to a very small area outside that included in this enumeration. As the internal divisions of the community will be considered from a social, not a national point of view, it is plain that as a criterion of nationality the return of birth-place is required only in the case of the small European and foreign element. Similarly, the particulars regarding language are superfluous in respect to more than nine-tenths of the population. The information gathered, however, on both these heads is by no means useless because it is unnecessary in the line of inquiry for which it is prescribed at European enumerations. From the return of mother-tongue the relative prevalence of the different vernaculars in various parts of the Presidency can be ascertained, and this, in the case of districts bordering on the terminal line of two or more dialects or languages is often of use, as, for instance, with reference to education. From what was said in a previous chapter about the migration from one or two districts, notably Ratnágiri, it can be seen that the birth-place is a factor which in estimating the distribution of the population it is inadvisable to omit. It is to this restricted or local use that the statistics on these two points will be chiefly put in the following pages. It is not my intention, however, to under-estimate or pass over the main features regarding nationality which are to be gleaned from the returns, and as space did not admit of the addition of a comparative table of languages to those already prefixed to the chapter, I give below a few proportional figures showing the distribution of the most prevalent tongues returned, according to the instructions, as "ordinarily spoken in the household of the parents" of the persons enumerated, and to this table I will refer later on :—

*Homogeneity of population as regards nationality.*

*Language.*

| LANGUAGE. | A. RELATIVE PROPORTION OF CHIEF LANGUAGES IN EACH DIVISION. (Distribution of People according to Language.) | | | | | | | B. DISTRIBUTION OF LANGUAGES ACCORDING TO TERRITORIAL DIVISIONS. | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Gujarát | Konkan | Deccan. | Karnátic. | Bombay City. | Sind. | Total Presidency. | Gujarát | Konkan. | Deccan. | Karnátic. | Bombay City. | Sind. | Total. |
| Maráthi ... | 73 | 9,334 | 8,932 | 1,608 | 5,017 | 36 | 4,711 | 27 | 2,754 | 6,125 | 582 | 501 | 11 | 10,000 |
| Gujaráthi ... | 9,426 | 263 | 152 | 17 | 2,680 | 234 | 1,886 | 8,680 | 194 | 461 | 15 | 668 | 182 | 10,000 |
| Kánarese ... | ... | 5 | 105 | 7,281 | 15 | ... | 1,277 | 0·4 | 5·5 | 264·3 | 9724·1 | 5·5 | 0·2 | 10,000 |
| Sindhi ... | 1 | ... | ... | ... | 18 | 8,403 | 1,247 | 1·3 | 0·2 | 0·3 | 0·0 | 6·0 | 9991·3 | 10,000 |
| Hindustáni ... | 441 | 355 | 602 | 852 | 1,156 | 65 | 580 | 1,447 | 931 | 3,670 | 2,746 | 1,026 | 180 | 10,000 |
| Márwádi ... | 37 | 15 | 97 | 1 | 106 | 279 | 86 | 742 | 249 | 3,635 | 22 | 585 | 4,767 | 10,000 |
| Telugu ... | 1 | 8 | 82 | 179 | 176 | 2 | 67 | 29 | 169 | 3,962 | 4,553 | 1,235 | 52 | 10,000 |
| Baluchi ... | ... | ... | ... | ... | ... | 619 | 91 | 8 | ... | ... | ... | ... | 9,997 | 10,000 |
| Portuguese and Konkani ... | 2 | 17 | 8 | 4 | 405 | 7 | 28 | 112 | 793 | 829 | 214 | 7,722 | 330 | 10,000 |
| English ... | 4 | 2 | 16 | 6 | 104 | 16 | 16 | 403 | 132 | 3,316 | 590 | 4,130 | 1,429 | 10,000 |
| Brahui ... | ... | ... | ... | ... | ... | 101 | 15 | ... | ... | ... | ... | ... | 10,000 | 10,000 |
| Panjábi ... | ... | ... | ... | ... | ... | 98 | 14 | 34 | ... | 43 | 15 | ... | 9,908 | 10,000 |
| Hindi ... | 12 | ... | 2 | 38 | ... | ... | 9 | 2,232 | 53 | 549 | 7,099 | ... | 67 | 10,000 |
| Others and not returned ... | 3 | 2 | 4 | 14* | 233† | 50‡ | 23† | ... | ... | ... | ... | ... | ... | ... |
| Total | 10,000 | 10,000 | 10,000 | 10,000 | 10,000 | 10,000 | 10,000 | ... | | | | | ... | ... |

* Tamil, Tulu and Malayálim. † Persian, Tamil, Arabic and European languages other than English. ‡ Pashtu, Persian and Arabic, &c.

## Birth-Place.

In the case of birth-place, the instructions were to enter the "District of birth if born within the Presidency, and the Province or Country, if born elsewhere." Where the enumeration was conducted by the accountant of the village, or, indeed, under the supervision of any Revenue or District officer, the rules were accurately observed, but great difficulty was found in tracing the birth-places of bodies of men, as in the Native regiments, or gangs of labourers on public works, who returned simply the name of their native village, without adding the district, and were not checked in time by the supervisors. When such omissions came to the Branch Offices it was generally found possible to correct the return, as in all the offices there were clerks deputed for emergencies of this sort from every district the returns of which were to be abstracted at that office, and where local knowledge failed, a Postal Guide or other index was consulted. But where the schedules were in the first place filled in by the householder or any chance person he could find to help him, as in Bombay the number of untraceable names is large, and from Table X—in the Appendix, it will be seen that more than 93 per cent. of the total of such items are recorded in the return for this city. The large proportion shown against Sátára and the Upper Sind Frontier is due in the one case certainly, and in the other, probably, to the enumeration of an unusual number of persons belonging to wandering tribes from a distance, who could give no account of their origin. It will be noticed that in the case of the mother-tongue, also, the omissions in the schedules, or unintelligible entries are almost entirely in the capital city, where the enumeration had to be carried out on the European system of household responsibility for the return.

The statement in the margin shows more concisely the distribution of the enumerated population by birth-place than is done in the comparative tables, and illustrates what I remarked on the preceding page. If the northern and foreign territory adjacent to Sind were taken into the second heading, the entry in the third would be reduced to 10, as Baluchisthán and the Panjáb are both immediate neighbours of the above Province, and furnish a considerable proportion of the immigrants into it. In other respects, too, the second item is not quite accurate, as some of the territory included stretches far from the frontier of this Presidency; but the detailed returns show that the immigration is confined chiefly to the border districts, so that the influence on the relative number of the persons from distant parts of the foreign territory is insignificant.

| Birth place | Number born | |
|---|---|---|
| I.—*Within the Presidency* | | |
| (a) In British territory . . .. | 9,302 | |
| (b) In Feudatory States .. | 357 | |
| Total | | 9,659 |
| I.—*Elsewhere in India* | | |
| (a) In territory contiguous to Bombay (not Sind) .. .. | 226 | |
| (b) In distant parts of India .. | 49 | |
| Total . | | 275 |
| III.—*Other Asiatic Countries* | | |
| (a) Baluchisthán . .. .. . | 35 | |
| (b) Elsewhere .. .. .. .. | 10 | |
| Total .. | | 45 |
| IV.—*Europe.* | | |
| (a) United Kingdom .. .. .. | 8 | |
| (b) Other countries .. . | 1 | |
| Total | | 9 |
| V.—*Elsewhere* .. | 1 | |
| Unreturned or unrecognised .. .. | 11 | |
| | | 12 |
| Total . | 10,000 | 10,000 |

Before entering into the details of this distribution, it is advisable to deal with the connection between the returns of birth-place and mother-tongue. The marginal table gives as far as possible the items that seem to be most intimately connected, or which, more correctly speaking, ought to show the greatest correspondence. I have omitted from this statement the places and languages directly connected with the Presidency, and will take up first those appertaining to Asiatic countries beyond the Empire. Of these the most numerous is the Baluchi. The persons speaking this tongue are far more numerous than those who return that country as their place of birth, owing to the extent of colonisation in Sind from across the frontier, as well as to the probable community of language along the borders. It is the same with the Pashtu language and the birth-place return for Afghánisthán. As to Persian, there is a considerable colony from that country which is permanently resident in Bombay city, and others, I believe, in parts of Sind. In some cases too, it is returned as the mother-tongue of the upper class of Muhammadans. Arabic is returned by the residents of Bághdád and other parts of Turkish Arabia as well as from Arabia proper and Egypt. The number of persons speaking Túrki* is less than that of those born in Turkey and Turkesthán, since the former place includes tracts in which Greek and

*Connection between Mother-tongue and Birth place.*

| Birth-place | | Mother tongue | |
|---|---|---|---|
| Groups of Countries | Number returned as born there | Probable Language | Number returned as speaking it |
| 1 United Kingdom, America, West Indies, Gibraltar, Europe (*unspecified*), Cape of Good Hope, St. Helena and born at sea | 14,431 | English (Welsh and Irish) | 26,372 |
| 2 France and Belgium .. | 179 | French .. .. | 145 |
| 3 Italy . .. | 72 | Italian .. | 80 |
| 4 Austria, Germany, Prussia and Switzerland | 329 | German . | 322 |
| 5 Holland .. .. | 1 | Dutch .. .. | 3 |
| 6 Denmark . .. .. | 1 | Danish . | 2 |
| 7 Norway .. . . | 3 | Norwegian | |
| 8 Sweden . . | 15 | Sweden .. | . |
| 9 Russia and Siberia .. | 46 | Russian .. | 32 |
| 10 Malta . . | 11 | Maltese . | 24 |
| 11. Greece | 49 | Greek .. .. | 58 |
| 12 Turkey and Turkesthán | 274 | Turki* . . | 303 |
| 13 China .. | 285 | Chinese | 310 |
| 14 Burmah . | 225 | Burmese .. | 65 |
| 15 Arabia and Aden | 5,035 | Arabic .. .. | 5,418 |
| 16 Baluchisthán .. | 57,312 | Baluchi .. | 149,519 |
| 17 Afghánisthán . | 7,265 | Pashtu .. .. | 8,498 |
| 18 Persia . | 2,672 | Persian | 4,230 |

* The term Turki includes two dialects, the distinction between which it is important to note, *Osmanli* is spoken by the Othomans in Turkey and Eygpt, and is largely mixed with Persian and Arabic, whilst *Jagatai* Turki is the mother-tongue of Turkomans and others in Central Asia, Yárkand and Bokhára. There seem to be more Turks in Bombay in the Presidency Division than Central Asians, who are found in Sind and North Gujarát.

other European languages have been returned. Passing now to the far east, the Burmese speakers are much less numerous than the persons born in Burmah, on account of the recent return from that Province of a European regiment and a battery or so of artillery, with the families attached to them. The disproportion of the Chinese is apparently due to the exclusion from the list of birth-places such countries as Siam and Manilla, or the Straits Settlements, where but a comparatively small portion of the population is Chinese. I now come to the European countries and languages. As regards the apparent discrepancies in the return for Sweden and Malta,* I am not in a position to give an explanation, as the entries are many of them from Karáchi, the schedules of which I have not seen. In the case of persons born in Russia, most of whom were enumerated in the City of Bombay, the number of Russian Jews speaking German is the cause of the discrepancy between the return of birth-place and that of language. The figures under the heads of German, Italian and French all seem to require adjustment. For instance, apart from the English-speaking people born in France and Italy, there are Italian-speaking natives of the southern Provinces of Austria, such as Fiume and Trieste. The mother-tongue of natives of the south-west of Switzerland, too, is French, and not German. An instance of the interchange between Germany and Russia in the matter of language and birth-place has just been given. As regards the English-speaking population there is more difficulty. It will be noticed that the persons returning English as their mother-tongue are more numerous by 83 per cent. than the persons born in the United Kingdom. The total number of Europeans, including all religions, is about 24,691, of whom 666 may be taken to belong to continental Europe. The remainder, deducted from the aggregate of English-speakers gives 2,347 as the probable number of non-Europeans of English descent. The Eurasian community, according to the returns noticed in Chapter III of this work, numbers 2,890 persons, which, if accepted as correct, would leave 546 persons of this race who did not return English as their mother-tongue. If, however, the same proportion of the latter class of Eurasians as was returned in the city of Bombay be held to apply to the whole of that community, the number for the entire Presidency should be about 750. This conclusion, however, is not of much value, as the proportion of the non-English-speaking Eurasians in Bombay is so high that it is probable that persons have been included who should have been entered under the head of Native Christians, whilst, as remarked in a previous chapter, the Eurasian element has been confused with the European. According to the calculation made above, there must be nearly 9,600 British Europeans born in non-English-speaking countries. When examining the returns for the purpose of revising the special statement regarding the British-born Europeans for the English Census Commission, I was surprised to see the very large proportion that the Europeans born in this country have to the total number of that race. About 57 per cent. of the European British subjects were born out of the United Kingdom, and as the number of Americans and Colonials is comparatively small, the balance will probably be found to have been born in India and its dependencies. There is a curious difference amongst the Europeans in the proportions of the two sexes in respect to birth-place. The ratio of the males born in the United Kingdom to the total number of European males is a little over 68 per cent., and in Bombay, where a large proportion of the Europeans is to be found, the ratio is about 62 per cent. In the case of females, the ratios are 34 per cent. in the entire Presidency, and 29, in Bombay alone.

## Distribution of Foreigners.

Leaving now the question of nationality, I will ask the reader's attention to the table of birth-places, given in the Appendix. It is unnecessary to enter at present into the distribution of those born in the British districts, as that part of the subject can more conveniently be handled later on in this chapter. Of the feudatory States, the largest contributory to the population of this Presidency is Baroda, the territory of which is closely intermixed with the British districts of Gujarát. The distribution of the persons born in this State can be seen from Table B prefixed to this chapter. The greater part of the immigration is necessarily to the collectorates in the north of Gujarát. Out of this Division Baroda sends few into the Presidency except to Bombay and to Khándesh, which borders on the east of the State. The large collection of States included in the Káthiáwár Agency seems remarkable, with respect to the numbers that emigrate from it, for the high proportion of the latter found in Bombay. I have already mentioned in a former chapter that the hard times in the Peninsula during the scarcity of 1878 induced many to emigrate to the capital, where they have apparently remained. The tide of emigration from Cutch sets almost entirely in the proportion of Bombay and the immediate vicinity; Any movement from other States in the Presidency into British territory seems mostly local and confined to crossing the borders into the adjacent district.

| Birth-place (Feudatories) | Ratio to Total of Group. | Ratio of Female Immigrants to 1,000 Male. |
|---|---|---|
| Baroda .. .. .. | 25·5 | 1,505 |
| Káthiáwár.. .. .. | 13·6 | 942 |
| Cutch .. .. .. | 8·1 | 648 |
| Minor Gujarát States .. | 15·2 | 1 122 |
| Kolhápur .. .. .. | 7·9 | 1,521 |
| Minor Marátha States .. | 17·9 | 1,312 |
| Konkan States .. .. | 2·6 | 1,297 |
| Khairpur .. .. .. | 5·6 | 672 |
| Ratio of Group to Total Population .. .. | 3·57 | .... |

* It is highly improbable that any but those born in Malta or Egypt would return Maltese as their home-tongue.

Amongst the other parts of India from which this Presidency derives a portion of its population by far the largest contributor is the Dominion of H. H. the Nizám of Hyderabad. Next to this territory to which, as we have seen in Chapter IV., the British districts render a fair equivalent, comes Rájputána, to which this Presidency returns, I believe, few beyond the original emigrants and their increased families, if they have settled here. A long distance after these two comes Goa,* with its Native Christian population. Madras, the Panjáb, Central India, and Hindusthán follow with over 20,000 persons each. Between Oudh with 12,000 and Hindusthán comes Mysore with 16,300. The Panjáb feudatories and the Central Provinces are the only two of the rest of the Provinces in this category that contribute more than 10,000 to the population. A reference to the second part of the comparative table will show the distribution of the immigrants from these parts over the Presidency. About 25 per cent. of the immigrants from the territory of the Nizám were enumerated in Sholápur, 19 per cent. in Kaládgi, 16 per cent. in Ahmednagar, 14 in Khándesh, and 6 in Násik. All these are districts to which the territory in question is adjacent, or with which it is much intermixed. Except in the extremity of Sind, persons born in this State are to be found in the return from every district in the Presidency. Amongst the immigrants from Rájputána are to be counted two classes; one that of ordinary cultivators and shepherds that come across the border for land, grazing or labour. The other the traders mentioned in the third chapter in connection with the Jain religion. The latter are to be found in the Deccan and all the rest of the Presidency except perhaps the Karnátic, and also in parts of Sind, where, however, the former are more numerous. The general distribution of immigrants from this part of India shows that the largest number are in the contiguous territory of Hyderabád in Sind and the Thar and Párkar desert. Here, as in Ahmedabád, there is probably a preponderance of the agricultural element. In the City of Bombay, where the next largest number to that in Hyderabád is to be found, the majority of the immigrants are traders. In Khándesh and the Deccan the proportion is less than in Bombay, and varies from 9 per cent. of the total in the first-named district, to 88 in Sátára. The movement from Madras may be said, in the case of the general population, to be confined to the frontier districts, whilst the large class of domestic servants and shop-keepers from this Presidency is scattered all over the Deccan and Karnátic, with a fair proportion in the capital city. North of Bombay there are very few of this class. The immigration from the Panjáb and its feudatories is to be found principally, and in the case of the latter item, almost entirely in Sind. There is, however, a sprinkling of traders, soldiers, and servants from this Province in nearly every district of the Presidency. Khándesh and the City of Bombay absorb the greater portion of the persons returned as born in the Central Provinces, though there are many scattered over the rest of the Presidency in comparatively small collections. It is possible that the increased grain and seed traffic with Bombay has led to the influx of dealers and brokers, perhaps even labourers, from the interior to the sea-port. From the fact that so large a proportion of the natives of the North-West Provinces, or Hindusthán are to be found in the City of Bombay, it is probable that many of them are either merchants and agents, or watchmen and messengers, in the last of which capacities they are largely employed, too, throughout the Presidency. A good many, moreover, seem to accompany the different parties of the Topographical Survey of India, as flag-holders, measurers, and the like. The immigration from Mysore is confined to the adjacent territory in the Southern Deccan and Kánara. In nearly every district are found people born in this State, but the return shows that most of them give Bangalore as their birth-place, so it is presumable that they are in some way attached to or connected with the army.

| Birth-place (elsewhere in India.) | Ratio to Total of Group. | Ratio of Female Immigrants to 1,000 Male. |
|---|---|---|
| Hyderabad (Nizám) .. | 35·7 | 1,212 |
| Rájputána . .. | 17·9 | 645 |
| Portuguese India .. | 8·9 | 518 |
| Madrás .. .. .. | 7·0 | 638 |
| Punjab . | 4·9 | 289 |
| Central Indian Feudatories. | 4·7 | 711 |
| North West Provinces | 4·5 | 397 |
| Mysore . .. .. | 3·6 | 1,021 |
| Punjab Feudatories .. | 2·6 | 714 |
| Central Provinces .. | 2·3 | 703 |
| Ratio of Group to Total Population. | 2·75 | .... |

The last group of birth-places which it is worth while to mention here is that of Asiatic countries outside the Indian Empire. Of these Baluchishthán alone returns a very numerous contingent of the population, and these are to be looked for in the contiguous districts in Sind. A few are returned elsewhere, mostly in the Native Army. The immigrants from Kábul and Afghánisthán are more scattered, though the majority are found in Sind. Amongst this class are a good many traders and horse-dealers who make long journeys through India with their stock-in-trade. Amongst the Arabs, too, are many engaged in trade, and some belong to the retinue of feudatory Chiefs, who happen to have been in British territory at the time of the census. Persians are mostly concentrated at the centres of trade, such as Bombay and Karáchi. In addition to the Muhammadan natives of that country, who are the most numerous, there is a considerable colony of Iráni, or Persian, Pársis in Bombay City, and a few Jews and Armenians.

| Birthplace (*Elsewhere in Asia*) | Ratio to Total of Group. | Ratio of Female Immigrants to 1,000 Male. |
|---|---|---|
| Baluchisthán .. . . | 75·2 | 315 |
| Afghánisthán .. .. .. | 9·9 | 336 |
| Arabia .. .. .. .. | 6·3 | 263 |
| Persia .. .. .. .. | 3·6 | 249 |
| Ratio of Group to Total Population .. .. .. | 0·45 | |

* The immigration of Hindus and others from Dámán is comparatively small.

The remaining groups are comparatively so small that it is hardly worth while to bring them specially to notice. As regards the United Kingdom, from which come 93 per cent. of those native to Europe, 39 per cent. of those born there were enumerated in Bombay, 23 per cent. in Poona, and a large proportion of the rest in the military stations of Belgaum and Karáchi. The latter, too, has now a strong mixture of the commercial section of this community.

*British-born.*

It is worth while to direct some attention to the relative proportions of the sexes amongst the immigrants from different countries. These are shown in the last columns of the marginal statements that are included in the three preceding paragraphs. It will be recollected that this subject was brought forward in a general way in Chapter II. in the comparative table prefixed to which is shown the difference found as regards this proportion between the indigenous and immigrant population. One general remark may be made with reference to this point, which will apply to the whole Presidency, except Sind and the capital city. It is this, that almost without exception women are in excess of the men in the case of immigrants returned as born in districts immediately adjacent to that in which they were enumerated, whilst the opposite is found to be the case with persons born in more distant parts of the country. To verify this, it is only necessary to glance at Table X.-XI. in the Appendix, and compare the entries in the different collectorates. The following statement may save some trouble in this respect :—

*Relative proportions of Sexes amongst Immigrants.*

| Collectorate. | Contiguous territory returned as birth-place of more enumerated females than males. |
|---|---|
| Ahmedabad .. | Kaira, Baroda, Káthiáwár, Minor Gujarát States. |
| Kaira ... | Ahmedabad, Baroda, Panch Mahále, Broach, Minor Gujarát States. |
| Panch Mahále ... | Baroda, Minor Gujarát States, Central India. (*Kaira and Ahmedabad send more males*). |
| Broach ... ... | Baroda, Minor Gujarát States. |
| Surat ... . | Broach, Baroda, Thána, Minor Gujarát States. |
| Thána ... | None. |
| Kolába .. ... | Thána, Konkan States, Marátha States. (*Ratnágiri sends more males.*) |
| Ratnagiri ... .. | Kolába, Konkan States, Marátha States, Kolhápur. |
| Khándesh . . ... | Berár. (*Rest all send more males*). |
| Násik .. ... | Khándesh, Ahmednagar, Thána, Hyderabad. |
| Ahmednagar ... | Násik, Poona, Sholápur, Hyderabad. |
| Poona ... ... | Ahmednagar, Sholápur, Sátára. |
| Sholápur ... ... | Poona, Ahmednagar, Sátára, Kaládgi, Minor Marátha States, Hyderabad. |
| Sátára .. ... | Poona, Sholápur, Kolhápur, Minor Marátha States. |
| Belgaum ... | Sátára, Dhárwár, Kolhápur, Kaládgi, Minor Marátha States. |
| Dhárwár .. ... | Belgaum, Kaládgi, Mysore, Hyderabad (*Kánara and Madras send more males.*) |
| Kaládgi ... | Belgaum, Dhárwár, Madras, Hyderabad, Minor Marátha States. |
| Kánara .. ... | None. |

Thus Thána and Kánara are wholly, and Khándesh and the Panch Mahále partially exceptional in their circumstances as regards the sex of their immigrant population. In the first and the two last-named districts the large area of available land, good in two cases, better than its neighbour in the third, seems to be the special attraction. In the fourth district the movement into the district is possibly temporary, and as explained in former parts of this work, comprises principally labourers, graziers and pilgrims, the two first without their families. It will be noted from Comparative Table B. that the population of Kánara, Khándesh and the Panch Mahále is the most stay-at-home in the Presidency, and that as regards Thána, also, the ratio of the natives enumerated within the district itself is higher than in any other district except those just mentioned, and Broach, which is apparently a self-supplying area. It also appears that with the exception of Kánara, all these districts send out more females than males to the neighbourhood. In the case of Kánara, the emigration is so small that there can be no general rule to account for the balance of the sexes noted in it. Under the circumstances, then, there appears to be a general tendency to introduce waves from the surrounding districts to a greater extent than husbands, and that where a preponderance of males amongst the non-indigenous population is observable, and cannot be traced to temporary causes, it is possible to assign it, in great measure, to the more profitable field for labour, probably, agricultural, in the importing district. In the case of the Panch Mahále, for instance, whilst the less worked territory of the feudatories send their women, the richer and more fully occupied tracts of Ahmedabád and Kaira export their surplus males, and it is so too, with Khándesh and Berár. As to Thána, the southern portion of Surat is known to be less remunerative for cultivation than parts of the Konkan, and in Kolába the pressure of population is probably heavier than in its neighbour. To the rude cultivator of the Ghâts, too, the larger waste area in Thána is attractive, and, as in the case of the other two districts, the immigrant probably marries his daughter into one of the families of his native district, in preference to a total severance from his old ties.* Similarly, in the case of the interchange of population that takes place between British territory and the Hyderabád dominions, it may be that land in the north of the latter is inferior to that in Khándesh, whilst towards the south the relative attractiveness of the soil in the two adjacent regions is reversed, and the Kaládgi and Sholápur raiyat prefers going eastwards for his farm, without losing touch of his hereditary position

* In the case of Hindus the rules regarding caste endogamy and family exogamy may be expected to tend to his result.

in his native village. The small marginal tables before referred to show that what has been indicated as regards British territory is applicable to the feudatory States as well. In the case of Baroda, Kolhápur, the Konkan and minor Gujarát and Marátha States, which are almost all surrounded or mixed up with British districts, the same preponderance of females in the immigrants they supply to the latter is to be found as in the larger States, which are merely adjacent, such as Hyderabád and Mysore. As regards Cutch and Káthiáwár, the movement from which is chiefly towards the capital, and in the former case merely commercial, the male immigrants are in the majority. The further the distance of the birth-place from the Presidency, the greater the numerical disproportion between the two sexes amongst the immigrants, but in the case of the northern parts of the country, such as the Panjáb and its feudatories, the general preponderance of males in those regions must be taken into consideration with reference to the movements to and in Sind, where the tendency noted with regard to the rest of the Presidency is totally untraceable, save in the more Hinduised portion of the Thar and Párkar District.

Amongst the persons born in the United Kingdom, which, with those not returning their birth-place, is the last class that need be referred to here, it will be noticed that there are only 197 females to 1,000 males. This disproportion is easily accounted for by the number of the soldiers, most of whom are born in the United Kingdom, as well as by the higher proportion of male adults in civil business in this country. In a previous paragraph, I pointed out, too, the relatively small proportion to the total of European women of the number born in the mother country, compared with the similar ratio in the case of males. As regards the distribution of the sexes amongst those who did not return their birth-place, or who recorded it in an unrecognizable form, it must be borne in mind that the ratio of females to males, 676 per thousand, is but slightly under that found amongst the general population of the capital city, where most of these entries occurred.

### Movements within the Province.

Now that I have reviewed the chief sources from which the population of this Presidency is derived, and the general features of the distribution of the foreign element amongst those native to the Province, it remains for me to treat of the light thrown by this branch of statistics on the internal movements of the community from district to district. The conclusions to be drawn from this source are not, it is hardly necessary to say, entirely satisfactory, but, nevertheless, the data serve, like so many other statistics collected in this country, to indicate approximately the circumstances with which they are connected. The comparative tables prefixed to this chapter are constructed so as to be of use to some extent as guides in estimating the relative prevalence of the movements into and out of the different districts. In Part A, the number of persons born in the different places selected for mention (which include nearly all against which an aggregate of over 10,000 persons is returned) are reduced for each district to the base of 10,000 inhabitants of that district, so that not only is the distribution of the total population by birth-place shown, but by reading diagonally from the entry opposite Ahmedabád on the left to that against Bombay City on the right-hand side of the page, the proportion of the enumerated inhabitants who were born within the district can be compared for different parts of the Presidency, and the relative strength of the immigrant population thereby estimated. In Part B, the calculation to the same base is made from each birth-place in the first column horizontally through every district in the subsequent columns, so that by reading straight across the page the distribution amongst the districts of the persons born in each place can be estimated, as has been done in this chapter with reference to feudatory States and other parts of India and Asia, whilst by reading diagonally, in the same way as in Part A, the proportion of the population born in each district and still there at the time of the enumeration can be ascertained, and the relative movement away from the place of birth thus estimated. In Ratnágiri, for example, it appears that a very high proportion of the inhabitants (97·7 per cent.) were born in the district, so that there is probably little immigration, whilst of all those born in this district, only a very low proportion (84·9 per cent.) were there at the time of the census. The instance taken is an extreme one, and is, therefore, chosen for the sake of illustration.

*Explanation of the Comparative Tables.*

The statement given in the margin combines for each district the main evidence regarding the two movements afforded by the more detailed tables. It is supplemented by two columns showing for comparison two ratios, first, that of the total population of the district to that of the Presidency, as given in the comparative table that precedes the first chapter of this work, and, secondly, that of the indigenous population to the total born within the Presidency and enumerated there. The differences are extremely small, but in most cases correspond with the general tendency indicated by the figures now more immediately in question. The figures in the third column serve to show the interchange of population between adjacent districts.*

| District. | Ratio per 1,000. A.—To Total Population of a District of those born: (1) In the District itself. | (2) In the District and contiguous territory.‡ | B.—To Total of Persons born in a District of those enumerated there | Distribution by Districts of 10,000 Persons: (a) Born within the Presidency. | (b) Of Total Population. |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
| Ahmedabad .. | 826 | 976 | 960 | 530 | 520 |
| Kaira .. . | 894 | 983 | 984 | 501 | 490 |
| Panch Maháls .. | 803 | 968 | 984 | 153 | 155 |
| Broach .. .. | 875 | 986 | 972 | 204 | 199 |
| Surat .. .. | 922 | 978 | 918 | 382 | 373 |
| Thána .. .. | 894 | 983 | 965 | 564 | 552 |
| Kolába .. . | 910 | 968 | 943 | 239 | 232 |
| Ratnágiri .. .. | 977 | 989 | 849 | 627 | 606 |
| Khándesh . .. | 980 | 970 | 994 | 748 | 751 |
| Násik .. .. | 918 | 965 | 949 | 477 | 475 |
| Ahmednagar .. | 908 | 980 | 924 | 452 | 457 |
| Poona .. .. | 888 | 952 | 861 | 553 | 547 |
| Sholápur .. .. | 842 | 987 | 922 | 340 | 354 |
| Sátára .. .. | 959 | 991 | 904 | 667 | 646 |
| Belganm .. .. | 906 | 981 | 960 | 540 | 525 |
| Dhárwár .. .. | 908 | 977 | 959 | 533 | 537 |
| Kaládgi .. .. | 898 | 991 | 967 | 381 | 388 |
| Kánara .. .. | 883 | 970 | 987 | 254 | 256 |
| Karáchi .. . | 819 | 945 | 957 | 282 | 291 |
| Hyderabad .. | 949 | 994 | 921 | 464 | 459 |
| Shikárpur . | 877 | 989 | 961 | 504 | 518 |
| Thar and Párkar | 856 | 989 | 964 | 123 | 124 |
| Upper Sind Frontier .. .. | 564 | 947 | 974 | 60 | 75 |
| City of Bombay | *277 | *277 | 883 | 422 | 470 |
| Total .. | †980 | 989 | .. | 10,000 | 10,000 |

* On the Island only † Excluding Feudatory States
‡ Including feudatory States and contiguous territory.

*A.—Immigration into Districts.*

The relative proportion of those born in the district itself to the total population enumerated therein is highest, it will be noticed, in Ratnágiri, Sátára and Khándesh, of which the two first, it appears from the entries in Column 4 of the marginal table, export a considerable portion of their population. Khándesh, on the other hand, retains most of those native to it on its own soil. Poona is peculiar in the low ratio of its native-born population as well as in the extent of its emigration. The ratio of those born in the district is very low north of the Narbada in Gujarát, where the British territory, as will be seen from the coloured map that accompanies this volume, is much mixed up with that of feudatory States.† In the rest of the Presidency, Sholápur, Poona and Kánara are the only Collectorates the native population of which does not reach a ratio of over 89 per cent. of the total. In order to estimate how far the lowness of the ratio in the cases above mentioned is due to immigration from a distance or merely from the country immediately adjoining, it is necessary to refer to Column 3 of the marginal table. From this it appears that in few cases is the movement traceable far from the district boundary, the chief exceptions being Poona and Thána; and taking the Presidency as a whole, nearly 99 per cent. of the population was born either in it or within a few miles of its frontier. The places that contribute most towards the population of each district can be ascertained from Part A of the comparative table. I have said nothing in the above paragraph regarding the Province of Sind, in which, however, only the districts of Karáchi and the Upper Sind Frontier present any peculiar features. Karáchi, as a flourishing trading port, gathers much of its population from other countries. In the Upper Sind Frontier nearly half the inhabitants were born across the frontier either in the Panjáb, the neighbouring feudatories, the adjacent Collectorate of Shikárpur or, in still greater numbers, Baluchisthán and South Afgháuisthán.

*Immigration in Sind.*

*B.—Emigration from Districts.*

The next point to consider is the relative degree in which the natives of each district quit their homes for other parts of the country. This, as I have said above in connection with the proportion of the sexes amongst immigrants, is lowest in Kánara, Khándesh and the Panch Maháls, and highest in Ratnágiri, Poona, Satára and Surat. In the first-named collectorate 98·7 per cent. and in the two next 98·4 per cent. of the indigenous population were enumerated in the district of their birth. Even in Ratnágiri the ratio falls only to 84·9. In Poona it is 86·1 and in Sátára and Surat 90·4 and 91·8 respectively. In Sholápur and Ahmednagar the absentees

* When this was written, the returns for Feudatory States had not been received; but subsequent comparison with them shows that, taking only Gujarát, where the British territory is much intermixed with these States, more emigrate from Kaira and Surat than immigrate, whilst the reverse is the case with Broach, Ahmedabád, and, notably, the Panch Maháls.

† The highest proportion of those born in the adjacent districts or States is 38·8 in the Upper Sind Frontier. In the Panch Maháls it is 16·5, in Ahmedabád 15·0, in Sholápur 14·5, in Thar and Párkar 13·3, in Ratnágiri only 1·2 and in Satára 3·2.

are comparatively more numerous than in Násik, Gujarát, the North Konkan and the Karnátic. Besides the small number of the natives of these two districts who were enumerated in the immediate neighbourhood, the majority of the rest, especially in the case of Sholápur, seem to be in Bombay City, where the persons now remaining are probably refugees from the famine. The migration from different districts in Sind appears to be purely local, and comparatively few of the inhabitants of this Province are enumerated in other parts of the Presidency except the capital.

The distribution of the persons not enumerated in the district of their birth requires but few words of comment. In the case of Ratnágiri, Surat, Sátára and Poona, by far the majority of emigrants go to Bombay, and this is in some degree the same in Thána and Kolába also. Of the distribution of natives of some of the States and Provinces in and beyond the Presidency, I have already spoken. It is noteworthy that 95 per cent. of those from Cutch, 54 per cent. of those from Goa, 41 per cent. of natives of Káthiáwár, 35 per cent. of the Bengális, 33 per cent. of those from Hindusthán, and 39 per cent. of those born in the United Kingdom were enumerated in the capital. As the composition of the population of the City of Bombay with respect to nationality and birth-place will be considered separately, I will pass on now to the prevalence and distribution of the current languages of this Presidency, as shown in Table IX. of the Appendix, and reduced to a proportional form in the statement given in an earlier part of this chapter.

## LANGUAGES.

Out of the 44 languages recorded* it will be noticed that only 13 were returned as the mother-tongue of more than 10,000 persons respectively, and over 91 per cent. of the people returned one of the four chief vernaculars of the Presidency or their dialects. Though the language is now being considered as a fact by itself and not as an indication of nationality, it is worth while to briefly point out the territorial distribution of the above-mentioned tongues.

### Distribution of Languages.

1.—Maráthi.

First, then, there is the Maráthi which the comparative table shows us is spoken by over 47 per cent. of the population of the Presidency. In the north of Khándesh this language merges into Hindi through the belt of local dialects that have been introduced by the various classes that have settled there since the forest tribes were displaced. In the tracts still occupied by the latter the language partakes of both the Gujaráti of the west and the Hindi, with a mixture of words and constructions peculiar to the tribe. On the west of Khándesh, in the Dángs, the Gujaráti element is more pronounced, and runs through the forest up to the foot of the Gháts. Along the coast, Maráthi may be said to begin at the Dámánganga river, or with the Thána District, and to run, with local variations, down to Goa. The extension of Maráthi to the east is wider, and for a considerable distance into the Central Provinces, Berár and the territory of the Nizám this language is the most prevalent vernacular. In the south, away from the coast and above the Gháts, it may be said to follow the course of the river Krishna into the north-eastern portion of Belgaum, but east of that tract the boundary is less definite, and Kánarese is equally common as far north as the Bhíma and the southern part of Sholápur. The latter tongue pervades the whole of the southern part of the Presidency, though to the south-east the Telugu appears to become more frequent. The dialect spoken by the Hindus in the coast portions of Kánara, and, in fact, in most parts of that collectorate, is said to be of a much purer standard than that of the table-land, and the character, too, is slightly different. At the Branch Census Office for this Division I had to employ special agency from the coast to abstract the schedules from this district, as the natives of the Deccan declared themselves unable to read and understand the Kárwár dialect. In this district, too, we find a little of the still more southern dialect of the Malayálim and Tulu, with occasional instances of Kurgi, or the vernacular of the Coorg highlands.

2.—Kánarese.

3.—Gujaráti.

Gujaráti begins at the north of the Dámán river and is prevalent over the whole territory between that and the confines of Rájputána. Here the Márwádi takes its place, though there is, at least in the western Rájputána States, very little difference between the two, except in pronunciation and a few verbal changes. In Cutch the language, though more Gujaráti than anything else, has a strong Sindhi element in it, and is often returned as a distinct language. In the north-eastern parts of the Division there appears a dialect the natives call Málvi, probably a sort of Hindi. Owing to the enterprise of merchants from Gujarát and to the use of the same language by the Pársis as well as the Hindu traders, it has become the commercial tongue of the sea-ports, and is found all over the Presidency. In the extreme south the peculiar tribe of quasi-Hindus called the Lamáns returned their language in many cases as Gujaráti, but more generally as Hindi, so it is supposed that they wandered like so many others of this sort of tribe, from the plains of North-Western India through Gujarát to the south.

* Not counting those returned only in the port of Aden.

The last vernacular to be mentioned is the Sindhi, the currency of which is confined mostly to the Province from which it derives its name. It borders on the Brahui and Baluchi in the west and the Márwádi in the east. In the north there is a good deal of Panjábi mixed with the local dialect, and in the south some Gujaráti.

4.—Sindhi.

The relative proportions of these four vernaculars to the total of all the languages recorded is of Maráthi, as we have seen above, 47·11 per cent.; Gujaráti 18·86; Kánarese, 12·77; and Sindhi 12·47. There is then a great gap, and the next most prevalent tongue is spoken by but 5·30 per cent. of the people. This is the *lingua franca* known variously as Hindusthání, Mussulmáni, Urdu, or Deccani. Except amongst the upper classes of Muhammadan gentry and by immigrants from the north of India, it is not of the type known as Urdu in the parts of the empire where the latter is the home language of a considerable proportion of the population. In each Division of this Presidency the language in question is mixed with the vernacular of the district to such an extent as to materially affect its character even when used by the Muhammadan masses of whom it is supposed to be the mother-tongue. In some parts of the country and with regard to certain classes of that community the latter supposition is correct, but amongst the body of traders and the cultivating Muhammadans of Gujarát the vernacular of the Hindus is universally prevalent, whether it be Gujaráti, Cutchi or Sindhi. Attempts have been made at different times and in different parts of the Presidency to encourage the study of Urdu, but the class of Muhammadan that is most given to take advantage of practical education is that amongst whom this language is an exotic, acquired merely for its literature. To the higher class of this religion the fact of its possessing a distinctive character akin to that of their scripture is no doubt an attraction and an inducement to them to extend its use in the common life of their co-religionists, but amongst the latter the desire for learning has not yet found its way very far below the surface; and though the study of Hindustáni is spreading, it has not been thoroughly acclimatised in the west of India. In Sind it is hardly used, but in the Presidency Division it is returned as the mother-tongue of some two-thirds of the Muhammadans of the Deccan and Karnátic.

Hindusthání.

It is superfluous to enter into the details of the rest of the languages set forth in the comparative table on page 108, as they are mostly of a narrower currency. I will, therefore, pass on to the proportional distribution of the languages in that table. The subject is divided into two parts. In the first portion of the table the whole population of each Division is distributed according to the languages it returned, and in the other, the whole population returning each language is distributed over the different Divisions. The latter shows the relative prevalence of the languages, and as this is the point in hand, I will take it first. The Maráthi, it will be seen, has a considerable currency in all the Home Division except Gujarát, whilst in Sind it is confined to a few persons only, possibly belonging to the Native Army or other branches of the public service. Gujaráti is spoken to some extent in all the Divisions, especially in the Deccan and City of Bombay. In both these places the Gujaráti Wánia or trader is a common settler, and in Bombay the ratio is raised by the number of Pársis resident there. As regards Kánarese and Sindhi, it will be seen that their currency is so purely local that even on so large a base as 10,000 persons it is impossible to avoid fractions in distributing the ratio of those returning these tongues. In this respect Sindhi is the most restricted, as the other is spoken to some extent in the Deccan. Sindhi, on the other hand, has a higher ratio in Bombay, owing probably to its use by the Memons and other trading classes. The remaining languages need little comment. Hindustáni speakers are relatively more numerous in the Deccan and Karnátic. Of the Baluchi and Panjábi speakers over 99 per cent. are returned from Sind, whilst Brahui is entirely confined to that Province. Next to Sind, which contains 47·7 of the Márwádi speakers, the largest proportion of this class is to be found in the Deccan and the fewest in the Karnátic, where the place of the denizen of the plains of Jodhpur in the money-lending business is taken by indigenous enterprise. Telugu is found in the Karnátic to the extent 45·5 per cent. of the total, and to that of 39·6 per cent. in the Deccan. Next to these tracts it is most prevalent in the capital. Of those speaking Portuguese and Portuguese-Konkani 77·2 per cent. were enumerated in the City of Bombay, and the Deccan and Konkan contained most of the remainder. The English speakers congregate chiefly in Bombay and the Garrison towns. In the former there were 41·3 per cent. of the entire number, which corresponds fairly, under the explanation given in a previous part of this chapter, to the proportion of the British-born. Hindí is to be found principally in the Karnátic amongst the Lamáns, and in Gujarát, on the borders of the Central Indian States.

*B.—Distribution of Vernaculars by Divisions.*

The first part of the comparative table can now be investigated. It is to be read from top to bottom, and not, as the second portion, horizontally. Taking first the general features of the distribution of languages in each Division, it appears that whilst the current vernacular in Gujarát and the Konkan bears a very high proportion to the total of mother-tongues returned, in the Deccan and Karnátic there is a greater variety of language. Hindustáni and Kánarese are more prevalent, and Gujaráti, too, is spoken to a far greater extent than Maráthi is in Gujarát. In the Karnátic the neighbourhood of the Telugu and Maráthi-speaking district lowers the ratio of the real vernacular. In Sind, Baluchi, Márwádi, Panjábi and Brahui all are spoken to wide extent, and Sindhi is the mother-tongue of only 84·9 of the population of the Province.

*A.—Relative prevalence of Vernaculars in Divisions.*

The City of Bombay comprises a great variety of tongues. The large proportion of Maráthi labourers renders that vernacular the most prevalent of all, and it is returned by one-half the population. Gujaráti is the mother-tongue of another third. Of the rest Hindustáni is the widest-spread language. There is then a gap before the Portuguese, both the foreign and the local dialect, appears. It has been noticed that pure Portuguese is returned in a considerable number of cases in this city, and is held to be the home-tongue of the upper class of Native Christians who have settled in Bombay from the adjacent sub-divisions of Bassein and Sálsette. In addition to the comparatively small European element in this language as spoken in the Goa territory, there is a little Kánarese and more Maráthi. To the south of Goa the dialect changes its character again, and is more mixed with Dravidian words and constructions, so that what is known in the tables of this work as Konkani, or Konkani-Portuguese, is really no homogeneous tongue at all, but a convenient term for a collection of dialects spoken along the coast.* The City of Bombay, to which I now return, contains the majority of those whose mother-tongue is Persian, Arabic, Chinese, and European languages other than English. It is also distinguished for the number who did not return their mother-tongue, or who did so in an unintelligible manner.

With regard to the sub-divisions of the different languages, I have noted in Table IX a good many of those which appeared more or less frequently in the schedules. As a rule, the classification adopted by Mr. Cust in his "Sketch of the Modern Languages of the East Indies" has been followed.

### The City of Bombay.

I have already commented on the mixture of languages returned from the City of Bombay, so I need now consider only the birth-places recorded by the persons enumerated therein. The comparative tables show that about 28 per cent. of the population are indigenous to the island, and of all those that returned Bombay as their place of birth 88 per cent. were in the city at the time of the Census. Of those enumerated elsewhere about 3 per cent. were in Karáchi, 1·5 in Poona, and 2·2 in Thána. As regards the last-named District it may be remarked that there are one or two towns on the Island of Sálsette, one of its sub-divisions, which are becoming a sort of suburb of the capital, to which those employed in the latter all day retire in the evening, so that they are as much inhabitants of Bombay as the business men having their villas in Sydenham or Norwood are of London. In the same table there are certain slight indications of the return of the floating population of the city to their homes. For instance, the number of those born in the captial and enumerated in Surat, Ratnágiri, Kolába, Poona and Sátára is rather higher than in the districts from which the returns do not show the emigration to Bombay takes place to any great extent. If this conclusion be correct, it also indicates that the immigrants from these districts bring their families with them more than is the practice in other parts of the Presidency. The marginal table shows the proportion to the total population of the city of those born in the different countries and districts from which the supply is chiefly drawn. For comparison I have given similar calculations for 1872 taken from the figures recorded by the Health Officer. The different headings used in the latter year render the accurate re-adjustment of the figures difficult in some cases, but the main headings seem to be clear enough. In 1881, it will be seen that after Ratnágiri, the principal immigration is from Poona, Sátára, Cutch, Surat and Káthiáwár. At some distance from these places come the other parts of the Konkan and Goa. In previous portions of this work, I have mentioned the chief features of the movements from these districts and States, and as there is little new to add to what is already before the reader, it is superfluous to recapitulate. It will be noted that in the totals of the large groups there is a good deal of correspondence

| Birth-place. | Year. | | Increase per cent. in 1881. |
|---|---|---|---|
| | 1881. | 1872. | |
| 1. Bombay City ... ... | 2,776 | 3,113 | 7·0 |
| 2. Ratnágiri ... ... ... | 1,032 | 1,101 | 77·9 |
| 3. Rest of Konkan ... ... | *371* | *713* | ... |
| 4. Surat ... ... ... .. | 463 | 531 | 4·8 |
| 5. Cutch ... ... ... ... | 586 | 514 | 36·8 |
| 6. Baroda... ... ... ... | 51 | 56 | ... |
| 7. Káthiáwár ... ... ... | 421 | 214 | 136·5 |
| 8. Rest of Gujarát ... ... | *290* | *529* | .. |
| 9. Poona ... ... ... ... | 892 | 858 | 24·8 |
| 10. Sátará ... ... ... ... | 587 | 351 | 101·0 |
| 11. Sholápur ... ... .. | 113 | 91 | 49·6 |
| 12. Ahmednagar .. ... ... | 107 | 106 | 21·1 |
| 13. Rest of Deccan ... ... | *233* | *246* | ... |
| 14. Other parts of Presidency Division ... ... .. | 74 | 122 | ... |
| 15. Sind ... ... ... ... | 82 | 64 | 60·2 |
| Total within Presidency ... | 8,678 | 8,609 | |
| 16. Portuguese India ... ... | 284 | 288 | 18·2 |
| 17. Hyderabad (Deccan)... ... | 110 | 151 | (—*12·3*) |
| 18. Rajputáná . ... .. | 121 | 42 | 249·8 |
| 19. Oudh and North-West Provinces ... ... ... | 142 | 245 | (—*37·1*) |
| 20. Bengal... ... ... ... | 55 | 38 | 71·2 |
| 21. *Other parts of India*... ... | *188* | *181* | ... |
| 22. Arabia .. ... ... ... | 47 | 22 | 153·4 |
| 23. Persia ... ... ... ... | 30 | 40 | (—*11·1*) |
| 24. *Other Asiatic Countries* ... | *25* | *27* | ... |
| 25. United Kingdom ... ... | 70 | 58 | 44·15 |
| 26. *Other parts of Europe* ... | *8* | *19* | ... |
| 27. Elsewhere ... ... ... | 14 | 48 | ... |
| 28. Unreturned ... ... ... | 228 | 232 | 17·68 |
| Total ... | 10,000 | 10,000 | |

* In Goa it is known as Gomantaki and further south as Konkani.

between the figures for the two enumerations, and the relative proportions to the entire population are fairly constant. In detail, however, there is much difference, as, for instance, with regard to Ratnágiri, Sátára, Káthiáwár and Sholápur. Rájputána, too, contributes, many more relatively than in 1872. On the other hand, the immigration from Northern India has decreased considerably, and it seems open to question whether a portion of this difference is not to be attributed to error in abstraction or classification. The ignorance of geography, not only of foreign countries but even with respect to well known places in this Empire, amongst many, if not the majority, of tabulating clerks, was surprising, and it needed great supervision to keep them from gross mistakes. As regards the special case of Hindusthán, I think it is possible that the returning parties themselves may have included under this term not only the North-West and Oudh, but Central India as well, and this would account for much of the confusion, if the additional fact that in 1872 no separate heading was provided for the latter country, be taken into consideration. In the last column of the marginal statement I have shown the ratio of variation in the case of the chief entries. There are three of these that show a decrease as compared with the numbers returned against them on the last occasion. The first is the territory of the Nizám, the second Upper India, as just now remarked, and the third is Persia. Of the more numerously represented districts or States the greatest increase is to be found in Rájputána, Káthiáwár and Sátára, all of which show more than double the number of immigrants than there were 9 years ago. It is the same with the comparatively small item of Arabia. Ratnágiri, Cutch, Poona and Sind have also sent a larger contribution than was recorded against them in 1872, as well as the famine districts on the line of rail, such as Sholápur and Ahmednagar. The increase in the number of those from Bengal may be partially, no doubt, discounted against the falling off from the North-Western Provinces and Oudh. Lastly, it is to be noticed that the natives of the city itself have increased by 7 per cent. only, the advance measuring 11 per cent. of the increase in the entire population,

*Classes by Birth-place.*

The birth-places of the different classes of the city population remain to be treated of in this chapter. It will be within the recollection of the reader that the ratio to the total of each class of those belonging to it who were born in Bombay was given in Chapter IV in connection with the relative proportions of the sexes. The marginal table now compares the figures for the two enumerations. From this we see that the classes that are apparently settling more in the city than heretofore are the Muhammadans, the Pársis and the Europeans, whilst the Bráhmans, the rest of the Hindu community and to a less extent, the low or depressed classes also are being constantly supplemented by fresh immigration from outside. This is the case too, with the Jains and Jews, and in fact with the whole population except the three classes mentioned above. The Bráhmans, like the Hindus in general, seem to come chiefly from the places from which the table given in the preceding paragraph shows the immigration to have increased the most, such, for instance, as Rájputána, Cutch, Poona, Káthiáwár and Sátára. The Jains are thus distributed by birth-place :—9 per cent. born in Bombay, 4 in Ahmedabád, and same in Surat; 40 in Cutch, 12 in Káthiáwár, and 24 in Rájputána, and the rest in smaller numbers from Gujarát States and districts. The Pársis are entirely from Surat, Broach and Persia, except those born in the city and its neighbourhood. The Malabar Coast furnishes a considerable proportion of the Jews and Native Christians. There are many of the Eurasians, too, from Cochin, and other parts of the Madras Presidency. The profession and class of the Muhammadans can be partially surmised from the return of their birth-place. Apart from the comparatively large number born in Bombay itself, there is a considerable trading contingent from Cutch, Surat and other parts of Gujarát. The sea-coast of Ratnágiri and further south sends a majority of the boatmen and sailors on country craft and also fishermen of this religion. The main body of Hindu immigrants being so large, this portion of the population follows the course of the movements specified in the table referring to the inhabitants of the city irrespective of class or religion and so needs no comment. As regards variety of birth-place, the Pársis and Jews show the widest distribution. The former are found in small number against nearly all the Asiatic places mentioned. The latter though largely from Kolába and Cochin, are returned in considerable numbers from Turkey and Arabia, as well as from nearly every European country. To enter into the cognate question of the classes that are chiefly returned as born in the different places and countries would require much time, and enough has been said regarding nationality in this chapter already to enable the reader to dispense with this additional detail.

| Class. | Percentage born in Bombay City. | |
|---|---|---|
| | 1881. | 1872. |
| 1. Bráhmans .. .. | 18·0 | 20·1 |
| 2. Hindus of depressed Caste .. | 20·2 | 20·4 |
| 3. Other Hindus .. .. . | 23·0 | 29·7 |
| 4. Muhammadans.. .. .. | 33·0 | 30·4 |
| 5. Europeans . .. . | 22·9 | 16·1 |
| 6. Eurasians .. .. .. | 48.9 | 49·4 |
| 7. Native Christians .. .. | 31·5 | 32·5 |
| 8. Jains .. .. .. .. | 8·6 | 9·9 |
| 9. Jews .. .. .. .. | 36·4 | 42·5 |
| 10. Pársis .. .. .. .. | 70·3 | 67·0 |

# CHAPTER VIII.

## CASTE AND OTHER SOCIAL DIVISIONS.

GENERAL CONSIDERATIONS. SPECIAL FEATURES OF HINDU CASTE SYSTEM IN THE BOMBAY PRESIDENCY. LOCAL DEVELOPMENT OF THE SYSTEM. NUMERICAL STRENGTH OF MAIN CASTES OF HINDUS. CLASSIFICATION OF CASTES. RELATIVE STRENGTH AND DISTRIBUTION OF EACH CLASS, AND OF THE MAIN CASTES INCLUDED. STRENGTH AND DISTRIBUTION OF ABORIGINAL TRIBES; OF JAIN CASTES; OF MUHAMMADAN CLASSES. CASTE CONSIDERED IN RELATION TO MARRIAGE AND OCCUPATION. CASTES IN BOMBAY CITY; ITS DEFECTIVE RECORD; GENERAL DISTRIBUTION THERE OF HINDUS AND MUHAMMADANS ACCORDING TO THEIR MAIN SUBDIVISIONS; COMPARISON WITH THE RETURNS OF 1872.

# COMPARATIVE TABLE OF CASTE.

*Showing the relative Strength and Distribution of the main Sub-divisions of each Race in the Presidency Division.**

| Class, Group and Subdivision | Percentage of Subdivision on Total Population of each Class | Territorial Distribution of 1,000 Persons of each Subdivision | | | | |
|---|---|---|---|---|---|---|
| | | Gujarát | Konkan. | Deccan. | Karnátic | Bombay City. |
| **A. Hindus (11,777,984)** | .... | 191 | 162 | 395 | 209 | 43 |
| **Class I.—BRA'HMANS (5·53 per cent.)** | .... | 221 | 163 | 348 | 219 | 48 |
| Maháráshtra: Deshasth | 37·30 | 4 | 43 | 686 | 267 | ... |
| Konkanasth | 12·17 | 2 | 536 | 354 | 58 | .. |
| Karhádé | 3·54 | 7 | 675 | 233 | 85 | .. |
| Deorukha | 1·07 | 8 | 932 | 60 | ... | |
| *Undenominated* | 1·97 | .. .. | ... | ... | ... | 1,000 |
| Gujarát: Audich | 5·82 | 989 | 7 | 4 | ... | .. |
| Anáwala | 3·79 | 1,000 | .... | .. | ... | . |
| Mewáda | 1·60 | 1,000 | .... | . | ... | .. |
| Modh | 1·80 | 1,000 | ... | | .... | . |
| Nágar | 1·08 | 942 | 8 | 42 | 8 | |
| *Undenominated* | 2·36 | .... | 73 | 96 | 2 | 829 |
| Gaud: Sáraswat | 2·04 | 33 | 26 | 32 | 909 | .. |
| Sáshtekar | 1·36 | ... | ... | .. | 1,000 | .. |
| Shenvi | 1·82 | 8 | 154 | 92 | 708 | 38 |
| Kanojia (Kánkubja) | 0·98 | 110 | 90 | 696 | 104 | .. |
| *Undenominated* | 3·44 | 24 | 641 | 95 | 23 | 217 |
| Karnátic—Havik | 6·10 | . | ... | .... | 1,000 | .. |
| **Class II.—RAJPUTS (1·82 per cent.)** | | | | | | |
| Gujaráti | 49·30 | 1,000 | | .. | | .. |
| Marátha | 11·38 | . | 22 | 530 | 448 | .. |
| Hindusthání | 24·46 | ... | | 953 | 47 | .. |
| Karnátic (Chattri) | 12·79 | .. | ... | | 1,000 | .. |
| *Undenominated* | 2·07 | | 5 | 112 | .. | 883 |
| **Class III.—WRITERS (0·21 per cent.)** | | | | | | |
| Brahmakshatria | 12·98 | 677 | 15 | 128 | .. | 180 |
| Parbhu, Káyasth | 55·50 | 19 | 745 | 128 | .... | 108 |
| Do Pátáné | 21·74 | 9 | 42 | 61 | | 888 |
| Káyasth | 5·27 | 815 | 12 | 96 | 5 | 72 |
| **Class IV.—TRADERS (8·70 per cent.)—** | | | | | | |
| Marátha: Bháttia | 3·03 | 139 | 35 | 98 | 14 | 714 |
| Lohána | 5·13 | 346 | 37 | 2 | | 615 |
| Wánia, *Marátha* | 10·34 | | 450 | 354 | .. | 196 |
| " Valsh | 3·78 | .. | 512 | 342 | 146 | |
| " *Lingaiat* | 18·16 | | 76 | 903 | | 21 |
| Gujarátu: Wánia Shrimáli | 2·28 | 983 | .... | 17 | .. | .. |
| " Lád | 4·50 | 208 | 30 | 553 | 170 | 39 |
| " Modh | 2·98 | 1,000 | .. | .... | .. | |
| " Khedáyata | 3·57 | 989 | 6 | 5 | | .. |
| " *Gujaráti* | 14·81 | 10 | 65 | 647 | 8 | 270 |
| " Máwádi | 5·31 | 399 | 28 | 559 | 14 | .... |
| " *Undenominated* | 16·42 | 8 | | 145 | 847 | . |
| **Class V.—ARTISANS (10·87 per cent.)—** | | | | | | |
| (a) Textile Fabrics: Koshti | 6·14 | .. | 18 | 470 | 503 | 9 |
| Khatri | 2·42 | 447 | 12 | 173 | | 368 |
| Sáli | 3·16 | 3 | 63 | 831 | 93 | 20 |
| Rangári (Rangrez) | 1·00 | | .. | 687 | 298 | 15 |
| Darji (Shimpi) | 7·48 | 185 | 64 | 521 | 144 | 86 |
| Bhausár | 0·92 | 893 | | 1 | 16 | 90 |
| (b) Metals: Sonár | 10·19 | 131 | 188 | 462 | 145 | 74 |
| Lohár | 5·01 | 372 | 81 | 398 | 87 | 62 |
| Kasár and Támbat | 2·48 | 99 | 186 | 566 | 20 | 129 |
| (c) Building and Earthen ware: Sutár | 9·57 | 231 | 208 | 438 | 93 | 30 |
| Gaundi (Kadia) | 2·27 | 120 | 3 | 55 | 808 | 14 |
| Kumbhár | 9·71 | 382 | 159 | 335 | 114 | 30 |
| (d) Leather: Chambhár (Khálpa) | 12·74 | 217 | 149 | 509 | 87 | 38 |
| Mochi | 1·69 | 604 | 17 | 108 | 6 | 265 |
| Dhor (Dabgar) | 1·00 | 89 | 10 | 653 | 248 | .. |
| (e) Teli (Ghánchi) | 14·73 | 194 | 110 | 378 | 381 | 27 |
| **Class VI.—AGRICULTURISTS (55·25 per cent.)—** | | | | | | |
| Kunbi (Marátha) | 52·39 | 1 | 255 | 611 | 81 | 52 |
| Koli, Marátha | 3·75 | .. | | 853 | 102 | 45 |
| Koli, Konkani | 1·34 | . | 893 | .... | .... | 107 |
| Kanbi, Lewa | 3·32 | 1,000 | ... | ... | .. . | . .. |
| " Kadwa | 1·54 | 1,000 | .... | .... | .... | .... |
| Koli, Talabda | 0·82 | 1,000 | .... | .... | .... | .... |
| " Gujaráti (unspecified) | 1·80 | 1,000 | .. | .. | .... | .... |
| Mali | 3·87 | 21 | 78 | 835 | 39 | 37 |
| Jangam | 1·48 | ... | 33 | 102 | 865 | |
| Agria | 2·62 | | 951 | . . | ... | 49 |
| Bhandári | 2·07 | 23 | 648 | 3 | 120 | 206 |
| Dubla | 1·63 | 898 | 102 | .... | .. | |
| Panchamáli | 4·44 | .. . | .. . | .... | 1,000 | .. |
| Hálpalk | 0·86 | .. | .... | .... | 1,000 | .... |
| Lingaiat Sádar | 0·68 | .... | .... | . | 1,000 | .... |
| Do unspecified | 1·68 | .... | .. .. | .. . | 1,000 | .... |
| Raddi | 0·90 | .... | . .. | 21 | 979 | .. . |

* In Sind castes were not tabulated in detail

| Class, Group, and Subdivision | Percentage of Subdivision on Total Population of each Class | Territorial Distribution of 1,000 Persons of each Subdivision. | | | | |
|---|---|---|---|---|---|---|
| | | Gujarát. | Konkan. | Deccan. | Karnátic. | Bombay City |
| **A.—Hindus—*contd.*** | | | | | | |
| **Class VII.—SHEPHERDS, &c (5·26 per cent.)—** | | | | | | |
| Dhangar (Kurbar) | 68 58 | ... | 82 | 458 | 516 | 4 |
| Wanjara | 15 38 | 21 | 88 | 912 | 4 | 25 |
| Gauli | 5 60 | 3 | 599 | 220 | 63 | 115 |
| Bharwád | 4 60 | 1,000 | ... | ... | .. | ... |
| Rabári | 3 31 | 1,000 | ... | ... | ... | .. |
| **Class VIII.—FISHERS AND SAILORS (1 25 per cent.)—** | | | | | | |
| Bhoi | 32 79 | 381 | 144 | 345 | 27 | 43 |
| Máchhi | 20 32 | 774 | 192 | . .. | .. | 34 |
| Gábit | 11·50 | .. | 850 | 1 | 149 | .. |
| A'mbi | 3 49 | .. | ... | .. | 1,000 | |
| Mogér | 2 32 | | ... | .. . | 1,000 | .. |
| Mángéla | 7 51 | 51 | 921 | 1 | | 27 |
| Khárwa | 17 82 | 249 | 352 | . | 219 | 180 |
| **Class IX.—PERSONAL SERVANTS (1 76 per cent.)—** | | | | | | |
| Hajám (Nhávi) | 66 15 | 230 | 116 | 457 | 150 | 47 |
| Dhobi | 5 14 | 443 | | 16 | . | 541 |
| Parit | 28 70 | | 110 | 540 | 332 | 18 |
| **Class X.—MINOR PROFESSIONS (0 84 per cent.)—** | | | | | | |
| Gurao | 51 33 | .. | 372 | 531 | 63 | 34 |
| Bhát (Bhárot) | 15 15 | 821 | 18 | 158 | 3 | .. |
| Chárán | 6 58 | 1,000 | ... | . | .. | |
| Gondhali | 6 33 | | 124 | 694 | 182 | |
| Deoli | 2 91 | 2 | 147 | 1 | 850 | |
| Wájantri (Kabuteria) | 3 72 | 978 | ... | . .. | 22 | |
| Bhávaya | 2 24 | 1,000 | | | ... | |
| Kolhátí (Dombári) | 3 77 | 5 | 129 | 865 | 1 | |
| **Class XI.—DEVOTEES, &c (0 58 per cent.)—** | | | | | | |
| Gosávi | 49 16 | 178 | 156 | 569 | 40 | 57 |
| Joshi (Saraude) | 10 19 | .. | 145 | 835 | 20 | |
| Bairágí | 7 87 | . | 49 | 930 | 21 | . |
| Sádhu (unspecified) | 14 68 | 1,000 | | ... | . | .. |
| **Class XII.—DEPRESSED CASTES (9 81 per cent.)—** | | | | | | |
| Dhed (Mahár) | 77·75 | 159 | 201 | 498 | 104 | 78 |
| Máng | 14 69 | 1 | 6 | 546 | 433 | 14 |
| Bhangi | 3 98 | 897 | 8 | 44 | 5 | 46 |
| **Class XIII.—LABOURERS AND MISCELLANEOUS (3 03 per cent.)—** | | | | | | |
| Berad | 33 18 | .. | .. | 36 | 964 | .. |
| Waddar | 15 32 | .. | 26 | 276 | 698 | . . |
| Rámoshi | 12 07 | | 2 | 994 | 4 | |
| Wághri | 8 99 | 987 | .. | 3 | .. | 10 |
| Golá | 3 34 | .. | ... | .. | | |
| Kamáthi | 3 13 | 6 | 33 | 234 | 120 | 608 |
| Kurvi | 3 96 | ... | . | . | 1,000 | |
| Lamán | 4 08 | 131 | 49 | 57 | 763 | |
| **B.—Aboriginal or Forest Tribes (702,157)** | .. | 322 | 273 | 403 | | 2 |
| Bhil | 49 45 | 311 | 1 | 688 | | . |
| Thákur | 13 75 | .. | 670 | 321 | | 9 |
| Wárli | 11 36 | 2 | 872 | 126 | | |
| Káthodi (Káthikari) | 7 77 | 2 | 940 | 55 | 3 | |
| Dhodia | 7 67 | 895 | 105 | . . | . . | . |
| Náik (Naikada) | 3 74 | 1,000 | ... | . | | |
| Chhodra | 4 91 | 1,000 | . | | | |
| Gámtha | 1·20 | 1,000 | | . .. | . | |
| **C.—Jains (215,033)** | .. | 304 | 25 | 312 | 279 | 80 |
| (a)—Commercial: Oswál | 16 06 | 166 | 56 | 778 | 2 | |
| Porwál | 5 23 | 898 | 45 | 65 | 12 | |
| Shrimali | 18·60 | 953 | 9 | 34 | 4 | |
| Humbad | 1 56 | 681 | 5 | 314 | | . |
| Shráwak (unspecified) | 24 29 | 28 | 33 | 619 | 4 | 317 |
| (b)—Agricultural: Chaturth | 10 47 | | | | 1,000 | |
| Pancham | 2 46 | . | ... | .... | 1,000 | |
| Shráwak (unspecified) | 13 77 | . | . | .... | 1,000 | |
| **D.—Muhammadans (1,133,927)** | .. | 260 | 107 | 256 | 228 | 140 |
| (a)—Foreign Tribes: Shaikh | 56 19 | 102 | 197 | 348 | 324 | 29 |
| Saiad | 6 28 | 156 | 30 | 273 | 488 | 53 |
| Pathan | 7 96 | 249 | 38 | 478 | 195 | 40 |
| Moghal | 0 66 | 153 | 17 | 341 | 277 | 112 |
| (b)—Local Converts: Bohorah, Shiah | 2 87 | 548 | 19 | 74 | 1 | 358 |
| ,, Sunni | 5 56 | 1,000 | | .... | .. | |
| Khoja | 1 28 | 178 | 111 | 1 | . | 709 |
| Memon | 1 41 | 141 | 10 | 8 | | 841 |
| Moloslám | 0 96 | 1,000 | ... | .... | | .. |
| Malik | 2 20 | 1,000 | .. | .. . | | |

# CHAPTER VIII.

## CASTE AND SOCIAL DIVISIONS.

*Restriction of inquiry to certain religions.*

I have treated of the different races of Christians and Jews in preceding chapters. The Pársis are, in theory at least, a homogeneous community, whilst the Sikhs are found in large numbers only in Sind, where details of subdivisions, such as form the subject of the present chapter, were not recorded. The population now to be dealt with, therefore, comprises the Hindus, Muhammadans, Jains and Forest Tribes of the Presidency Division, amounting in the aggregate, to 13,829,101 souls, or 98 per cent. of the entire body of the inhabitants of this tract.

*Sense in which term 'caste' is here used.*

The term caste, whatever its derivation and original meaning, is colloquially applied, to the subdivisions of the Hindu and Jain community alone out of the four I have just mentioned. It is not inappropriate, however, to extend its use with reference to a large portion of the Muhammadans, the majority of whom, as I have stated in Chapter III., are the descendants of local converts to that faith from Hinduism. A similar complexity of structure exists in the case of the Aboriginals, some of whom belong to true Forest Tribes, whilst others bear more resemblance to the lower grades of Hindus. Whether, however, the term used be caste or class, it may be taken as indicating a definite and more or less stereotyped social division, distinguished in the first and highest degree by the intermarriage of its members within its limits, and, less strictly, by companionship in eating and drinking.

*General considerations.*

A social position of this description is determined by either descent or occupation, according to the direction taken by the community after its first establishment. The earliest step, from a historical standpoint, taken by a nation, is, as has been so well pointed out by Mr. Bagehot in his Essays on Physics and Politics, the formation of a legal fibre, a person, or set of persons to whom to pay deference; but it is the second step, that of breaking through the "cake of custom" thus formed, that presents the great difficulty, and one which comparatively very few communities have succeeded in vanquishing.

As soon as a nation (let us call it) has attained the first stage, the differentiation of employments proceeds rapidly to the extent absolutely required according to the standard of the community. The natural tendency under such circumstances is for each occupation to be transmitted from father to son, on account of, first, the absence of any teaching but by example and word of mouth, and, secondly, to the greater isolation of the home, and consequent convenience of domestic instruction. The political question then arises whether this tendency or inclination should remain facultative, or be systematized and incorporated into the social organization by the decree of the ruling power. The solution depends probably less upon the community itself than upon the circumstances by which it is surrounded, though the particular stage to which its institutions have attained by the time the question becomes pressing is a fact not without influence in this respect. We may agree, for instance, with Comte, that a sacerdotal régime is required in order to cement the hereditary transmission of functions into the fabric of the State, but we should also throw the inquiry back to the time when the supremacy of the priesthood itself was only in course of foundation. It is from this point that the two civilizations of the old world begin to flow in separate channels. Hardship and competition in the one have made life a contract between man and man. Peace, plenty and contented isolation in the other have tended to assign under divine sanction a place and condition for each man from his birth, and it is by the number and the definite quality and influence of such conditions that the present chapter is rendered necessary.

*Special features of caste development in India.*

It must be borne in mind that to whatever age the more archaic of the Vedic Hymns may be attributed, the Bactrian clans who descended upon the Punjáb had already advanced considerably from their primitive condition, and were forming settled colonies on their conquered territory directly they acquired possession. As soon as a clan had thus given a hostage to fortune, they had to defend it against the probable attacks of the dispossessed owner. This being a more serious task than the protection of a few herds of cattle, and requiring, therefore, a special class of the community to be told off for the purpose, the nucleus of a military occupation was formed, apart from the rest of the settlers. The differentiation of the bards, or sacrificial priests, was also by this time an accomplished fact, and had probably taken place even earlier than that of the military order, owing to the reverence paid to the efficient and continual performance of the invocations at the sacrifice on which was supposed to depend the fortune of the next raid or cattle-foray.* Beyond the three classes of the warrior king, his family and followers, and the priests, there seems to have been no further division until the foreigners had made an advance eastwards, and from a few clans had multiplied into large States.

* In Kashmir, the most archaic of Indo-Aryan communities, all the Hindus are *Brâhmans*, as the Máhábhárata declares all men to have been when first created. Perhaps researches amongst the almost unvisited tribe of the Siah Posh káfirs may bring forth still better evidence regarding primitive Aryanism.

The more the colonists were separated from their original settlements, the more precious became the ritual and invocations used by their ancestors, and as the rules for the due performance of the elaborate sacrifices could only be transmitted orally, the position of the priestly families became one of the utmost importance, an advantage which one may expect them to have maintained by the restriction of a knowledge of the sacred lore within as narrow a circle as possible. There is no doubt, therefore, that these families became a class quite apart from the rest very soon after the establishment of stable and fixed communities. With regard to the rest of the people, it appears that their contest with the races they found on the soil was no very hard one, and that the majority of those whom they dispossessed were maintained in a state of servitude on the land they once owned. It is also probable that marriage was not kept strictly within the limits of the Aryan community, and that the whole male population of the invaders was not required for the army, so that a mixture of races was the result of the one innovation, and of occupations that of the other. It will be recollected that in treating of the Bráhmanic marriage system in Chapter V, it was mentioned that laxity with regard to caste was permitted to a Kshatria, or warrior. In fact it could not well have been otherwise, as apart from the discipline of battle, the military spirit is adverse to restriction, or special and esoteric rules of conduct, and in later days Bráhmanic scripture recorded many instances of mixed descent amongst undoubted warriors,* with whom the lineage of the father was held to have cured any defect in that of the mother. In early days, therefore, we find two classes distinctly marked off from the rest of the community, the warrior, including the king and his family, and the priest.

But all writers on early Hindu civilization describe the community as divided into four orders. In addition to the *Bráhman*, or priest, and the *Kshatria*, or warrior, they enumerate the *Vaishya*, generally rendered trader, and the *Shudra*, or servile class. Authors of the middle ages of Hindu literature attributed to this division a divine origin, and claim for it antiquity coeval with the race. It is remarkable, however, that whereas to the present day the order of Bráhmans is well defined, and that of Kshatrias little less so, no certainty exists as to which of the existing castes can be ascribed to the Vaishya and which to the Shudra order. There is no need to enter here into the literary arena on this question, which has been admirably treated by Mr. F. C. Growse, C.I.E., in a paper reprinted in the Census Report of the North-West Provinces in 1872; but there is the fact that, in the first place, strong evidence exists as to the interpolation of the well-known stanza in the Purusha Sukta, secondly, that elsewhere in ancient Sanskrit literature, the two first orders only are mentioned, and thirdly, that, though traders and artisans are mentioned in the epics by names almost identical with those the same castes now bear, there is no mention of the aggregate of such workers as a special or homogeneous order. The existence of the Vaishya as a separate order can be doubted, also, on political grounds. It may be borne in mind that, according to the Puránic theory, this order was one of the twice-born, and invested, therefore, with marked social precedence over the Shudras and mixed races. From their occupations and position, moreover, they must have become a body of considerable importance even amongst the regenerate, and an element in the State, therefore, which no ruling power could afford to disregard. Nay, further, had there been any cohesion amongst them, as amongst members of a single class, they could hardly have failed to have acquired predominance in the State, as corresponding classes have been found to do in other countries. In all probability, therefore, there was at no time a definite order known as the Vaishya, and that the earliest separation after the colonies were formed may be taken to have been the warrior, the priest and the servant, the last being the dispossessed owners of the land, retained in a state of collective servitude, as *adscripti glebæ*. Such a community could not long exist in peace and security without the formation within it of a middle class, to whom the generic term Vaishya may have been applied. Authorities differ, however, as to the extent to which this term was used. Duncker, a historian whom I have already quoted, translates the word 'tribesman' or 'comrade,' and considers that it was applied to the whole Aryan community, to distinguish them from the Shudras, or old inhabitants, and that it was borne alike by priest, warrior and layman, but that in course of time, when the division between warrior and cultivator or shepherd became wider, the former took the exclusive title of Kshatria, the priests that of Bráhman, and left that of Vaishya to the Aryan masses. On the other hand it appears equally probable that the term may have originated at a far later date, when the cessation of war, the growing importance of the offspring of mixed marriages between the Aryans and older inhabitants, and, lastly, the gradual concentration of the population in towns, had tended to raise up a class, without pretensions to the blood of the two first orders, yet far enough above the masses to desire to mark themselves off as of superior rank. This, however, they could do by no recognized standard. The general assertion that the term Vaishya includes trades, whilst that of Shudra implies service, is inadequate to cover cases of an honourable service and an ignoble trade, and so it is as well to abandon all attempts to classify modern Hindu middle and lower society under one or the other of these two denominations. A few words remain to be said regarding the other two orders. It is beyond dispute that in the present day and for many generations back the first rank has been occupied by the priest. It is equally certain, as a fact of social dynamics, that when the two orders are first differentiated, the order of their social precedence is reversed

* As, for instance, a high-born Rajput from a Brahman woman and the Moon-god.

and history seems to show that there is no impassable barrier between them. Viswamitra became a Bráhman, even as, to use Mr. Growse's simile, a Knight of the Crusades retired after his expedition to the peaceful seclusion of a monastery. The first step towards the establishment of sacerdotal supremacy is, as I have said above, the recognition by the community of the exclusive possession on the part of a certain class, of the power to act as mediators between man and the Supernatural. Such an acknowledgment is all the more important, when, as in the case of the Aryan invaders, the helpful intervention of divine power is believed to be continually available if asked for by the faithful in due form. If, however, the community is kept in a state of conflict with foreign enemies or internal rivals, the importance thereby attained by the military classes will predominate over the less direct influence of the sacrificer, since the varied fortunes of continuous struggles will implant a firmer confidence in large battalions than in the god of battles, and such a feeling will inevitably spread from the actual combatants to those who live under their protection. Of this we have an example in Rome, and a less striking one in Greece. With the Indo-Aryans it was different. As the colonists pushed their domains further towards the east the task of keeping touch with their ancestral home in the land of the Seven Rivers became more and more difficult, whilst the increasing closeness of their relations with the old inhabitants of their conquests rendered the necessity of some such race-preservation more prominent. Community of ancestral worship is obviously the most efficient resource under such circumstances, and with the formation of larger states by the amalgamation of different tribes or clans, there arose a special class composed of the initiated sacrificers of all the combined families, to whom alone were known the secrets of the ritual esteemed so highly. The life of war fell into the background; the fertility of the soil rendered life easy, and the Bráhman, from being a functionary subordinate to the warlike interests of the tribe, entered upon the condition of a speculative class, endowed with both dignity and leisure. It was probably at this period that arose the transcendental conception of sacrifice, by means of which the aggregate of tribal priests, after comparison of the attributes and virtues of their respective divinities, managed to eliminate from their ritual the Vedic notions of the Kshatrias, and to substitute for these anthropomorphic tutelaries an abstract deity inherent in the sacrifice which they alone had the power of offering. So tremendous a power, thus monopolised, and the comparative insignificance into which the state of peace had reduced Indra and the other gods who warred for the Aryan, seem to have been the steps by which the Bráhman mounted to the chief place in Hindu society. As far as the Kshatrias are concerned, if we disregard Bráhmanic tradition, according to which there is none of that order left on earth, the change wrought little material detriment, though there must have been some opposition, possibly enduring for a considerable time. Under the new development, Bráhmanism, from denoting an occupation, had become an hereditary quality,* for pretension to esoteric knowledge is necessarily exclusive. But in the case of the Kshatrias, the Bráhmans were most careful to maintain that the sovereignty was hereditary in the Rájanya class, and at the same time allowed a considerable latitude in practice, if not in theory, to the extension of the title of Kshatria by mixed marriages, for in India, as in many other cases, the distinction of order applied first to the male only. So far was as this freedom carried, that when once a Hindu has attained the position of sovereign it is only a matter of time for him or his descendants to be admitted as Kshatrias, whilst several classes other than Rajputs, in the modern acceptation of the term, are popularly known by names that denote a Kshatria origin.

The principle of heredity, thus established in the leading classes of society, is easily imitated by the middle grades, and it is, in fact, to the interest of a sacerdotal or literate class that this should be the case. In ancient India, moreover, the presence of a large lower stratum of the native inhabitants, of a very much lower type of civilization than that of their conquerors and outnumbering the latter, is likely to have kept the fact of superiority of race prominently before the eyes of the crowds of foreigners who had to betake themselves to pursuits also common to those whom they otherwise despised. As civilisation advanced, the accession to wealth and the influence given by wealth, of a number of families of no doubt mixed race,—for even before the establishment of the Bráhmanical hierarchy the formation of such classes must have begun—gave an additional stimulus to the tendency to exclusiveness similar to that which in Europe was given by the gilds of trade and industry. In the one case, however, the gilds were self-constituted and recruited by apprentices admitted from outside, fading into disuse under the influence of free competition. In the other, the corporation was derived from some fancied common origin, and the members bound together by hereditary ties, their places being taken in turn by their descendants. There are still a few industries, notably of ornament, such as enamelling and brocade, which are conducted solely by the members of a single family, who secure to themselves the profits of their invention by means of strict secrecy, whereas in Europe they would be reaped in the shape of a premium on its extended use. This is, however, it is unnecessary to say, quite exceptional, as the effect of the hereditary tendency, exemplified by caste or industry, has been metaphorically of an hour-glass form. The occupation was contracted into a gild, and the gild, under modern influences, is expanding into a variety of occupations. In places where the occupations specially flourish it is not improbable that a new caste with a local name will be the result, and a similar result follows the success of even a

* A contrast to the state of society in the present day, when Asceticism admits all castes, Bráhmanism none.

sub-division of an occupation under favourable circumstances. Caste-making, therefore, is still in progress, not only in the shape of new gilds, but, as mentioned in Chapter III., in that of new schisms also, as well as in the reception into the Bráhmanical fold of new tribes of Aboriginals or of others who have won worldly success in various directions. Even within the fold there are changes going on between the secular orders. The aim of a successful member of a middle rank caste is often to raise himself a grade in society, and owing to the immense field of Hindu scripture and mythology, the required proof is not unfrequently forthcoming when sufficient funds are expended on research. Such changes are regarded with little or no disfavour by the priesthood. Their own ranks being closed, they fear no intrusion, and other orders being in collective subordination to them, it matters little what ripples disturb the surface on which they look down. Exoteric Hinduism is practically composed of two sects of duties, those to the caste and those to the shrine, though the latter are dependent, I believe, to a great extent on the caste custom. To this institution, therefore, is due the current morality and general tone of society amongst the greater portion of the people of this country, and it is in consideration of its importance as a social factor that I have endeavoured to trace in outline its origin and development.

*Special features of caste system in Western India.*

There are a few special circumstances in connection with the caste system in this Presidency that may be just mentioned here, as tending to throw some light on the nomenclature and distribution of the various sub-divisions to which I propose to call attention below. The first is the relative strength of the original Aryan element in the population and the way it was introduced. Starting from the earliest Cis-Himalayan settlements of the Aryans in the great river-valleys of the north, the colonization of the country south and west of the Vindhiyas must have been a work of a long time. The obvious routes which immigrants were likely to follow are either those through Rájputána to the north of Gujarát, where they meet a similar desert track from the Indus, or those entering the north-east and east of Khándesh. From what is ascertained about the course of Aryan occupation in the north of India, it might be presumed that the movement southwards in the direction last mentioned took place at a much later period than that through the desert, but I am not aware that this is corroborated by the existing composition of society in the respective Divisions. This much, however, can be said, that the Rajput or Kshatri element is very strong in Gujarát, whilst the traces of pastoral colonization is equally apparent in the fertile tract of Khándesh, and the *Ahir* class, which is found in the latter country, belongs, no doubt, to the second stage of Aryan settlement when the middle class of the foreigners had begun to join in the occupations of the older inhabitants. The latter element, which, were it not for the question-begging character of the epithet, it could be convenient to term aboriginal, is found strongly marked throughout the Presidency Division, except, perhaps, amongst the Bráhmans and Gujarát Kshatrias. This however is only what is to be expected when the expansion of a purer race takes place across wide stretches of desert or difficult mountain ranges instead of in a continuous and regular stream along the course of large and fertile valleys, such as those of the Ganges and Jumna. The development of caste in this part of the country has consequently been very irregular, and in comparison with what I understand to be the case nearer the cradle-land of the system, its power and restrictions are unquestionably feeble and less directly connected with the original practice.

*Gujarát.*

Beginning with the north-western gate of colonization, we find everywhere traces of a strong Kshatria inroad. Rajputs are settled as landholders and owners of villages in a quasi-feudal state, each petty Chief surrounded by the subordinate members of his family. The principle of joint or collective ownership is strongly developed and has spread from the Rajputs to the class immediately below them in the social scale. This principle necessarily implies hereditary right, so that the village system is fairly preserved in the upper portions of Gujarát. Another feature is the position of the older inhabitants, the *Talabda*, or *Talávia*. The land in this part of the country is particularly fertile, and the original possessors, assuming for the moment that they are original, have maintained their ownership, though without reaching the status of the Rajput or Lewa. In the districts immediately to the south this class have either retreated to the forest, or remained on their land chiefly as the predial serfs of the landholders of superior class. Here the Kshatria element is weaker, there is little collective ownership of village lands, and consequently less hereditary position in the village oligarchy. The land too, being less fertile and remunerative, greater inequality is found between the agricultural and the other classes of society.

*Deccan.*

In the Deccan, again, though the distinctions of caste are very marked, the strong hold which the principle of hereditary claim has upon the majority of the classes, and the integrity of the village system with which that principle is connected, seem to indicate an earlier or less disturbed settlement. This part of the country, from Khándesh downwards, has been the scene of uncounted struggles between different races, and has witnessed the passage of even more numerous military expeditions, from the Ramáyana to Assaye. There has been, however, little colonization, withal, except in Khándesh. The armies came, fought, and went away, leaving few but their dead behind them. The mushroom plantations from the north introduced little beyond industrial innovation, so that the villages have remained but slightly affected by political changes, and, including Bráhmans, over 73 per cent. of the population is comprised in seven castes, whilst most of the remainder belongs to the three or four classes of artisans that are to be found in all but the smallest hamlets.

*Konkan.*

The Konkan has in the north a special aboriginal element, and though a more advanced class of the older inhabitants of the coast form the greater part of the population, the fact that they have adopted the Hindu system of religion and abandoned the forest for fishing and for more skilled and regular

cultivation, prevents their immediate recognition. In the south there is apparently a strong connection between the cultivating classes of the coast and those of the table-land above, though the comparative poverty of the former doubtless tends to weaken the link. A peculiar feature along this coast and extending to Kánara and the Malabár district is the colony of Bráhmans of the Gaud, or northern class, not found in such strength in any other part of the Presidency.

*South Deccan.*

In the Karnátic table-land the distinction of religious sect has, as I mentioned in Chapter III., tended in great measure to obscure that of caste. The generic term *Lingaiat* is used of nearly all the ordinary sub-divisions of Hindu society, whilst that of *Marátha*, covers similar sub-divisions of the sect prevailing in the adjacent country to the north. It will be seen from the Caste List published in Appendix C.* that a very large proportion of the 830 names or thereabouts are appropriated to castes from this part of the country, and I have no doubt that a person versed in the vital distinctions of caste and with greater experience of the Karnátic than myself, could have materially abridged this list by more correct classification of local varieties under a single heading.† The district of Kánara is quite exceptional as to its castes, many of which are not found even in the immediately adjacent territory. It has received, probably, a considerable influx of the upper classes from the south,—a fact scarcely to be traced in other parts of the Presidency with the exception of a few cultivators of respectable position who have entered the south-eastern districts.

*Kánara.*

*General system of nomenclature.*

Lastly, I have to call attention to the apparent system of nomenclature prevailing amongst the castes. The two upper orders carry the meaning of their names on the surface. The third, if it ever existed in a concrete form, may mean either colonist or trader, whilst Shudra has been conjectured to be an aboriginal term found in the Upper Ganges Valley, as it is not Sanskrit, and has no analogous meaning in that tongue. As regards the modern appellations with which we have to deal in the census schedules, it seems a very general rule, though not universal, that sub-divisions of Bráhmans and Wániás, or traders, take their names chiefly from places, and those of artisans from their occupations. Local names are given, however, to other classes under special circumstances, such as when the class is confined to a restricted area, as the Chunwália Kolis, the Surati Dheds, and the Kunknas, or Konkani Kunbis of the Gháts and the Dáng forests. It is also found to some extent amongst the large class of Kunbis in Khándesh and the North Deccan. The subdivisional names of the Karnátic agriculturists and artisans, as far as my not very extended acquaintance with them goes, appear to be connected with religion, when not simply professional. In times considerably later than the formation of the caste we often find schisms of a subdivision that, instead of taking a separate local name, perhaps from the desire of maintaining a closer connection with their original condition, designate themselves as the *Tenth*, or *Twentieth* of the caste, as the Dasa Shrimáli, the Visa Porwál, &c. Though this is found chiefly in Gujarát and amongst the trading classes, it is not unknown in other parts of the country, as amongst the Jains of the Karnátic, which belong to two great subdivisions of the Fourth and the Fifth. In the case of Bráhmans, too, we find fanciful denominations, such as the "One-hundred-and-twenty-five" (Sawashé), the descendants of that number of devoted friends who rallied round a Bráhman whom they held to have been excommunicated unjustly. There are also the twenty-four (Chovisa) of Gujarát, which comes into this category.

I will now bring to notice the principal castes returned in the Presidency, taking them first in relation to their numerical strength only.

### Numerical Strength.

The most generally distributed subdivisions and those that contain 100,000 persons and upwards have been shown by sex and district in Table VIII. in Appendix A. A more detailed list is given in Appendix C, as well as a statement showing the territorial distribution of the more important castes which are not strong enough numerically to find a place in the Imperial return.

*Distinction of race preserved in this Chapter.*

There is one main difference, however, between Table VIII. and the rest, namely, that as the former constitutes an integral portion of a series with other branches of which its entries are required to be compared, the strength of tribes that come under the head of Aboriginals is there shown only as that which was returned as non-Hindu, whereas in the other statements, the religion returned has been held subordinate to the tribe, disregarding, that is, the probable idiosyncracies of enumerators, as I have already stated in Chapter III. By this change, therefore, the population dealt with in the following remarks is distributed as shown in the margin, instead of giving the number of Hindus and Aboriginals as 12,003,503 and 476,638 respectively, as in Table III. of the Imperial Series. The transfer thus affects the number of 225,519 persons, chiefly in Khándesh and Thána districts. The first class taken into consideration will be the Hindus. The numerical distribution of the main subdivisions of this community can be seen from the following statement, in which they are grouped according to their strength into four classes :—

| Religion. | Number. |
|---|---|
| Hindu ... ... | 11,777,984 |
| Muhammadan ... | 1,133,927 |
| Jain .. .. .. | 215,033 |
| Aboriginal ... ... | 702,157 |
| *Total* .. | 13,829,101 |

* Page i to xl.

† As regards most of the rest of the Presidency Division the classification of castes was conducted, as far as possible, in accordance with the information on this head found in the published volumes of Mr. J. M. Campbell's Bombay Gazetteer, but unfortunately, this valuable aid was not available for the southern districts.

| (c) Castes containing 100,000 persons and over. | Strength. |
|---|---|
| 1 Marátha Kunbi (VI) ... ... ... | 3,403,059 |
| 2 Mahár or Dhed (VII) ... ... ... | 852,523 |
| 3 Talabda Koli (VI) ... ... ... | 639,141 |
| 4 Dhangar and Kurbar ... ... ... | 472,167 |
| 5 Panchamsáli (VI) ... ... ... ... | 288,875 |
| 6 Máli (VI) .. ... ... ... ... | 252,141 |
| 7 Marátha Koli (VI) ... ... ... | 244,146 |
| 8 Deshasth Bráhman (I) ... ... ... | 242,804 |
| 9 Lewa Kanbi (VI) ... ... ... ... | 215,928 |
| 10 Teli or Ghánchi (V) ... ... ... | 175,841 |
| 11 A'gria and Mithagria (VI) ... ... | 170,302 |
| 12 Chambhár or Khálpa (V) ... ... ... | 163,102 |
| 13 Mang (XII) .. ... ... ... | 161,970 |
| 14 Hajám or Nhávi (IX) ... ... ... | 136,906 |
| 15 Bhandári (VI) ... ... ... .. | 134,656 |
| 16 Sonár (V) ... ... ... ... ... | 130,486 |
| 17 Kumbhár (V) ... ... ... ... | 124,405 |
| 18 Sutár (V) ... ... ... ... | 122,607 |
| 19 Konkani Koli (VI) ... ... ... | 120,006 |
| 20 Berad (Bedar) (XIII) ... ... ... | 118,335 |
| 21 Dubla (Talávia) (VI) ... ... ... | 106,332 |
| 22 Wanjára (VII) ... ... ... ... | 105,885 |
| 23 Gujráti Rajput (II) ... ... ... | 105,595 |
| 24 Kadwa Kanbi (VI) ... ... ... | 100,365 |
| Total Number ... | 8,587,577 |
| Percentage on Total Hindus ... | 72 91 |

| (b) Castes containing from 50,000 to 100,000. | |
|---|---|
| 1 Jangam (VI) ... ... ... ... | 96,449 |
| 2 Darji or Shimpi (V) ... ... ... | 95,747 |
| 3 Konkanasth Bráhman (I) ... ... | 79,183 |
| 4 Koshti (V) ... .. ... ... ... | 78,586 |
| 5 Lohár (V) ... ... ... ... ... | 64,191 |
| 6 Raddi (VI) ... ... ... ... .. | 58,382 |
| 7 Parit (IX) ... ... ... ... ... | 58,107 |
| 8 Waddar (XIII) ... ... ... ... | 54,631 |
| 9 Hindusthání Rajput (II) ... ... ... | 52,396 |
| 10 Gurao ... ... ... ... ... | 51,054 |
| Total Number ... | 688,726 |
| Percentage on Total Hindus ... | 5·85 |

| (c) Castes containing from 20,000 to 50,000. | |
|---|---|
| 1 Bhoi (VIII) ... ... ... ... | 48,398 |
| 2 Sadar (VI) .. ... ... ... ... | 44,317 |
| 3 Chunwália Koli (VI) ... ... ... | 43,895 |
| 4 Bhangi (XII) ... ... ... ... | 43,688 |
| 5 Hálepaik (VI) ... ... ... ... | 43,061 |
| 6 Rámoshi (XIII) ... ... ... ... | 43,037 |
| 7 Sáli (V) ... ... ... ... ... | 40,484 |
| 8 Havik Bráhman (I) .. ... ... ... | 39,723 |
| 9 Panchál (VI) ... ... ... ... ... | 39,148 |
| 10 Gauli (VII) ... ... ... ... .. | 38,560 |
| 11 Audich Bráhman (I) ... ... ... | 37,871 |
| 12 Gosávi (XI) ... ... ... ... | 33,851 |
| 13 Wághri (XIII) ... ... ... ... | 32,051 |
| 14 Bharwád (VII) ... ... ... .. | 31,675 |
| 15 Khatri (V) .. ... ... ... ... | 30,968 |
| 16 Máchhi (VIII) ... ... ... ... | 29,996 |
| 17 Gaundi and Kadia (V) ... ... ... | 29,100 |
| 18 Kásar (V) ... ... ... ... ... | 27,614 |
| 19 Chattri (II) .. ... ... ... ... | 27,415 |
| 20 Khárwa (VIII) ... ... ... ... | 26,298 |
| 21 Anáwala Bráhman ... ... ... | 24,700 |
| 22 Marátha Rájput (II) ... ... ... | 24,371 |
| 23 Ráwalia (XIII) ... .. ... .. | 23,608 |
| 24 Karhádé Bráhman (I) ... ... ... | 23,040 |
| 25 Rabári (VIII) ... ... ... ... | 22,810 |
| 26 Lohána (IV) ... ... ... ... | 22 377 |
| 27 Kabér (VI) .. ... ... ... ... | 22,310 |
| 28 Halákkigaud (VI) ... .. .. | 22,169 |
| 29 Saráswat Bráhman (I) ... ... ... | 22,156 |
| 30 Mochi (V) ... .. ... ... .. | 21,584 |
| 31 Kabligér (VI) ... ... .. ... | 20,347 |
| Total Number ... | 980,622 |
| Percentage on Total Hindus ... | 8·33 |

| (d) Castes containing from 10,000 to 20,000. | Strength. |
|---|---|
| 1 Lád Wániá (IV) ... ... ... | 19,603 |
| 2 Káchia (VI) ... ... ... ... | 18,758 |
| 3 Kudwakkal (VI) ... ... ... | 17,446 |
| 4 A'di-Banjigar (IV) ... ... .. | 17,406 |
| 5 Gábit (VIII) ... ... ... ... | 16,982 |
| 6 Vaish Wániá (IV) ... ... ... | 16,480 |
| 7 Hátgár (V) ... ... ... ... | 16,246 |
| 8 Kh dayáta Wániá (IV)... ... ... | 15,533 |
| 9 Bhát (X)... ... ... ... ... | 15,067 |
| 10 Hanbar (VI) ... ... ... ... | 14,908 |
| 11 Lamán (XIII) ... ... ... ... | 14,566 |
| 12 Korvi (XIII) ... ... ... ... | 14,106 |
| 13 Káyasth Parbhu (III) ... ... ... | 13,666 |
| 14 Bhátia (IV) .. ... ... ... | 13,193 |
| 15 Rangári (V) ... ... ... ... | 12,912 |
| 16 Modh Wánia (IV) ... ... ... | 12,897 |
| 17 Dhor and Dangár (V) ... ... ... | 12,799 |
| 18 Lonári (V) ... ... ... ... | 12,779 |
| 19 Shenvi Bráhman (I) ... ... ... | 12,481 |
| 20 Gola (XIII) ... ... ... ... | 11,905 |
| 21 Bhausár (V) ... ... ... ... | 11,750 |
| 22 Modh Bráhman (I) ... ... ... | 11,720 |
| 23 Khedáwal (I) ... ... ... ... | 11,575 |
| 24 Shindé (VI) ... ... ... ... | 11,508 |
| 25 Gaudé (VI) ... ... ... ... | 11,503 |
| 26 Kámáthi (XIII) ... ... ... . | 11,153 |
| 27 Mángéla (VIII) ... ... ... .. | 11,080 |
| 28 Sherugár (XIII)... ... ... ... | 10,926 |
| 29 Dhobi (IX) ... ... ... ... | 10,640 |
| 30 Gámwakkal (VI) ... ... ... | 10,572 |
| 31 Mewáda Bráhman (I) ... ... ... | 10,418 |
| 32 Burud (V) .. ... ... ... | 10,199 |
| 33 Patelia (VI) ... ... ... ... | 10,042 |
| Total Number ... | 442,909 |
| Percentage on Total Hindus ... | 3·76 |

| (e) Persons returning general and indefinite titles. | |
|---|---|
| 1 Lingáiat (VI) ... ... ... ... | 109,094 |
| 2 Lingaiat Wani (IV) ... ... ... | 56,256 |
| 3 Wániá (IV) ... ... ... . | 71,514 |
| 4 Gujar (VI) ... ... ... ... | 31,817 |
| 5 Gujar Wania (IV) ... .. ... | 32,693 |
| 6 Maráthá Wania (IV) ... .. ... | 45,018 |
| 7 Sádhu (XI) ... ... ... .. | 10,110 |
| 8 Gaud Brahman (I) ... ... ... | 22 408 |
| 9 Gujaráti Brahman ... ... ... | 15,304 |
| 10 Mahárástra Bráhman (I) ... ... | 12,797 |
| 11 Gujaráti Koli (VI) ... ... ... | 70,478 |
| 12 Márwádi Wániá } (IV)... ... ... | 15,565 |
| 13 Meshri Wánia } | |
| Total Number ... | 493,054 |
| Percentage on Total Hindu Population... | 4·19 |

| Summary ... | | |
|---|---|---|
| | Over 100,000 persons ... | 72·91 |
| | 50,000—100,000 ... | 5·85 |
| | 20,000—50,000 ... | 8·33 |
| | 10,000—20,000 ... | 3·76 |
| | Under 10,000 . | 4·96 |
| | Of unspecified title .. | 4·19 |
| | | 100 00 |

Thus there are 24 castes, containing in the aggregate nearly 73 per cent. of the Hindu population, which have respectively a strength of 100,000 persons and over. One of these, the Marátha Kunbi, comprises about four times as many persons as that which comes nearest to it in numbers. Of the rest, eight contain over 200,000 persons. The collective strength of the group containing from 50,000 to 100,000 persons is equivalent to 5·85 per cent. of the whole, and includes only ten castes. In it are two considerably larger than the rest and falling short of 100,000 by but a comparatively small number. In the third group are 31 castes, containing about 8·33 per cent. of the population. The caste that heads this collection is the only one which is markedly different in numbers from the rest. The last group has the largest number of castes, but this number is very slightly above that in the group above, whilst the relative strength of the population included is only 3·76 on the total Hindu community. In addition to the castes falling within these four groups are several which are shown under heading (*e*), since though the subdivision to which they belong is not returned, a fairly approximate guess can be made in the case of most of them as to the class to which they may probably be assigned. The Wánia (3), for instance, is no doubt a fraction of the Lingáiat Wánia (2), and the number shown under the latter heading contains, too, some who are not merely Wánias, but husbandmen also. It is the same with Gujars (4) and Gujar Wánia (5). The Gaud Bráhmans (8), too, are mostly Shenvi, and might be included in that caste (19) in group (*d*). The Gujaráti Koli (11) are mostly offshoots of the Talabdas given as No. 3 in Group (*a*), but the rest of the castes that come in category (*e*) are not so distinctly traceable. The whole group contains, in the aggregate, some 4·9 of the population.

Of the entire body of Hindus returned in the detailed caste list under about 830 different headings, nearly 91 per cent. are, as here shown, in 98 subdivisions, containing respectively 10,000 persons and upwards, whilst about 4·2 per cent. of the rest have returned themselves under 13 general or indefinite titles. The remaining 5 per cent. or thereabouts, have not, unless for some special reason, been shown in the detailed Provincial returns.

It will be observed by those familiar with the castes of this Presidency, that in the above statement a single heading covers a caste which from territorial distribution has been split into a variety of divisions probably distinct in a social sense from each other, as, for example, the Darjis and Shimpis or the Hajáms and Nhávis. The reason for such combinations is that the eponymic occupation is the same in all cases and the separation in the detailed tables of the different local divisions renders it unnecessary to maintain the distinction when treating of the whole as an economic or social subdivision. There are instances even more latent, such as those of the Sutárs or the Kumbhárs, who do not inter-marry with the castes of the same title coming from another Division and using a different home-language. Their position in the social scale, however, is almost, if not quite, identical in each case, and the differences between them which it is important to notice in this work are found from statistics which will be taken into consideration later on to be due chiefly to locality and local custom, not to intrinsic variation.

## Classification of Subdivisions.

Before I enter upon the subject of territorial distribution of these castes, I propose to explain briefly the classification adopted, to which should be referred the Roman numerals that follow each name in the list. It was originally suggested that the only classification required was that of social grades according to standards generally accepted amongst the Hindus themselves. This however, apart from the arbitrary nature of the standard, admits of so few classes as to be practically useless, and if it were adopted, would show by far the greater portion of the community under a single denomination. Notwithstanding this objection, in column 5 of the detailed list given at the beginning of Appendix C, this social rank has been indicated, as far as any trustworthy information is available. It must be borne in mind, though, that almost all native officials of rank, and all that have given special attention and study to this subject belong to one class, so distinct from the rest in social position that it is hardly worth their while to consider any systematic classification of the masses as a labour of practical value or importance. There are, no doubt, rules of precedence, and as far as the Deccan is concerned, a sort of scale was compiled by Mr. Steele, in an old work on the castes of that region, but this is not comprehensive enough, even if trustworthy, for a general list, like that returned at a census.

I have therefore regarded for the purpose of classification the eponymic occupation of all classes below those of Bráhman and Rajput as indicative of social position to a degree sufficient for general Tables, such as those given at the end of this volume. There are, no doubt, instances of wrong arrangement to be discovered, but as regards the main subdivisions of the Hindu population, comprising all that contain above 10,000 persons, the grouping has been aided by the second part of the Provincial caste table in Appendix C in which these castes have been shown according to the occupations most prevalent amongst them.* The classification is headed with the Bráhmans and Kshatrias, and with regard to these it may be mentioned that only such subdivisions have been included amongst them as are admittedly and by general consent, entitled to this rank. There are two or three castes, if not more, which have strong claims to Bráhman or Kshatria descent, but which are not

* Discrepancies are, nevertheless, to be found between the two, as in the case of Sherugárs, for instance, owing to the completion and publication of the caste list before the whole of the occupation returns were before me.

generally acknowledged to belong to those classes. I will mention these special instances later on, when the separate castes are being considered. It is not irrelevant, however, to state here, that the whole of the third class, that of the *Writers*, have a distinct strain of Kshatria blood, not only in this Presidency, but in Upper India, where they are stronger in number as well as in influence. After the writers come the *Traders*, a class which, owing to the extensive intermixture of production and distribution in India, is not so definitely marked off as those which precede it. One large division coming under this head is that of the Wánia, or traders proper, who are shown in a separate group at page xxviii of Appendix C, and the remainder consists either of partial cultivators, or of those coming under a head which from want of sufficient accuracy in the schedule must necessarily include both traders and others, as, for instance, Lingáiat and Gujar. The fifth class is that of the *Artisans*, which is inferior in numbers to the next class, that of *Agriculturists*, alone. If we look not merely to the name, but to the occupation also, it will be found that the less skilled industries and agriculture mutually overlap to a great extent, a distribution that may be expected to be concomitant with the village system.

The *Cultivating* class is the largest in the list, and contains more than half the entire community. It is probable, too, that some of the castes included in the miscellaneous and labouring order are mostly employed in connection with the land. The seventh class, also that of the *Shepherds* and *graziers*, which consists of two or three main castes, is largely engaged in cultivation, except in Gujarát, where there is less room for the development of this kind of occupation, and the land is taken up to the utmost extent by the more exclusively agricultural castes. The eighth group is that of the *Fishers* and *seafaring classes* generally. This section is but a small one as a large number of fishermen belong to the caste of Kolis of the Konkan, who are as much engaged in agriculture as in the more primitive occupation. A curious alternative pursuit is to be found in the chief caste entered in this group, namely that of carrying litters and pálkis, which is as much the profession of the Bhois in this Presidency as it apparently is in the more northern and eastern parts of the Continent. The ninth class, that of *Personal servants*, is composed of two main castes, the barbers and the washermen. These are to be found in small numbers in all but the very poorest villages. Under the head of *Minor professions*—a term I have borrowed from the Gazetteer,—come the genealogists and the temple servants, who are also the principal manufacturers of the leaf-plates used at caste-meetings and other festive gatherings. The rest of the castes in this order belong to the acting and dancing fraternity, a great number of whom included amongst those who return no settled residence have probably a more lucrative but less reputable means of livelihood than that recorded at the census. Included in this category, too, are the village musicians, and the wandering rope-dancers and tumblers. The eleventh class comprises the *Devotees* and *religious mendicants* (not Bráhmans), and also the caste of half-beggars, half-astrologers or fortune-tellers. The twelfth group is that of the *Depressed castes* sometimes erroneously termed out-castes. The hereditary occupation of by far the largest number of these is village service of the lower description, but with the improvement of communications they have spread over the country as general labourers and factory hands. One class amongst them has almost the monopoly of the preparation and manufacture of hemp fibre and of rope-twisting. Another, and the lowest, as well as the smallest recorded in detail is engaged in scavenging. From the marginal table it will be seen that this class comes third in numerical strength. Next below them are the *Shepherds* with the *Bráhmans* but a short way behind. The *Traders* and *Labourers* come next, and after the *Rajputs* and the *Servants* there are but the *Fishers* who number more than 1 per cent. of the entire Hindu population.

*Actual and Relative Strength of the different Hindu Classes.*

| Class. | Number. | Percentage of Hindu Population. |
|---|---|---|
| I. Bráhmans ... ... | 650,880 | 5·53 |
| II. Rajputs ... ... | 214,186 | 1·82 |
| III. Writers ... ... | 24,622 | 0·21 |
| IV. Traders ... ... | 435,451 | 3·70 |
| V. Artisans ... ... | 1,280,648 | 10·87 |
| VI. Cultivators . | 6,507,691 | 5·25 |
| VII. Graziers, &c. ... | 688,472 | 5·85 |
| VIII. Seafarers ... .. | 147,588 | 1·25 |
| IX. Personal service ... | 206,947 | 1·76 |
| X. Minor Professions... | 99,468 | 0·84 |
| XI. Devotees ... ... | 68,858 | 0·58 |
| XII. Depressed and unclean. | 1,096,542 | 9·31 |
| XIII. Labouring, Miscellaneous and, unclassed. | 356,631 | 3·03 |
| Total ... | 11,777,984 | 100·00 |

With this general description of the system of classification adopted in this work, I pass on to the consideration of the relative strength and territorial distribution of the different castes shown in the comparative Table that precedes this chapter.* It will be convenient to take up the list in the order of classification, which has, moreover, been observed in posting the castes in the table. I will begin, therefore, with the subdivisions of the important order of the Bráhmans.

BRA'HMANS.

The list gives the number of Bráhman subdivisions as about 147, but the 14 tribes shown in the comparative table comprise more than 80 per cent. of the whole order, and nearly 8 per cent. more are returned simply under the race distinction as Maráthi, Gujar or Gaud Bráhmans. By far the most numerous class is that of the Deshasth, or Deccani

* The detailed account of the castes that forms part of each volume of the Gazetteer renders it superfluous to give in this work more than a very general description of the different subdivisions, sufficient to illustrate the tables relating to the subject.

Bráhman, which contain with their northern subdivisions of probably Gujaráti origin more than 37 per cent. of the whole sacerdotal class. It is not certain, I believe, how far the sections known as Maitráyani and Mádhyandini in Khándesh and Násik are of distinctly Máháráshtra descent, but most of them seem to return themselves under the general term Deshasth.* As, too, the Palsé Bráhmans of the North Konkan. After these, who are as a rule dwellers of the table-land, and found chiefly in the Deccan and Karnátic above the Gháts, the most numerous section is the Konkanasth, otherwise known as the Chitpáwan, a Maráthi variety which rose to notoriety in the time of the Peshwás, who belonged to their community. Though more than half the total strength of this subdivision is still found in the Konkan which is the land of their origin, the establishment of the seat of Government at Poona by the Peshwá attracted numbers of families to the capital, where they have ever since remained as one of the most enterprising and best educated classes of the whole Bráhman order. They are to be found in all liberal professions wherever there is an opening, and besides the Peshwás, can count in their ranks some of the ablest Hindus of the west of India. Between these two sections of Máháráshtra Bráhmans and the rest there is, numerically speaking, a great gap. The Havik, a tribe of cultivators in Kánara, are the next in order, but reach only 6 per cent. of the whole. We then come to the most numerous clan of the Bráhmans of Gujarát, a Division where this order is split up into more than eighty subdivisions. The Audich number 5·82 of the whole order, and are found in nearly all parts of the Province. Next to them come the Anáwalas, originally entirely, and still largely, a colonising and cultivating community. They are mostly confined to the Surat district, where they were of yore granted large tracts of land to bring under tillage. In course of time they have extended their influence into the liberal professions, and many of the higher Government servants of the district are of this section. Three more sections of the Gujarát family of Bráhmans are shown in the Table, though none of them reach a strength of over 2 per cent. of the whole. The most important of these three is the Nágar, with its subdivisions named after the place of their origin. This section holds, I believe, a very high place in the scale of purity, even amongst the Bráhmanical authorities of Northern India, and is very powerful in the numerous Native courts of the Peninsula of Káthiáwár, as well as largely supplying employés to the Government offices of the main land. The Karháde section, though it takes its name from a place in the Deccan, is found chiefly in the Konkan, and has a relative strength of a little over 3·50 per cent. of the Bráhmans as a whole. We then come to the curiously isolated Gaud colony located along the western coast. The Sáraswats, with their subdivision of the Sáshtekars, are found in the southern part of the Bombay coast, in Kánara, though there are representatives, probably of a different subdivision, in nearly every part of the Presidency Division. Extending from Kánara to the northwards are the Shenvi Gauds, who are also much subdivided. One section of them is engaged principally in trade and take their name from the places where they originally settled in this part of India. Others are cultivators and are found in the south of Ratnágiri. A third division is a literate class, and are employed in numbers under Government and in commercial offices in Bombay. In the comparative table there is no distinct separation between this class and the unspecified Gauds of the Konkan and the capital city. There is a tendency amongst the indigenous Bráhmans, such as the Deshasth and Chitpáwans, to regard the local Gauds as of a lower class than themselves, owing, I understand, to a more than usually hazy tradition regarding the advent of the others from the Bhárat land of the northern settlements, and also to their more liberal notions on the scriptural regulations regarding diet. There are, on the other hand, the Kanojia, or Kánkubja sections of northern Bráhmans, many of whom have come from the region of Oudh and Cawnpore within the memory of man, and who though as a rule poorer and employed in less honourable occupations than the Bráhmans of Máháráshtra, are regarded as of a higher rank by the rest; and, theoretically, are not allowed to hold intercourse either by feast or marriage with the Bráhman of the west. This class is scattered all over the country, and Kanojias are to be found in the ranks of the army, the police, on the railways, as dunning agents in the service of money-lenders. As regards the territorial distribution of the order of Bráhmans, it will be seen from the table that in the Konkan the ratio corresponds almost exactly with that of the distribution of the whole body of Hindus. In the capital city the ratio of the literate class is, as is to be expected, a little above that of the rest of their co-religionists. The same disproportion is more noticeable in the Karnátic, where there is the large colony of Haviks and of Gaud traders. In Gujarát the Bráhman element is still more marked in comparison with the strength of the rest, whilst in the Deccan the ratio of the latter rises far above that of the Bráhmans. The explanation seems to be that in Gujarát the comparative wealth of the upper classes allows of an increased number of temples and of larger endowments, apart from the greater sectarian fervour which, as was noticed in the third chapter of this work, is manifested amongst the laity of Gujarát. In the Deccan, on the other hand, the population is both more scattered and of a lower general average, materially if not intellectually and devotionally. It may be also the case that the wider political education of the Deccan and the freedom from the competition of other literate classes has led the Bráhman of that region to prefer the occupations of the layman to the segregation of his own fraternity in religious institutions. Taking the order in more detail it will be seen from the Table that the Gujaráti sections are, if the Bombay City contingent be omitted, almost entirely localised to the province of their origin whilst the Maráthi element is scarcely traceable in Gujarát. There are, however, the remnants of the former régime to be found in the ranks of Govern-

* As, too, the Palsé Bráhmans of the North Konkan.

ment servants who have been settled in the north from the time when their ancestors were brought from the Deccan by the various favourites of the court at Poona and who have never returned to their birth-country. The Gujaráti Bráhmans found in the Deccan and Konkan, on the contrary, are probably the results of the more recent settlement of traders from Gujarát who have made fortunes in foreign parts, and prefer to carry with them their ancestral worship to returning to their homes. There are, too, sections of Gujaráti Bráhmans who act as cooks to other classes of their own if not, as some do in Southern India, to other orders. The Gaud element is but weakly represented, except, as has been just mentioned, on the coast. One class is found indigenous to Gujarát, the rest enumerated there are probably immigrants from the south. Lastly, before passing to to the next class, I may mention that the sections of the Bráhman order that have been detailed in the table are divided, exclusive of the undenominated, into 54·08 Máhárashtra, 14·09 Gujaráti, 6·20 Gaud, and 6·10 Karnátic.

### Rajputs.

Of the Rajputs only four classes (and one undefined) have been tabulated, because it has been thought scarcely worth the labour to enter into all the clans, some sixty in number, which are distinguished by the Kshatria community itself. Such a distinction should no doubt be maintained in the case of certain sections and in certain localities, where, as in Cutch or Káthiáwár, the information is required for special administrative purposes, but it is void of use or interest from a general statistical point of view. The largest class of this order that is found in the Presidency Division is that of the Gujaráti Rajput, which may be generally described as an agricultural class, though not always a cultivating one. It includes the large estate-holders of the north of the Division as well as the probable offshoots of these families who have settled as ordinary cultivators in most of the districts. The Gujaráti section forms almost one-half of the entire Rajput community. Next in number come the Rajputs or Kshatrias from Hindusthán. These are mostly in the army or engaged as private watchmen or messengers. They are scattered all over the Deccan and Karnátic, and it is very likely that their claim to Rajput blood would be less generally put forward in their own country than it is in that of their adoption. The Chattris of the Karnátic are cultivators, and do not appear beyond the limits of the Southern Division. The Gujarát Rajput, too, is not found out of that province, except, perhaps in the capital city. The third class, that of the Marátha Rajput is not a very large or a very distinct one. It comprises, no doubt, the old Maráthi nobles, or Mánkari families, with their relatives by blood and adoption, and also other Maráthás, whose ancestors may have acquired the position during the troubled times of the Deccan wars. The undefined Rajput is to be found chiefly in Bombay City, and seems to be mostly of foreign origin of the class known elsewhere as Hindusthání, or Pardeshi. The Kshatria element, then, is strong only in the north of Gujarát, where the Rajputs are in possession of the soil, and in the Deccan, where the traditions of the supremacy of their race are of comparatively recent date. In the latter case, however, it is not unlikely that the feeling of patriotism has ousted that of race.

### Writers.

The small special class which follows almost exclusively the occupation of clerks and Government servants, comprises few subdivisions beyond the four that are shown in the Comparative Table. All of these claim, as has been mentioned above, descent from the Kshatria order, and in most instances the pretension appears to be well founded, having regard to the elastic nature of the relations between that order and the rest of the Hindus before the caste system was run into its present mould. It is most probable that the number included in the first section, that of the Brahma-Kshatrias, is under-stated in the return, owing to the record of the Deccan branch of this caste as Thákurs, without qualification, a term which, originally applicable to Rajputs alone, has been adopted here, as in other parts of India, by a race very low down in the present day in the social scale, whatever their claim by birth may be. It seems that more than half the order is comprised in the caste of Káyasth-Prabhus, and that the next in strength is the second division of Prabhus known, probably from their original place of abode, as the Pátáne. The Bráhma-Kshatria and true, or Wálmik, Káyasth, form together but 18 per cent. of the entire order. The local distribution of the castes as they are returned is very circumscribed. The monopoly of clerical service by Bráhmans in the Deccan, and the similarity of the circumstances in the Karnátic to those of its neighbour to the north, has not allowed the special class under consideration to gain a strong foothold above the Gháts. Of the four sections shown, two are found principally in Gujarát, one in the Konkan and the other in the capital city. The last-named is the point apparently, to which these classes tend, as in the free competition of a commercial city the hereditary qualification of the Bráhman as the educated class is postponed in favour of personal merit. In addition to the profession of writing, the Bráhma-Kshatrias of Gujarát appear to have occupied in Broach a position somewhat similar to that of the Anáwalas in Surat, though to a much smaller extent, and there are in the former district estate-holders of this class, a fact which, in default of claim to Bráhman ancestry, may be some support to that actually put forward to kinship with the Kshatrias, who were in possession of this tract.

### Traders.

A considerable portion of the trade of this Presidency is carried on, as has been stated more than once in the course of this work, by persons who profess the Jain religion, but I

am now about to consider the trading classes of the Hindus only. There are about ten of these which reach the numerical standard adopted for the Comparative Table, and the aggregate of all ten constitute about 74 per cent. of the trading community. To these may be added the 16 per cent. of traders of undefined caste, who, judging from the districts in which they were returned, are to be counted amongst the Lingaiats. This raises the total to about 90 per cent. There are 8·2 per cent. of these who belong to the northern Bombay sections of Bháttiás and Lohánas. The latter are more numerous in Sind than elsewhere, and most of those enumerated in the Presidency Division are found in the capital city or in Gujarát, both of which are in easy communication with the country from which the Lohána generally comes. The home of the Bháttiás is Cutch, and they are not found elsewhere in any considerable strength except in Bombay City and in Gujarát. In the latter Division, however, they seem to be of a lower type than in the former, and to be occupied in cattle dealing and milk-selling instead of in commerce.

We then come to the large class which goes by the generic name of *Wánia*. Except in Gujarát these people are very indistinctly returned in the schedules. For instance, in the Deccan the ordinary appellation of a Wánia who hails from Gujarát is *Gujar*, but in Khándesh, where there has been a considerable influx of cultivators from Gujarát, the latter too, are known by the same title and this may be the case elsewhere, if similar colonies are in existence. It will be seen that this generic name of Gujar is very common in the Deccan, where to the village accountaht every person coming from Gujarát is a Gujar, and also in the capital city, where the returns, having been left in great measure to the householders themselves, gave little but the most general caste names. Taking the return as it stands, we can divide the trading classes, apart from those indigenous to Sind and Cutch, into three or four sections. The first is that of Gujarátis, the most extensive and widest spread of all who exercise commerce or wholesale dealing, apart from mere village shop-keeping. The next is the Maráthi Wáni, of whom there are two divisions; one comes from the Konkan but has made its way to the country above the Gháts, the other is the indigenous Deccan Wáni who has, in the north, a strong mixture of Gujarát blood. Thirdly comes the Karnátic trader, or Lingáiat, to use the term he has himself preferred in his schedule. This is a very indefinite class, as the cultivator of most of the Karnátic table-land is also returned under the same appellation. Lastly, there is the Márwádi, or immigrant from Central India and Rájputána. He is returned also, under the more definite title of Oswál, Porwál, or even Meshri, though the last only serves to distinguish him from the Jain. There are a good many of this section in the Deccan, but they are comparatively rare in the Konkan and the Karnátic, where the supply of indigenous commercial classes is enough for the wants of the place. In Gujarát, next door, as it were to his home, he is not unfrequent, as the more extensive transactions of the local dealers in produce tend to admit the stranger to the money-lending business, especially if he aspires to deal only in a small way. It seems probable that amongst those shown as Márwádis in this category in Gujarát there are included some of the labouring class from the desert, who had come down for work during the harvest-time, as the proportion of unskilled and illiterate workers is comparatively high.

### Artisans.

The large body of artisans owes its strength, as has been mentioned earlier in this chapter, to the self-sufficing constitution of the Indian village, not to any special addiction to industrial enterprise, as in the West. The sixteen castes shown in the Comparative Table comprise about 90 per cent. of this order, and it will be noticed that nearly all belong to the occupations most required for a rural population. The most numerous are the workers in *Leather*, comprising the tanners and shoemakers belonging to the despised castes of Mochi and Chambhár, or Khálpa. These bear the proportion of more than 15 per cent. to the total class. Then come the *Oilmen*, who not only press and sell vegetable oil, but deal, too, in seeds and grain. They are in the ratio of 13·7 per cent. to the total. The unsettled state of the country in old times and the importance attributed accordingly to jewellery as an easily concealable investment, give the position of the goldsmith and jeweller a peculiar value. Even in the poorest classes the endowment of the bride with fresh ornaments forms a leading feature in the marriage rite, so it is not to be wondered at if the *Sonár* caste outnumber the blacksmiths, or *Lohár* by more than 100 per cent.* The extensive practice of weaving cotton fabrics at home on hand-looms supports a large class of artisans of which the three chief subdivisions of *Khatri*, *Koshti* and *Sáli* form, in the aggregate, nearly 8 per cent. of the order. The first-named includes several clans which have claims to the Rajput ancestry which their title denotes. The carpenter, *Sutár*, who is also house-builder and wheelwright, bears about the same relative proportion to the total as the potter, *Kumbhár*, who makes bricks as a subsidiary employment to that of the provision of earthenware vessels for the community, which is the one to which he owes his place in the village system. Least numerous amongst all, if the Lohárs be excepted, are the *Darzis*, or tailors, who in the Deccan are also vendors of cotton and calico stuffs. These number but 7·5 per cent. of the whole class of artisans. There are, lastly, a few castes engaged in trades which are scarcely found in the ordinary village. The dyer or

* A certain section of this caste claim to be Dewádnya Bráhmans descended from Viswakarma, the Hephæstos of the orthodox pantheon, but the claim is not made generally by the whole caste and has not yet been admitted by Hindu society at large.

*Rangári*, is one of these, and the calico printer, or *Bhausár*, of Gujarát, is another. These are, however, but small numerically, in comparison with the others I have named. A larger, and under the increasing prosperity of the people, a more important caste, is the *Kásar*, or brass and copper worker. In the Deccan and Konkan there is a special subdivision of this caste which works only in the latter metal, but for the purposes of comparison I have included the two under one title. According to the Hindu-Bráhmanic ceremonial, the metal vessel is far preferable to the original earthenware, and the gradual substitution of the one for the other is a marked sign of the advance of the people. Last I may place the mason, known as *Kadia* in Gujarát, and as *Gaundi* in the Maráthi-speaking district. Except in Gujarát and the Karnátic this caste has no great extension, and in the Deccan, certainly, perhaps in the Konkan also, the work elsewhere done by it is performed by the cultivating classes. The formation of this caste depends, as far as I can see, on the type of house most prevalent. Some descriptions of structure require little skilled labour, whilst where the supply of material necessitates a different and more complex sort of building none but a special class can be employed, so that in the latter district the tendency already noted early in this chapter comes into action, and the fraternity closes its ranks against outsiders.

I pass now to the local distribution of the different sections of this order. Taking the largest of the single castes, the oilmen, or *Telis*, it appears that they flourish more in the Deccan and table-land than on the coast and in northern districts. I think that this may partly be attributable to the comparative absence of oil seeds in the Konkan and to the competition of Muhammadans in Gujarát, where, too, the area under oil-producing crops is comparatively small. Next in order come the workers in leather, the three classes of which may conveniently be considered separately. The largest is that known as *Chambhár*, or tanners, but who amongst the Maráthás are also shoemakers. These are especially numerous in comparison with the general population in the Deccan and Gujarát, and rare in the Karnátic. Perhaps the third class, the *Dhor*, do some of this sort of work in the last-named Division, whilst in Gujarát the Dhors' work, that of making leather buckets and water-bags for irrigation, is undertaken by the tanners. The term *Mochi*, or shoemaker, is specially applied in this Presidency to those Chámbhárs who come from Hindusthán, and this class is most numerous in the large towns. In Gujarát they seem to have permanently settled, but this is not the case in the Deccan. The *Kumbhárs*, who work in clay and earthenware, are most numerously represented where the demand for bricks and tiles is great and the supply of material is plentiful. Thus we find a high proportion in Gujarát only, and a very low one in the Karnátic, where, I believe, tiled roofs and brick walls are less frequent. The *Gaundi*, or mason caste has been described already, and needs no further remark. The distribution of the *Sutár*, or Carpenter caste is curious, as the proportion is high in all the Divisions except the Karnátic and the capital city. Here, probably, the work is performed by other castes. In Gujarát, the want of stone, and in the Konkan the large supply of timber, at least in the more northern district, seem respectively to maintain this caste above the average level in point of numbers. The *Lohár*, or Blacksmiths, are in a relatively high proportion in Gujarát and Bombay City, normal in the Deccan and low in the Karnátic and Konkan, in both of which Divisions it appears that their work is done by carpenters and others. The *Sonár*, or Goldsmith caste appears to be especially high relatively to the rest of the population in the Deccan, Konkan and capital only; but not in Gujarát, though the people are better off, or in the Karnátic, though so nearly allied to the Deccan in many of the characteristics of its population. The workers in brass and copper, *Kásár* and *Támbat*, are found as separate castes chiefly in the Deccan, Konkan and Bombay City. As in the case of the Sonárs, Gujarát and the Karnátic are remarkable for the comparatively small number of this class. Of the six castes engaged in working textile fabrics, two are Gujaráti by origin, the *Bhausár* and the *Khatri*. The Sális are mostly in the Deccan, especially the northern districts, but in the south they give place to the *Koshtis*, a more skilled class, found widely spread over the cotton-growing districts of the Karnátic table-land. The *Shimpi*, or *Darzi* caste is abnormally strong in the Deccan and Bombay, about the average in Gujarát, and extraordinarily weak in the Konkan. The *Rangári*, or dyers, are confined to the Deccan and Karnátic, as their work in Gujarát is done by other castes or by Muhammadans, whilst in the Konkan textile industry is very little developed.

### Agriculturists.

Of this, the largest section of the Hindu community, about 91 per cent., is included in the 17 subdivisions shown in the Comparative Table. Above one-half belongs to the great caste of the *Marátha Kunbi*, which I have taken to include both the Deccan Kunbi and the distinct sub-section known in the Konkan as Marátha.* There is, it is true, a difference made between these two in the country above the Gháts also, but the distinction is by no means well defined, and seems in many cases arbitrary. There is no other caste belonging to this order which nearly approaches the above in numerical strength. The next to it is the indigenous or *Talabda Koli* of Gujarát, which bears a ratio of 9·82 per cent. to the total. The *Panchamsáli* is of the Karnátic, who are but offshoots of the great community returning itself as Lingaiat, form about 4·4 per cent., and the *Máli*, or gardeners, come to 3·87. The *Marátha Koli*, the *Lewa Kanbi* of Gujarát, the *A'grias* and *Bhandáris* of the Konkan all bear a proportion of over 2 per cent. to the entire agricultural order, but the rest are comparatively weak in number. A very short description is required for a class comprising

* In Ratnágiri the number of Maráthás returned was 271,000 against 205,784 Kunbis.

so large a section of the population as this. The Maráthás include in their ranks the best families of the Deccan and the mass of the labourers in the Ratnágiri District of the Konkan. They form almost one-half of the total population of the former Division. In the Karnátic they include, as I have stated before, many of the domestic and artisan classes who are distinguished by not belonging to the Lingaiat persuasion. In point of rank the *Lewa* of Gujarát come next, and are probably the first as to wealth and prosperity. The *Kadwa*, though less numerous than the Lewa, hold a good position in their native province, to which they seem entirely to confine themselves, whilst the Lewa have established themselves in parts of the Deccan as weavers of silk and cotton. The *Máli* have in the Deccan a position only a little inferior to the Kunbis, but the sub-divisions into which they are separated do not all bear the same rank in the estimation of society. Amongst the Lingaiats the first place seems to belong to the *Jangam*, who are not only priests, but traders and money-lenders. The *Panchamsáli* and *Sádar* come next in order, and after them the Káuara caste of the *Hálepaik*. The *Raddis* are probably immigrants from the northern districts of the Madras Presidency. Of the Kolis, the Talabda of Gujarát are the most advanced, and are found in all parts of that Division. Their neighbours of the Konkan are not entirely a cultivating class, as they carry on a good deal of the fishing along the coast, but there are few of their villages without a preponderance of landholders. The Koli of the Deccan appear to have been driven from the plains to the Gháts in some parts, but do not present the distinctive marks of aboriginal origin to the same extent as the Konkani tribes of the Thákurs and Káthodis. Where they are found in the open country, the position and condition of the Koli is better, though he is still inferior in intelligence and industry to the Kunbi. The *A'gria* of the Konkan ranks in about the same grade as the Koli of the coast, and the *Bhandári*, which is a caste also originating in the Konkan, is held, I believe, a little above the others just mentioned. Last of all comes the Gujarát caste of the *Dubla*. This is confined chiefly to the Surat and Broach districts, and in the former is usually in the position of *Háli*, or hereditary serf to families of the colonising Brahmáns of the Anáwala section. There are small landholders amongst them, and a good many have left their native places for the neighbouring district, where the chance of living off the small estates they can afford to cultivate is more favourable. As a matter of fact, they are very little, if at all, removed from the rank of their companions, the *Dhodia*, who are not, however, in the same state of predial servitude. Hence the Dubla, being perhaps better known to the enumerators, is returned as of the Hindu religion, whilst the Dhodia retains, on record at least, his primitive worship. It must be admitted, on the other hand, that the continual presence of the former in and about the homestead of the Bráhman is likely to have had the not unusual effect of exciting a certain kind of emulation, or desire of imitating at a distance the rites of his master.

Regarding the local distribution of this order I have little to add to that I have already stated above. Castes bound to the profession of agriculture are not wont to wander far from their ancestral abode, and with the exception of the Máli, who are distinguished more as an occupation than as a local subdivision as is the case with the rest of the cultivators, the distribution of the majority of the castes is very restricted. If the large caste of the Kunbis be omitted, on account of its encyclopœdic meaning, it will be seen that 18 per cent. of the order is indigenous to Gujárat, 6·5 to the Konkan and 9·84 to the Karnátic.

### Shepherds, Graziers, &c.

This order is divided into five sections only, and more than 68 per cent. of the population included in it is found in the single caste of the *Dhangars*, which, too, is the fourth in point of numbers of all the castes in the Presidency Division. This caste includes the *Kurbars* of the Karnátic, who do not, however, appear to have been very numerously returned compared to the Dhangars. The main trade of the latter is in sheep and goats and their wool and other products. Some classes of them deal in cattle also. In many parts of the Deccan they are fixed in villages and do not move far from their homes, and in such circumstances they speedily become the occupants of a few fields and settle down into cultivators. Elsewhere they rove about from pasture to pasture. A good deal of rough wool spinning and even weaving of blankets is done amongst them, but their principal reliance is still on their flocks. The next caste in point of numbers to the Dhangars is the *Wanjára*, or Brinjári. There are two distinct branches of this caste to be found in different parts of the Presidency. One is the well-known carrier, who brings down grain, &c., to the coast and takes back salt. The other, which is most numerous in the Deccan, consists of agriculturists only, who have settled all over the north of this Division and have almost abandoned the carrying trade except to the extent of sending their carts and cattle away to earn their subsistence during the time they are not required for cultivation. The latter class are held in good estimation amongst their neighbours, the Kunbis, and present hardly any trace of a wandering origin. There are in them, as in so many other castes of obscure descent, traces of Rajput blood. The third caste is that of the *Gaulis*, which, though found scattered all over the Deccan, is congregated chiefly in the Konkan. Here they are largely engaged in cultivation, though elsewhere their ordinary and indeed their only occupation is that of cattle-breeding and dairy-keeping. The other two castes are Gujarát shepherds, the Bharwád and Rabári. The pressure of cultivation on available land in this Division has driven the pastoral tribes to the outlying tracts where there is still plenty of waste for grazing, and the bulk of the agricultural cattle are probably better cared for than amongst the farmers of the

Deccan, where pasture land is abundant, if not remunerative; so in Gujarát stall-feeding and careful stabling tend to raise the value of the stock, and induce the owners to work it longer, instead of constantly changing, as elsewhere. Thus the pastoral castes here are gradually taking first to field labour, then to agriculture on their own account, and the breeding of cattle and sheep is left to others from distant parts of the country.

### Seafarers.

The seven castes of fishers and sailors shown in the Comparative Ttable contain nearly 96 per cent. of the population of this order. With the exception of the *Bhoi*, which is composed to a large extent, of inland fishermen, most of the castes are from Gujarát or the Konkan. Two, however, are indigenous and confined to Kánara alone. The *Khárwas* are widely spread along the whole coast, and number almost 18 per cent. of the order. They are not so much fishermen as sailors and boatmen, and in Gujarát have the monopoly of the tile-turning trade. The *Máchhis*, on the other hand, are chiefly fishermen, though found as boatmen near the coast of their native Gujarát. Their strength is about 20 per cent. of the whole. Of the purely Konkan tribes the largest is the *Gábit*, containing 11·5 per cent. of the order. It is also found to a considerable extent in Kánara. The small and semi-aboriginal caste of the *Mángélas* is found in the same Division, though further to the north, and extends to Gujarát and the capital city. The Bhoi is the largest caste of all, including 32·79 per cent. of the whole fishing population. This caste is not entirely engaged in fishing or boating, but, as I have already remarked, is employed as porters and carriers of palkis all over the country. They are chiefly found in the North Deccan, with the fishing branch in Gujarát and the Konkan. The two Kánara local castes are the *Mogér* and the *A'mbi*, numbering respectively 2·32 and 3·49 per cent. of the order.

### Personal Servants.

About two-thirds of this order consists of the *Hajám*, or *Nhávi*, caste, and the rest of the *Dhobi*, or *Parit*. There are a few isolated instances of other subdivisions devoted to personal or domestic service, but those I have mentioned are the principal ones, and the only castes that need be recorded here. The *barbers* are relatively in the highest proportion, as compared with the total Hindu population, in the Deccan and Gujarát. They are below the average in the Konkan and Karnátic, and in normal proportion in the capital city. In addition to their ordinary occupation of barbers, they are in some cases the village musicians and in Gujarát, leeches, whilst their wives are there the mid-wives and nurses of the community at large. The *washerman* caste is subdivided into two sections. The first is that of the indigenous class, called *Parit*, and found in the Deccan and Maráthi districts generally. The second is the *Dhobi*, originally coming from Bengal, or Hindusthán, but for many generations settled permanently in this Presidency. They are common in Bombay City and in Gujarát, and though found in the Deccan do not inter-marry or have social intercourse with the Parits.

### Minor Professions.

There are a number of small castes included under this heading, but the eight selected for the Comparative Table comprise 93 per cent. of the people belonging to the order. More than one-half are *Gurao*, or temple servants of the Marátha districts, who are also makers of garlands and leaf-plates for the use of Hindus at festivals. They are not found in considerable numbers except in the Deccan and Konkan. The *Bhát*, or genealogists of the Rajputs, are the next caste in order of numbers. Though they are mostly congregated in Gujarát, within reach of their patrons, their occupation of recording the domestic occurrences in the families of the other castes to whom they are accredited, takes them to the Deccan in some numbers. The *Cháran*, a caste originally closely allied to that of the Bháts, has now almost abandoned a special occupation, and settled down in Gujarát as cultivators. The *Gondhali*, or village musicians of the Deccan, come next in numbers, with 6·33 per cent. of the entire class, or a trifle less than the strength of the Cháran. The *Wájantri* and the *Kabutaria* of Gujarát seem to perform somewhat analogous functions in that Division, though belonging to a different caste. Amongst dancers and actors are found the *Devli* of Kánara, and the lower caste of the *Bháwáya* of Gujarát. Both these seem to be local castes. Lastly, there are the *Kolháti* or rope-dancers, who chiefly frequent the Deccan and Konkan. All these are small sections, but are mentioned in the Table on account of the very restricted number of those that pursue the eponymic occupation without belonging to castes with a more general title.

### Devotees and Religious Mendicants.

This order is a smaller one even than that which precedes it, and contains but four castes of which the *Gosávis* include nearly one-half. Though most of this caste still follow nominally the profession of living by alms, and wander about the country from shrine to shrine, there is a not unimportant section which has settled down to regular occupations, chiefly in towns, where they are traders or money-lenders; others are cattle-breeders and bead-sellers. There is another section, the descendants of the class that became so influential shortly before the advent of the British to power in this Presidency, who are employed as guards at temples or as retainers of great Hindu houses. These are mostly in the Deccan, and in the rest of the country this class is not by any means numerous. The remaining divisions of this order have been abstracted for Gujarát in the gross, under the general title of *Sádhu*, or devotee. Two other castes are, however, returned for the Deccan and Konkan

in sufficient numbers to make it worth while to show them in this table. These are the Joshis, or village fortune-tellers, who are also mendicants, and the Bairágis, a caste represented in nearly every large village of the Deccan.

### Depressed, or Unclean Castes.

The origin of these castes is still an open question, so I will not venture to discuss it here. The fact that in most cases it is this class that is the guardian of the village boundary marks, and the referee in disputes as to the limits of particular fields at the outskirts of the village, seems to indicate clearly the aboriginal claims of the *Mahárs*, or *Dheds*. But, on the other hand, there are tribes of equal antiquity in the land who are, notwithstanding their low position with reference to the ordinary Hindu, within the pale, as it were, and not unclean. It is very clear that as soon as the colonists had established themselves in a village some one must have been appointed to remove the carcasses of the sacred cattle which it may be presumed, were allowed to die of old age and weakness in those days as at present. It may have happened, therefore, that the class of Aboriginals that agreed to undertake this duty were reinstated in their land whilst the rest of the cultivators of the old race were driven away to distant and less desirable places. Of castes of the description coming under this order there are only three which need be noted here. The first, however, is a very large one, coming next to the Kunbi in its numbers. This is the *Mahár*, or *Dhed*, as it is still called in Gujarát. They constitute about 78 per cent. of the entire class. In the Deccan and Konkan they are especially numerous, but are comparatively low in the Karnátic and Gujarát. In the latter Division the village system is weak, and moreover, there may be emigration of this class. In the Karnátic another caste of this order, the *Mángs*, are more numerous than the Mahárs, so they probably occupy the position taken by the latter in other parts of the Deccan. The relative strength of the Mángs is 14·69 per cent. of the order. The actual strength is considerably over 100,000. In the Deccan they are less employed in village service, and one of their principal means of livelihood is the preparation of hemp and the manufacture of ropes. In North Gujarát, though not apparently for the same reasons, the Dheds were till recently largely occupied in hand-weaving, and used to supply a great part of the coarse cotton wrappers worn by the middle and poorer classes there. The *Bhangis*, or scavengers, are the last of this order. They are indigenous only to Gujarát, and for the service of the rest of the Presidency, wherever they are wanted, they have to be imported.* There is not sufficient employment in Gujarát for them in their hereditary occupation, so many are returned as general labourers or as mendicants. The rest are largely employed by Municipalities, both in Gujarát and elsewhere.

### Labouring and Miscellaneous.

I now come to the last division of the Hindu community, and as it is a very indefinite one there is little about the castes included in it that calls for a general description. About 85 per cent. of the total population classed under this head has been included in the eight castes shown in the Comparative Table. The most important of these numerically is the *Berad*, or *Bedar*, which comprises more than a third of the whole order. This caste is one that properly belongs to the Karnátic, but it is also found in the Sholápur District of the Deccan. The Berads are mostly cultivators, either as occupants or field labourers. They are also employed as village watchmen over a considerable tract, and this gives reason to suppose that they are of aboriginal descent, like the *Rámoshis*, who adjoin their territory to the north and west. The latter have a strength of 12 per cent. of the order. They are principally found in the Poona and Sátára Collectorates, and bear a bad name for theft and robbery. The *Waddars*, a wandering tribe of earth-workers and labourers, originating in the Telinga country to the south-east of the Presidency, are found in the Deccan and Karnátic wherever there is a large job, such as embanking or excavation, to be had. They are now coming still further from their native place, and were enumerated in both the Konkan and in Gujarát. In the latter Division the *Wághris*, with about 9 per cent. and the *Golás* with 3·3, are the two chief castes that come into this category. The former are now labourers and fowlers, and are most common in the northern districts, but they are reported† to have sent expeditions to far beyond the eastern limits of this Presidency in search of favourable grounds for thieving, cattle-lifting, and the like expeditions. More numerous than these are the *Lámans* of the Karnátic. This curious caste appears to have originally come from Central India or North Gujarát, but at the present day there are comparatively few in that direction. In the south they are labourers, cultivators and wanderers, with a bad character, like most of this order, except the Golás and *Kamáthis*. The *Korvis*, with whom, perhaps, the *Kaikádis* might be combined, are mostly in the Karnátic, where they wander from village to village, with various pretexts of gaining their living otherwise than dishonestly. The Kaikádis of the Deccan are apparently makers of the date-matting so common in that Division, but like the Waddar, Korvi, and Lamán, they belong to the lowest type of the community. The *Kamáthis* seem to be settled chiefly in the capital city, where they work as builders and carpenters. The *Golás* are also found there, exercising their ordinary occupation of grain-pounding and rice-husking, as in Gujarát.

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*Muhammadan sweepers from the Central Provinces seem to be much employed in towns in the Deccan.

† Major Guntherpe in his Notes on criminal tribes of Bombay, Berár and the Central Provinces attributes a Gujaráti origin to the whole widely spread class known in different Provinces as Wághri, Badhak, Bauri, Phansi Párdhi, Takári, &c. Sherring seems to have entertained a similar notion.

### Aboriginal and Forest Tribes.

The comparative table shows that the aboriginal tribes, according to the acceptation of the term which I have adopted throughout this work, are altogether absent from the Karnátic and very nearly so from the City and Island of Bombay. They are most numerous in the Deccan, or rather the northern districts of that Division, as they are not found to the south of Ahmednagar. In Gujarát, too, there is a good sprinkling, especially in the Panch Maháls and Surat. There are, in fact, two of the eight tribes distinguished, the *Chodra* and *Gámtha*, that are only met with in the latter district. The *Dhodia*, also, are found in Thána only as immigrants from Surat, the district that immediately adjoins it on the north. The *Naikada* are found in two portions, the first in the south of Surat, where they are settled as cultivators, like the Dhodia, the second in the wilder district of the Panch Maháls. The *Wárli* and *Káthodi* are entirely Konkan tribes, and scarcely found out of the Thána District. The *Thákur*, too, were it not for the sharing of their appellation with the Brahmakshatrias, as mentioned in a earlier part of this chapter, would be found localised altogether in the Konkan and on the crest of the Ghát, in the Násik, Poona and Ahmednagar Districts.

The *Bhils* frequent different parts of Gujarát as well as the wilds of the northern parts of Khándesh and the Dáng forests. They form nearly half the entire population of their order, and are one of the most widespread and characteristic of all the forest tribes. The rest have all more or less settled down to cultivation, though the agriculture of the Káthodi and Wárli is of the simplest description. All these tribes, as well as the Gámtha and Panch Mahál Náikada, are less addicted to settled habits than the rest. Wherever they have not moved down into the more level tracts, they continually shift their dwellings from one site to another, and on some occasions the whole hamlet is thus transferred to a considerable distance from its former site. Omens or mishaps are the moving causes of these fittings. It is difficult to apportion a distinctive rank amongst the aboriginal tribes to any of those I have mentioned, but, roughly speaking, the Káthodi, Wárli, Chodra, Gámtha and Ghát Thákur, are in a lower grade to the Dhodia and the Náikada. The Bhil is perhaps superior to the rest physically, though this tribe has many subdivisions and local variations, which prevent the application to it of any general characteristic. They are largely employed in the villages of the plains as watchmen, or more correctly speaking, are made responsible for the safety of the village against the depredations of their fellow-tribesmen from a distance. Out of the eight tribes recorded, this is the only one that has the name of being distinctly given to lawlessness and which is placed under surveillance as soon as a party of them take up their abode in the open country.

### Jains.

There are about eighty subdivisions of this community shown in the detailed list, but the six given in the Comparative Table, together with the two indefinite ones also there recorded include, in the aggregate, more than 92 per cent. of the whole. No less than 38 per cent. of the Jains returned themselves under the vague heading of *Shráwak*, or Jain layman, without any other indication of their social status. It is not difficult, however, to further distribute these into the two main classes of the commercial and the agricultural which have already been brought forward in this work as constituting the most important distinction in this Presidency. The most numerous class is that of the commercial Shráwak, which is returned in the greatest relative numbers in the Deccan and Bombay City. There is no doubt that a large number of this class is properly denominated *Oswál* or *Humbad*, and to the former belong a great many of the well-known traders and money-lenders of the Deccan, generically termed *Márwádi*. The *Shrimális* of Gujarát, and the *Porwál* and Humbad of the north come next in numerical strength. These are all chiefly to be found in Gujarát. The two principal cultivating castes of this religion are confined to the Karnátic, and to one or the other are to be assigned the large number of the Shráwaks of this Division. Of the whole Jain community about two-thirds belong to the commercial and the rest to the southern, or agricultural section.

### Muhammadans.

The subdivisions of this community shown on the list amount to over 230 in number, but it appears that most of these titles are returned by a very small population, chiefly in the north of Gujarát. The ten castes, or divisions given in the Comparative Table, comprise over 84 per cent. of the whole, and of the rest, a large proportion is classed simply as *Muhammadans* in the City of Bombay. I have divided the castes selected into two sections, not as representing any practical difference, but as indicating the race to which each class nominally belongs. The first is that which, from its title, claims a foreign origin. It includes about 73 per cent. of the castes shown in the table. The largest division is that of the *Shaikhs*, a general title which is returned by more than 55 per cent. of the whole Muhammadan community. There are three other divisions, the *Saiads*, with 6·3 per cent., the *Patháns* with 7·96 per cent., and the *Moghals*, which have a strength of only 0·66 per cent. I have already remarked in the third chapter that the prevalence of such titles in this part of the country seems to indicate that the persons converted from the Hindu faith by the social or political influence of the great Muhammadan leaders assumed, in default of any alternative caste system, which they were unable to do without, the clan-title of their patron. In the returns I find every sort of trade and occupation, recorded in the name of

all these classes, so that there is no mark retained as in the case of the converts of Gujarát, by which the class of their Hindu ancestry can be traced. Amongst those which are more distinctly recognizable as converts from the local Hindu castes, six divisions are of importance enough to be recorded in the Comparative Table. The best known of these is the *Shiah*, or *Dauli, Bohorah*. These are found, as I stated elsewhere, in all parts of the country, though principally in Gujarát and the capital. They constitute, however, but 2·87 of the Muhammadan population. The *Sunni Bohorahs* of Gujarát are more numerous, and reach the relative strength of 5·56 per cent. There are two classes of these, one and the smaller, a trading community of Surat, the other, a widely spread and influential section of the agricultural population. The Shiahs of the Bohorah persuasion have the name of being well read in the tenets of their faith and amongst the most strict of the Muhammadans in this Presidency. There has recently been, too, I believe, a sort of revival amongst the Sunnis, both merchants and cultivators. The latter, however, retain much more of their Hindu custom than the former, as, indeed, is only to be expected of an agricultural class. Two other classes of cultivating Muhammadans wholly confined to Gujarát, and evidently of local origin (probably converts of the Hindus of good race) are the *Maleks* and *Molesaláms* of the northern districts. The aggregate strength of these two is no more than 3·16 per cent. of the whole, but they enjoy a considerable local influence. I now come to the two trading classes of the *Khojas* and *Memons*. These are of an origin more northern than even the Maleks, and hail from Sind and Cutch. They are concentrated chiefly in the capital city, where they hold a high position for wealth and enterprise, and consequently for respectability. The Khojas are Shiahs, and one section follows devotedly the Persian descendant of Hasan-i-Sabbah, the old man of the mountain, founder of the Assassins, whom they regard as in some measure an incarnation of the divinity.* The devotion of the Shiah Bohoras to their Mullah, who is an elected leader, is also most remarkable, though of a very different complexion to that of the other sect.† As regards the local distribution of this community, it may be seen that the cultivating Muhammadans, bound together by a distinguishing name, are confined to Gujarát. The trading classes from the north are mostly in the capital, and the Bohoras in Surat and the Panch Mahále. The Saiads are found more in the Karnátic, towards Dhárwár and Kaládgi, the seats of old Muhammadan governorships, and the Patháns are in the Deccan, the halting place of so many armies from the plains of the Jumna and Ganges. A large and heterogeneous mass like the Shaikhs is necessarily scattered all over the Presidency, though the term is returned more frequently from the Deccan and Karnátic than elsewhere. From what has been said above, it is plain that little practical use is to be made of the classification of the population professing this religion under the race-headings implying foreign descent, whilst, on the other hand, the maintenance of the caste system in the case of the cultivators, and the exclusiveness of the trading sections give to their sub-divisions a real vitality.

## Collateral Influence of the Caste System.

There remain one or two points in connection with the caste system on which it is probable that the statistics now collected will tend to throw some light. The first of these is the effect of caste custom or regulations regarding marriage on the constitution of the community. Another is the relation now existing between caste and occupation. I am unable in the comparatively short time at my disposal, to treat either of these subjects as fully as they deserve, but I trust that the indications I hope to give will be sufficient to place others on the track, with a view to complete investigation.

### Caste in relation to Marriage.

In the first part of the Provincial caste table at page xli of Appendix C the general position of all the principal castes with reference to marriage is shown by means of a distribution of 1,000 persons of each sex at two periods of life, namely, above and below fifteen years. This division was prescribed in order to facilitate checking the details by comparison with some of the general returns, but though the results show that as far as the main body of the Hindu community is concerned, the distinction is drawn at a suitable period of life, it appears now that the whole of the figures are before me, that in the case of the Bráhmans, Writers, and upper class of Wániás, it might have been more useful to have lowered the dividing age to twelve years. This, however, could not have been done without a separate abstraction of the last-named castes, and would seriously have protracted the preliminary work of compilation. Taking the return as it is given, I propose to bring to notice the chief matters on which I think it affords information, and without discussing the whole of the data, to give an abstract of the statistics of castes most generally and widely distributed over the Home Division. I have omitted from consideration the capital city, because its unstable population and the fact that the majority of the Hindu castes returned there are from one or other of the four Divisions render the record of the circumstances now under consideration either superfluous, if the locality of origin is described, and misleading, if it be omitted. The return, therefore, deals with the four Divisions, Gujarát, the Konkan, the Deccan and the Karnátic.

* As the direct descendant of Ali. On the conversion of a large body of Cutch Hindus to this sect about A.D. 1480, the head of the Khojas, or unrevealed Imám, was discovered to be a 10th Awatár added to the 9 of Vishnu, this one being of Ali.

† In the case of the Bohoras there is no hereditary right to succession, as each *Dái*, or Mullah, names his successor. He generally, no doubt, chooses one of his own family, but there is no inherent sacredness in the person, only in the office of the apostle.

The matters to which attention requires to be most directed are, first, the age at marriage, with the numerical relation between the two sexes at that time. Secondly, the prevalence and extent of the custom of re-marriage in both sexes respectively. Before entering into the differences between the selected castes with regard to these points, I must digress a little, in order to recall to the reader's mind a few facts noted, but in insufficient detail, in Chapter V. when the question of marriage in the different religions was being considered. Taking only the Hindus, (as recorded in Table VI. of Appendix A.)* I give below some general ratios for the four Divisions which will form a standard of comparison by which the details of each caste can be judged :—

| Division. | Ratio per 1,000 Hindus. | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Under 15. | | | | 15 and upwards. | | All Ages. | | | |
| | | | | | | | | Widowed. | | |
| | Husbands to Total Males. | Wives to Total Females. | Husbands to Wives. | Wives married to Husbands over 15. | Husbands to Wives. | Wives to Husbands. | Wives to Husbands. | Widowers to Husbands. | Widows to Wives. | Widowers to Widows. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| Gujarát .. .. .. .. | 130 | 253 | 577 | 423 | 1,061 | 925 | 1,006 | 117 | 315 | 369 |
| Konkan .. .. .. .. | 40 | 200 | 212 | 788 | 1,061 | 943 | 1,082 | 85 | 386 | 263 |
| Deccan .. .. .. .. | 66 | 255 | 275 | 725 | 1,124 | 890 | 1,037 | 93 | 321 | 280 |
| Karnátic .. .. .. .. | 72 | 269 | 263 | 737 | 1,177 | 850 | 1,021 | 156 | 477 | 320 |

*Relative proportion of child-marriages.*

There are important differences between each Division which it is desirable to note, though the detailed table seems to show that most of the general characteristics run through every section of society irrespective of locality. In the case of the upper classes, however, there is more uniformity than amongst the masses. The first point is the prevalence of youthful marriages, and regarding this the statistics show that there is far more uniformity throughout the country amongst girls than amongst boys. The wives under fifteen are in higher proportion in the Karnátic than anywhere else, but between the rate in that Division and that in the Konkan, where there is comparatively very little infant marriage of this sex, the difference is only about 9 per mille, whereas, in the case of the boys, between Gujarát, where over 13 per cent. of the boys under fifteen years old are married, and the Konkan, where only 4 per cent. are in that condition, there is a gap of 90 per mille. Taking each sex separately, it appears that in the Deccan and Karnátic the ratios of boy-husbands are very much alike, whilst those of girl-wives are most similar in the Deccan and Gujarát. In estimating the significance of the figures for the Karnátic the mistake is not to be made of accounting for the whole of the excess in the ratio of girl-wives over that in the other three Divisions by attributing to this tract so great a difference in the matter of early marriages. The high ratio of this class is due in great degree, no doubt, to the famine, which tended to decrease the number of the girls who had not at the date of enumeration arrived at the time of life when the initial ceremony of marriage is usually performed. Comparing the general ratio of this Division with that of castes found only in the Kánara District, which was practically unaffected by the famine, it appears not unlikely that one or two per cent. out of the twenty-nine recorded may be set down to the effect of the bad years between 1876 and 1878.

*Proportion of married boys to married girls.*

The next point for comparison is the relative proportion of boy-husbands to girls married under the age of fifteen. Here, again, Gujarát and the Konkan are at the two extremities of the scale. In the latter, no more than one-fifth of the girl-wives have husbands who have not passed out of the age-period to which they themselves belong. In Gujarát, on the other hand, there are about 58 husbands not more than fifteen years old to every 100 wives in the same period. The proportions in the Deccan and Karnátic are not far from each other. Thus the Hindu in Gujarát starts married life at a much earlier period than his compeer in the Deccan and Konkan, and avoids, accordingly, a very large gap between his age and that of his first spouse.

*Married men to married women.*

In columns 6 and 7 of the table given above are shown the proportion between husband and wives of full age, or over fifteen. These necessarily follow the figures shown in the preceding portion of the table, and we find, therefore, that in the Konkan there are most, and in the Karnátic fewest, wives of this age in comparison to the number of husbands.

*Wives to husbands of all ages.*

The last ratio referring to married life is that of the aggregate of wives to that of husbands, given in column 8. The figures for the Konkan require to be accepted with the qualification that the emigration from Ratnágiri must affect seriously the proportion, as many of the married adults are away, at sea or in Bombay. The Gujarát figure is considerably lower than that of the other Divisions,

* Including, that is, the quasi-Hindu Forest tribes of the Konkan and Khándesh.

and it is difficult to find any satisfactory explanation of this difference, unless it may be the absence of many of the wives in their father's homes in the Native States that surround the British territory of the Division, which appears inadequate. The practice of polygamy, it is to be regretted, cannot be traced through the returns collected at the census.

*The widowed.*

The remainder of the return relates to the widowed, an important section in Indian society. There is a considerable difference between Gujarát and the Karnátic and the two other Divisions. Taking each sex separately, the widowers predominate in the Karnátic, but the greatest disproportion between the sexes in this condition is found in the Konkan, which shows, too, a higher proportion of widows than the rest, if the exceptional case of the Karnátic be excluded. The ratio of widowers to widows is highest, not in the Karnátic, where there is the largest proportion of each, taken separately, but in Gujarát, where there are 37 widowers to 100 widows, against 32 in the south, and 20 in the Konkan. It is very difficult to trace the effects of re-marriage in these figures. There are castes in which the more wealthy members prohibit the re-marriage of widows, whilst their less prosperous brethren are not under this restriction. Emigration in the Konkan and the famine in the Karnátic, too, introduce a disturbing factor, so that, on the whole, it is with regard to the three or four upper orders only, which are known to be guided by fixed rules as to the fate of widows, that the returns are of real use and value.

*Local differences.*

I now proceed to give examples of the chief castes which contribute to the divisional totals on which I have been commenting. The subdivisions selected in the table on the opposite page, are, as far as possible, those which are the most generally distributed over the whole of the four Divisions, but occasionally, to support any special or local feature, a caste has been entered which is not found beyond a limited area, and the double entries in the first column indicate the combination of two cognate castes for different Divisions. For instance, the Dhangar is entered for three Divisions, but for Gujarát, where there are very few of this caste, the figures for the corresponding one of the Bharwád are given; similarly with the Koli tribe; whilst the Berad is placed with the Ráwalia, which is an exclusively Gujaráti caste, as the former is Kánarese.

*Boy-marriage.*

Taking first the married males below the age of fifteen, which, however, is a detail not shown in the table, it appears that in all four Divisions there is comparatively little boy-marriage amongst the Bráhmans, and that it is especially rare in the case of Gaud colony. The ratio is a little higher in Gujarát than elsewhere, but only rises above the average for that Division amongst the cultivating classes of Bráhmans, such as the Anáwala and Sajodra. The Rajput, Writers and Wániás, too, of this Division show comparatively low ratios, and the general average is largely determined by the later age at which marriage takes place against the Talabda Koli and other semi-aboriginal tribes. The instance of the Kadwa Kanbi, which, as pointed out in Chapter V, is quite exceptional owing to the hurry to get all the children of both sexes married off during the lucky season of 1880, may be omitted, and then it will be seen that the highest proportions are found amongst the artisans of this Division, such as the weavers, oilmen, potters, rice-pounders, and cotton printers. It is worthy of remark that in the rest of the Presidency also, the weavers are distinguished in this respect, though not so markedly as in Gujarát. Speaking generally, it appears that in all the Divisions it is the custom, or at least the tendency, for sons to be married late in the upper and lower castes, and for the middle classes especially the artisans to marry them off early. Except in Gujarát, however, there is more inequality amongst the latter, and the tendency is by no means so uniformly perceptible. In the Deccan the heavy preponderance of the Marátha element decides the average, and in the Karnátic it is clear that the losses during the famine have unduly raised the proportions returned in the cultivating and industrial castes of the table-land. Amongst the agriculturists of the Kánara district, including the Havik Bráhmans, there is scarcely any boy-marriage, and even above the Gháts the ratio in the case of the labourers and lower classes generally is less than in other parts. Looking at the whole range of castes in connection with this subject, it seems that except in Gujarát, there is no large caste in which more than one boy in ten is married under the age of fifteen.

*Girl-marriage.*

As regards the marriage of girls under this age, it appears that though the general average is highest in the Karnátic, it is in Gujarát that there are more individual instances of castes in which the ratio is remarkably high, so that, discounting the effects of the famine on the child-population in the former part of the country, we may assume that the normal tendency towards the early marriage of females is stronger in the north than in south of the Home-division. In order to make this more clear, I have shown in the table on page 140 the twelve castes amongst whom the extreme ratios in both directions, and for both the conditions connected with marriage, are to be found.

## *Marriage Statistics by Age, Caste and Locality.*

| CASTE. | Children (under 15.) | | | | | | | | Adults (over 15.) | | | | All Ages. | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Ratio of Wives under 15 to 1,000 Females under 15. | | | | Ratio of Husbands under 15 to 1,000 Wives under 15. | | | | Ratio of Wives over 15 to 1,000 Husbands over 15. | | | | Ratio of Wives to 1,000 Husbands of all Ages. | | | | Ratio of Widows to 1,000 wives of all Ages. | | | |
| | Gujarát. | Konkan. | Deccan. | Karnátic. | Gujarát. | Konkan. | Deccan. | Karnátic. | Gujarát. | Konkan. | Deccan. | Karnátic. | Gujarát. | Konkan. | Deccan. | Karnátic. | Gujarát. | Konkan. | Deccan. | Karnátic. |
| All Hindus ... | 253 | 200* | 255 | 289 | 577 | 212* | 275* | 263 | 925 | 943 | 890 | 850 | 1,006 | 1,082 | 1,037 | 1,021 | 315 | 386 | 321 | 477 |
| I. Deshasth ... .. ... | ... | 298 | 294 | 297 | ... | ... | 185 | 154 | ... | 743 | 853 | 824 | ... | 906 | 1,024 | 1,010 | ... | 523 | 484 | 582 |
| I. Konkanasth .. ... ... | ... | 286 | 279 | 284 | ... | 97 | 142 | 73 | ... | 875 | 837 | 783 | ... | 1,084 | 1,004 | 965 | ... | 529 | 420 | 547 |
| I. Audich ... ... ... ... | 290 | ... | ... | ... | 380 | ... | ... | ... | 883 | ... | ... | ... | 995 | ... | ... | ... | 571 | ... | ... | — |
| I. Anáwala... ... ... ... | 351 | ... | ... | ... | 722 | ... | ... | ... | 915 | ... | — | ... | 995 | ... | ... | — | 478 | ... | ... | ... |
| I. Havik ... ... ... ... | ... | ... | ... | 326 | ... | .. | ... | 92 | ... | ... | ... | 732 | ... | ... | ... | 974 | ... | .. | ... | 740 |
| I. Gaud ... ... ... ... | ... | 255 | 276 | ... | ... | 125 | ... | .. | ... | 905 | ... | ... | ... | 1,062 | ... | ... | ... | 521 | 413 | ... |
| I. Sáraswat ... ... ... | ... | ... | ... | 241 | ... | ... | ... | 118 | ... | ... | ... | 815 | ... | ... | ... | 964 | ... | — | ... | 565 |
| II. Rajput, Gujaráti and Marátha. | 206 | ... | 233 | 223 | 445 | ... | 208 | 238 | 897 | ... | 838 | 940 | 979 | ... | 987 | 1,087 | 455 | ... | 421 | 536 |
| III. Káyasth (Guj.) and Prabhu K. | 319 | 234 | 232 | ... | 130 | 121 | 137 | ... | 888 | 888 | 765 | ... | 1,088 | 1,064 | 909 | ... | 464 | 459 | 388 | ... |
| IV. Lád ... ... ... ... | 287 | ... | 278 | 165 | 414 | ... | 225 | 340 | 832 | ... | 800 | 956 | 939 | ... | 958 | 1,048 | 468 | — | 384 | 574 |
| IV. Vaish ... ... ... ... | ... | 280 | 309 | 230 | ... | ... | 199 | 147 | ... | 849 | 874 | 826 | ... | 1,011 | 1,050 | 978 | ... | 437 | 357 | 572 |
| IV. Khedáyata ... ... ... | 256 | ... | ... | ... | 480 | ... | ... | ... | 890 | ... | ... | ... | 980 | ... | ... | ... | 430 | ... | ... | — |
| V. Khatri and Koshti ... .. | 525 | ... | 321 | 343 | 797 | ... | 299 | 258 | 907 | ... | 860 | 858 | 988 | ... | 1,011 | 1,039 | 192 | ... | 287 | 403 |
| V. Darji and Shimpi ... ... | 365 | 221 | 310 | 311 | 598 | 180 | 254 | 282 | 940 | 794 | 884 | 863 | 1,035 | 921 | 1,042 | 1,037 | 286 | 421 | 298 | 405 |
| V. Sonár ... ... ... ... | 291 | 263 | 312 | 250 | 564 | 122 | 281 | 139 | 877 | 890 | 852 | 866 | 960 | 1,036 | 1,016 | 1,038 | 418 | 515 | 333 | 500 |
| V. Sutár ... ... ... ... | 395 | 225 | 268 | 284 | 533 | 226 | 261 | 214 | 874 | 920 | 848 | 823 | 991 | 1,072 | 997 | 999 | 334 | 385 | 254 | 464 |
| V. Teli and Ghánchi ... ... | 443 | 252 | 313 | 361 | 852 | 174 | 309 | 306 | 902 | 919 | 882 | 839 | 964 | 1,090 | 1,039 | 1,026 | 199 | 225 | 275 | 448 |
| V. Kásar ... ... ... ... | 330 | 277 | 304 | ... | 642 | ...* | 216 | ... | 887 | 825 | 897 | ... | 970 | 989 | 1,061 | ... | 320 | 456 | 321 | ... |
| V. Gaundi and Kadia ... ... | 436 | ... | ... | 329 | ...* | ... | ... | 387 | 971 | ... | ... | 813 | 1,025 | ... | ... | 969 | 270 | — | ... | 455 |
| V. Lohár ... ... ... ... | 347 | 205 | 252 | 240 | 581 | ... | 256 | 340 | 893 | 871 | 883 | 863 | 996 | 1,001 | 1,037 | 952 | 284 | 371 | 250 | 451 |
| V. Kumbhár ... ... ... | 370 | 258 | 255 | 333 | 683 | 197 | 285 | 336 | 908 | 910 | 882 | 842 | 995 | 1,088 | 1,074 | 1,009 | 272 | 372 | 294 | 429 |
| V. Chambhár and Khálpa ... | 218 | 246 | 259 | 263 | 488 | 286 | 351 | 294 | 920 | 905 | 905 | 895 | 1,017 | 1,057 | 1,041 | 1,046 | 265 | 271 | 229 | 349 |
| VI. Marátha-Kunbi and Lewa (Gujaráti) ... ... ... | 385 | 229 | 267 | 238 | 535 | 207 | 266 | 228 | 863 | 948 | 884 | 853 | 974 | 1,106 | 1,039 | 1,001 | 341 | 410 | 335 | 485 |
| VI. Koli-Talabda, Maráthi and Konkani ... ... ... | 158 | 90 | 185 | 313 | 543 | 288 | 326 | 259 | 948 | 965 | 932 | 892 | 1,009 | 1,025 | 1,045 | 1,078 | 277 | 319 | 249 | 486 |
| VI. Máli ... ... ... ... | 274 | 325 | 266 | 373 | 564 | 252 | 298 | 305 | 871 | 814 | 887 | 866 | 948 | 1,003 | 1,031 | 1,071 | 351 | 364 | 287 | 374 |
| VII. Dhangar and Bharwád... ... | 300 | 337 | 271 | 331 | 640 | 478 | 313 | 321 | 918 | 758 | 892 | 872 | 1,004 | 904 | 1,041 | 1,051 | 258 | 260 | 328 | 475 |
| VII. Gauli ... ... ... ... | ... | 336 | 261 | 255 | ... | 209 | 242 | 294 | ... | 928 | 855 | 785 | ... | 1,148 | 1,008 | 918 | ... | 361 | 263 | 468 |
| VIII. Bhoi ... ... ... ... | 358 | 166 | 146 | 183 | 686 | 150 | 259 | 286 | 885 | 1,044 | 915 | 792 | 976 | 1,179 | 1,012 | 894 | 240 | 385 | 305 | 622 |
| VIII. Khárwa ... ... ... ... | 329 | 63 | ... | 106 | 570 | 261 | ... | 121 | 1,547 | 940 | ... | 895 | 1,580 | 979 | ... | 979 | 290 | 340 | ... | 461 |
| IX. Hajám and Nhávi ... ... | 352 | 285 | 291 | 311 | 514 | 274 | 270 | 309 | 888 | 856 | 851 | 793 | 1,003 | 1,027 | 1,012 | 951 | 319 | 440 | 273 | 406 |
| IX. Dhobi and Parit ... ... | 319 | 296 | 229 | 228 | 522 | 232 | 285 | 258 | 908 | 944 | 910 | 888 | 1,016 | 1,117 | 1,039 | 1,026 | 294 | 410 | 332 | 471 |
| X. Gurao ... .. ... ... | ... | 255 | 303 | 440 | ... | ...* | 233 | 253 | ... | 936 | 884 | 828 | ... | 1,099 | 1,051 | 1,040 | ... | 423 | 355 | 467 |
| XI. Gosávi ... ... ... ... | 186 | 239 | 189 | 183 | 388 | 206 | 245 | 273 | 982 | 928 | 907 | 947 | 1,055 | 1,102 | 1,030 | 1,065 | 392 | 434 | 359 | 473 |
| XII. Dhed and Mahár ... ... | 302 | 178 | 218 | 230 | 487 | 191 | 272 | 210 | 919 | 958 | 933 | 841 | 1,044 | 1,180 | 1,066 | 1,010 | 271 | 383 | 303 | 495 |
| XII. Máng and Bhangi (Gujaráti) ... | 217 | ... | 221 | 209 | 532 | ... | 247 | 185 | 947 | ... | 946 | 834 | 1,028 | ... | 1,091 | 1,019 | 255 | ... | 266 | 512 |
| XIII. Ráwalia (Gujaráti) and Berad. | 271 | ... | 162 | 233 | 617 | ... | 175 | 251 | 940 | 962 | 885 | 885 | 1,021 | ... | 1,086 | 1,049 | 246 | ... | 331 | 537 |
| XIII. Waddar ... ... ... ... | ... | 109 | 89 | 104 | ... | 225 | 428 | 327 | ... | 986 | 1,010 | 977 | ... | 1,092 | 1,067 | 1,046 | ... | 291 | 258 | 405 |
| XIII. Lamán ... ... ... ... | ... | ... | ... | 109 | ... | ... | ... | 297 | ... | ... | ... | 921 | ... | ... | ... | 996 | ... | ... | ... | 363 |
| XIII. Ramoshi... ... ... ... | ... | ... | 153 | ... | ... | ... | 234 | ... | .. | ... | 925 | ... | ... | ... | 1,033 | ... | ... | ... | 301 | ... |

* These proportions will be somewhat higher in the Konkan and Deccan if the figures for the quasi-aboriginal castes are omitted from the calculation.

# PROPORTIONAL TABLE

## Of Statistics regarding marriage amongst Hindus.

*Showing the twelve Main Castes containing*

| (a) Highest Ratio of Husbands under 15 years. | | (b) Highest ratio of Wives under 15 years. | | (c) Highest Ratio of Husbands under 15 to Wives of same age. | | Widows to Wives. | | | | Widowers to Husbands. | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | (d) Highest Ratio. | | (e) Lowest Ratio. | | (f) Highest Ratio. | | (g) Lowest Ratio. | |
| Caste. | No. per 1,000 | Caste. | No. per 1,000 | Caste. | No. per 1,000 | Caste. | No. per 1,000 | Caste. | No. per 1,000 | Caste. | No. per 1,000 | Caste. | No. per 1,000 |
| 1 Kadwa, *Gujardt* .. .. | 580 | 1 Kadwa, *Gujardt* .. .. | 804 | 1 Ghánchi, *Gujardt* .. | 852 | 1 *Brah.* Shrimáli, *Gujardt* .. | 759 | 1 Dubla, *Gujardt* .. .. | 181 | 1 Máng, *Karnatic* .. .. | 218 | 1 Teli, *Konkan* .. .. | 69 |
| 2 Khatri „ .. .. | 379 | 2 Khatri „ .. .. | 525 | 2 Khatri „ .. .. | 797 | 2 „ Havik, *Karnátic* .. | 746 | 2 Khatri „ .. .. | 192 | 2 *Brah.* Deshasth, *Karnátic.* | 211 | 2 Dhangar „ .. .. | 71 |
| 3 Gola „ .. .. | 367 | 3 Gola „ .. .. | 500 | 3 Kadwa „ .. .. | 797 | 3 Gámwakkal „ .. | 714 | 3 Ghánchi „ .. .. | 199 | 3 „ Havik, *Karnátic* .. | 210 | 3 Chambhár „ .. .. | 74 |
| 4 Ghánchi „ .. .. | 342 | 4 Ghánchi „ .. .. | 443 | 4 *Brah.* Anáwala „ .. .. | 722 | 4 Sherugár „ .. | 616 | 4 Wághri „ .. .. | 217 | 4 Kabaligér „ .. | 206 | 4 Mahár, *Deccan* .. .. | 73 |
| 5 Káchhia „ .. .. | 261 | 5 Káchhia „ .. .. | 436 | 5 Bhoi „ .. .. | 686 | 5 Kudwakkal „ .. | 596 | 5 Teli, *Konkan* .. .. | 225 | 5 Marátha Rájput, *Karnátic.* | 200 | 5 Bhoi „ .. .. | 76 |
| 6 Kumbhár „ .. .. | 235 | 6 Lingáiat, *Karnátic* .. | 416 | 6 Kumbhár „ .. .. | 683 | 6 *Brah.* Khedáwal, *Gujardt.* | 585 | 6 Chámbhár „ .. .. | 227 | 6 Khedáyata Wánia, *Gujardt.* | 187 | 6 Sutár, *Konkan* .. .. | 76 |
| 7 Bhoi „ .. .. | 209 | 7 Raddi „ .. .. | 404 | 7 Káchhia „ .. .. | 645 | 7 „ Deshasth, *Karnátic.* | 582 | 7 Bhoi, *Gujardt* .. .. | 240 | 7 Berad, *Karnátic* .. .. | 186 | 7 Kumbhár „ .. .. | 76 |
| 8 Bhausár „ .. .. | 206 | 8 Sutár, *Gujardt* .. .. | 395 | 8 Bharwád „ .. .. | 640 | 8 „ Audich, *Gujardt* .. | 571 | 8 Chunwália Koli, *Gujardt* .. | 240 | 8 Koshti „ .. .. | 184 | 8 Marátha-Kunbi, *Konkan.* | 77 |
| 9 *Brah.* Anáwala .. .. | 206 | 9 Lewa „ .. .. | 385 | 9 Bhausár „ .. .. | 608 | 9 „ Nágar „ .. | 569 | 9 Ráwalia „ .. | 246 | 9 *Brah.* Deshasth, *Deccan.* | 183 | 9 Mahár „ .. | 80 |
| 10 Rabári „ .. .. | 196 | 10 Kudwakkal, *Karnátic* .. | 376 | 10 Darji „ .. .. | 598 | 10 „ Sáraswat, *Karnátic.* | 565 | 10 Sathwára „ .. | 251 | 10 Chattri, *Karnátic* .. .. | 182 | 10 Gauli „ .. | 81 |
| 11 Sutár „ .. .. | 195 | 11 Kumbhár, *Gujardt* .. | 379 | 11 Lohár „ .. .. | 581 | 11 Chattri „ .. | 548 | 11 Máchhi „ .. | 257 | 11 Shrimáli Wánia, *Gujardt* .. | 179 | 11 Shindé „ . | 86 |
| 12 Darji „ .. . | 191 | 12 Bhausár „ .. | 368 | 12 Soni „ .. .. | 564 | 12 Berad „ .. | 537 | 12 Bharwád „ .. | 258 | 12 *Brah.* Nágar „ .. | 177 | 12 Máli „ .. | 87 |

*Child-marriage*—(continued).

Setting aside the case of the Kadwas, in which more than 80 per cent. of the girls are married, we find that the Karnátic caste in which the highest ratio appears is only sixth in serial order, and that out of the twelve selected, not more than three are indigenous to that Division. On comparing the proportions for males and females it will be seen that all the castes in Gujarát which stand very high in the former series are, with the exception of the Lewas, also distinguished in the latter, and that the order of the first five castes is the same in both. In the third series, that which gives the ratio of boy-husbands to girl-wives, all the castes are, as is to be expected, those of Gujarát, but only nine of them appear in the first series. The Lohár and the Soni are fresh ones, and the Rabári has yielded its place to the kindred caste of Bharwád. Of the first four entries three are in a similarly high place in the first series of proportions.

*Widow re-marriage.*

The relative strength of widows is the next point that calls for comment. I have not been able to determine exactly the chief castes that profess and carry out the prohibition of the re-marriage of widows, but the information at my disposal leads me to think that such rules are universally and strictly observed only amongst Bráhmans, most Rajputs, most Gujaráti, and perhaps other, Wániás, and all Writers. Amongst other castes it is well known that the re-marriage of widows does take place to a certain extent, and it seems that the tendency is for the prohibition to be introduced as any portion of the caste advances to a state of wealth or social influence which renders it in a position to wish to place a barrier between itself and the less fortunate section of the community. I have already had occasion to notice the way in which a person who has attained the position of ruler of a tribe or district is invested with the attributes of the Kshatria, and after a few decades of usage aided, probably, by occasional intermarriage with families of more ancient lineage, has his claim firmly established with his compeers. So, too, in parts of the country, the more powerful of the Aboriginal tribes have received a patent of nobility dating from times immemorial; and in modern times I have heard of claims to Kshatría ancestry set up by the *nouveaux riches* of even the Christian converts in the south. This being the case, and the progress of the ambitious and successful community being thus restricted to one direction, as the road to the Bráhmanical order is practically closed, it is not improbable that they should have seized on that characteristic of the Military order which it was least difficult for them to imitate, namely, the seclusion and jealous appropriation of the weaker sex. We thus find traces in the upper class even of cultivators, of the pardah system, as it is termed, which was borrowed by the Rajputs from the Muhammadans, and also of the enforcement of life-long widowhood. The special castes in the north and centre of this Presidency in which this tendency is known to exist are, in addition to the five orders I mentioned above, the *Sonárs*, one and the wealthiest section of whom have put forward claims to Bráhman descent, the *Pátidárs*, or leading members of the *Lewá* community in Gujarát, the *Sutárs*, in the same Division, the *Maráthás*, or those Kunbi families who occupied in former days a position something like that of the Pátidárs now, and the *Khatris*, or weavers. As to the last-named caste, however, the information gained from the census returns is apparently adverse, at least as far as Gujarát is concerned, to that received from other sources. There is a tendency in this direction too, amongst the Konkani Wániás, such as the Vaish and Marátha. I am not in possession of information with reference to the Karnátic castes, so that it is out of the question to attempt to discriminate the results on married life of famine from that of the artificial restriction of the Bráhmanical system. Judging only by the returns, it appears that in the Kánara District there is less re-marriage of widows, both amongst the cultivators of the middle class, as the Hálepaiks and Gámwakkals, and also the Havik Bráhmans, who, as their position has been for generations an isolated one, may be presumed to have kept up their traditions in purity, whilst their influence like that of the Anáwalas in Surat, may have leavened the mass of their neighbours and farm servants. Of the twelve castes selected as having the highest proportion of widows to wives, there are seven Bráhman sections and five Karnátic agricultural castes. Of the former, the first, is the Shrimáli of Gujarát, a section holding a high place for its descent and respectability. Three of the rest are Gujaráti by origin, the Audich, Nágar and Khedáwal, all of good position. The other three are Karnátic, and two of them belong to the coast district only. Of the cultivators also, there are two castes which are returned only from Kánara, and one of Rajput descent. We can now pass on to the castes in which the proportion of widows is lowest. The twelve selected are all in either Gujarát or the Konkan. Ten are found in the former, two, both artisans, in the latter. After the semi-aboriginal tribe of the Dublas, the next caste in this respect is, curiously enough, the weavers, and after them the oilmen, both of which, it will be borne in mind, have been seen to present a very high ratio of youthful husbands and wives, more especially the former. The rest are almost all in the lower ranks of life, bordering on the Forest-tribes, from which, perhaps, they originate, I have lastly to note the ratios of the widowers. A good deal was said about the disproportion between the sexes in this condition when dealing with the population at large in the fifth chapter. From the selection here made, it will be seen that in the caste where widowers are relatively most numerous, the Mángs of the Karnátic, the ratio is only about 22 per cent., whilst the highest ratios of the widows have been seen to rise to 75 and 76 per cent. Amongst the Mángs themselves the latter ratio is no less than 51 per cent. A similar disparity is perceptible in the case of nearly every caste, but less marked in Gujarát than elsewhere. Of the castes in this series, it appears that in eight instances the Karnátic is the native place, Gujarát claims three and the Deccan one. The first five are all Kánarese, but with the exception of the Haviks, belong to the table-land. The sixth is from Gujarát, and represents the higher grade of Wánia.

The ninth is the indigenous caste of Deccan Bráhman, and two high castes from Gujarát close the list. It may be pointed out that in this series there are four castes of Bráhmans and two of Wánias, orders amongst whom there is least early marriage of boys, and a high ratio of widows. The latter peculiarity is remarkable also amongst the Berads and Chattris. With the exception of the weavers, the rest are cultivators and labourers of the table-land of the Karnátic. In conclusion, there remain to be noticed the castes in which there are proportionately fewest widowers to husbands. The twelve selected are, with the exception of two, in the Konkan. The first and third of the series are remarkable too, for the low ratio they present of widows to wives. The proportion of widowers is lowest in castes holding no very high position in society, and one or two of the entries in this table appear to indicate the tendency for this ratio to rise with the position of the caste, and it is not unlikely that the emigration to the capital may have affected the ratios of caste like the Maráthás and Mális, which would, under ordinary circumstances, show a higher proportion.

### General Characteristics of System.

It will not be out of place if, before closing this portion of the work, I endeavour to sum up what appear to me to be the general tendencies indicated by the results of the enumeration of the particulars about marriage. In many respects my inferences will no doubt be corrected by those who have made the caste-system their special study.

Firstly, then, a certain uniformity seems to run through the marriage relations of the community throughout the whole population, and the great variations between the different Divisions that have been pointed out above seem to be in degree rather than in kind. The universal characteristics traceable under more or less local variations through the aggregate of each Division are briefly these :—the marriage, in the first place, of young men is deferred amongst the upper and the lower classes to a considerably later date than amongst what we may call the middle section of society, or the castes about half way down the list in position and circumstances. The daughters of the upper classes are married earlier, on the other hand, than those of the middle or lower, except in Gujarát, where all that can be said on this point is that there is a great gap between the practice of the middle class and that of the lower with regard to the age at which the girls are married. Everywhere else the tendency for the age of marriage amongst females to advance as the position of the caste is lower, unless counteracted by some special cause, is distinctly evident. In connection with the question of marriage of girls who have arrived at womanhood is that of the re-marriage of the widowed. In no caste does there appear to be any prohibition of the re-marriage of the men, and, as a fact, they do largely marry again, especially in the middle and lower castes. But such a practice as regards women is strictly forbidden amongst the upper classes and is discouraged even amongst the higher castes of the middle section of the community. Elsewhere it is not only permitted but to a large extent practised. As a consequence of this custom, we find a comparatively small number of widows amongst the lower classes, where the ceremony of re-marriage is much less expensive than that of marriage in the first instance. In the upper ranks of life, on the other hand, there is an extraordinary preponderance of widows, amounting in some of the cases noted above, to 76 per cent. on the total number of wives. To this anomaly the inequality between the age of the couples in this class, no doubt, largely contributes.

It would be interesting and useful to ascertain the exact manner in which and to what degree the marriage of girls immediately on their reaching puberty, the inequality of age between the husband and wife, and the subsequent re-marriage of widows respectively affect the relative proportions of the sexes. On the second point, indeed, I touched briefly in the fourth chapter, and expressed an opinion that the inequality might possibly tend to the birth of an excess of boys over girls. As to the first matter, it is reasonable to presume that the danger of parturition is probably much greater to women of that young age than to those who have reached their full development, and, though the data on both these points are rendered of less value by the disturbance of the normal state of things in the Karnátic, the figures for Gujarát seem to indicate that there is a somewhat greater mortality at the ages of 10 to 15 than elsewhere amongst Hindu females, and greater, too, than amongst the Forest tribes of that Division. The proportion of girls of this age to boys is 779 per mille amongst the Hindus, and 876 amongst the Aboriginals. In the Konkan the ratios are respectively 805 and 866, and here, it may be noted, girl-marriages of Hindus are less frequent. In the Deccan, strange to say, the proportion amongst the Hindus is 1 per cent. higher than amonst the Forest tribes, but a good many of the latter have been included amongst Hindus in the general age-return from which this calculation was made.* Another difference is that which appears between the relative proportions of the sexes during the first year in the two religions. In Gujarát there are at this age 958 Hindu girls to 1,000 boys, whilst the Forest tribes show 1,052. In the Konkan, too, and also in the Deccan, the Hindu ratio is higher than that in Gujarát. I have selected Gujarát for comparison, as it is the Division that undoubtedly presents the greatest differences as to marriage customs of all those now being considered. There are important peculiarities, as has been shown in the preceding portion of this chapter, to be found in the Konkan and Karnátic, but on examining the castes individually I find it so hard to discriminate between local custom and abnormal coincidence that it is not safe to make use of the return for any general deductions. Assuming, as we reasonably may do,

* The same may be said about the Konkan. In that tract, however, there is not the wide gap between the Forest tribes and the mass of the Hindu cultivators that there is in the North Deccan.

that the high ratio of married girls in the table-land of the Karnátic is due in great measure to famine, Gujarát remains the tract in which the custom of marrying as early as possible is most prevalent, and it is here that the disproportion between the sexes is, on the whole, greatest. In order to test the returns in various ways I prepared a table (given below,) showing the ratio to the total caste of the children of each sex below 6 years of age. There are certain features about it which may render it useful with reference to the question of the influence of age at marriage on sex, so I have thought it worth inserting:—

| A.—Caste and Locality. | Percentage of Children. | | Serial Order. | | B.—Caste and Locality. | Percentage of Children. | | Serial Order. | |
|---|---|---|---|---|---|---|---|---|---|
| | Boys. | Girls. | Boys. | Girls. | | Boys. | Girls. | Boys. | Girls. |
| Bhil ... ... ...*Deccan* ... | 10·62 | 11·28 | 1 | 1 | Bráhman, Konkanasth. *Deccan* ... | 7·34 | 7·47 | 13 | 13 |
| Koli ... ... ...*Konkan* ... | 9·82 | 10·21 | 2 | 2 | Koshti ... ...*Deccan* ... | 7·27 | 7·00 | 14 | 15 |
| Ghánchi ... ...*Gujarát* . | 9·10 | 9·02 | 3 | 4 | Bráhman, Deshásth...*Deccan* ... | 7·02 | 7·24 | 15 | 14 |
| Bhil ... ... ...*Gujarát* ... | 8·99 | 9·77 | 4 | 3 | Brahman Anáwala ...*Gujarát* ... | 7·00 | 6·16 | 16 | 20 |
| Koli, Talabda... ...*Gujarát* ... | 8·61 | 8·33 | 5 | 8 | Lewa Kanbi ... ...*Gujarát* ... | 6·81 | 5·94 | 17 | 21 |
| Dhed ... ... ...*Gujarát* ... | 8·58 | 8·45 | 6 | 7 | Kadwa Kanbi .. ..*Gujarát* ... | 6·80 | 6·81 | 18 | 17 |
| Khatri ... ... ...*Gujarát* ... | 8·28 | 7·64 | 7 | 12 | Bráhman, Sáraswat ...*Karnátic*... | 6·72 | 6·51 | 19 | 18 |
| Marátha ... ...*Deccan* ... | 8·21 | 8·51 | 8 | 6 | Soni ... ... ...*Gujárat* ... | 6·70 | 6·81 | 20 | 16 |
| Teli ... ... . *Deccan* ... | 7·98 | 8·17 | 9 | 9 | Panchamsáli ... .. *Karnátic* . | 6·23 | 6·23 | 21 | 19 |
| Sonár ... ... ...*Deccan* ... | 7·82 | 8·08 | 10 | 10 | Bráhman Audich ...*Gujarát* ... | 6·08 | 5·77 | 22 | 22 |
| Mahár ... ... ...*Deccan* ... | 7·57 | 8·55 | 11 | 5 | Koshti ... ...*Karnátic*... | 5·58 | 5·68 | 23 | 23 |
| Hálepaik ... ...*Karnátic* .. | 7·80 | 8·04 | 12 | 11 | | | | | |

It will be borne in mind, of course, that there is heavy mortality amongst the young during the first and two following years, and that in the Karnátic the period here given includes that covered by the famine, which as shown in the second and fourth chapters of this work, has seriously diminished the number of children. I will here draw attention only to the high ratios amongst the lower castes such as Bhils and Kolis, and the excess of females amongst them compared with the deficiency perceptible amongst the Bráhmans, weavers and upper castes of cultivators in Gujarát. It is also worth notice that of the two castes confined to a single district, the Sáraswats and the Hálepaiks, the latter with a high ratio of children, show an excess of females, whilst the Bráhmans, who are low on the list, have the boys in excess. The results are not, however, uniform, and it requires many more tests before the great question can be settled. My own judgment on the subject is, I admit, at present suspended, since, though I am strongly disposed to regard prevalence of the marriage of girl-wives to men in the prime of life as the chief cause of the disproportion of the sexes, I am unable from the statistics before me to say whether the actual birth of more males or the great number of deaths of females in child-birth is the more influential factor in producing the general result.

## Muhammadans.

As regards the Muhammadans, with their ill-defined classes, we can do little more than discuss their special marriage customs in reference to, and by comparison with, those of the Hindus. On this consideration I have given in the Appendix only the classes of this religion that are the nearest to Hinduism in their ordinary life, but in the abstract at the foot of page xlix in Appendix C. will be found the general proportions of the wives and widows in the four Divisions, arranged in the same way as those I have just been discussing amongst the Hindus. From this table, a portion of which I reproduce in the margin, it will be seen that both sexes are married later amongst the Muhammadans than amongst the Hindus. There is, however, a slight difference in the other direction in the case of the males in the Konkan, the explanation of which peculiarity does not appear in the returns. The high ratio of wives of all ages to husbands in this Division is no doubt due to the large proportion of sailors and boatmen amongst the coast Muhammadans. It will be noticed that the special feature of Hindu marriage in Gujarát is to a smaller extent reproduced amongst the Muhammadans of that Division, and the proportion of boys married before they are fifteen is very high. In the Karnátic, the ratio of girls married under that age is considerably less as compared not only to the Hindus there, but also to the Muhammadans of Gujarát and the Konkan. The proportion of widows to wives is in three of the four Divisions higher amongst the Muhammadans than amongst the Hindus, and though highest in the Karnátic in the case of both religions, the second ratio amongst the Hindus is found in the Konkan, but amongst the Muhammadans is in Gujarát and the Deccan, where the proportion is identical. The serial order of the ratios of widowers to husbands is the same in both, but amongst the Muhammadans this ratio is higher than amongst the Hindus in all Divisions but the most southerly. In Gujarát and the Karnátic, too, the ratio of widowers to widows amongst the Muhammadans is lower, but in the other two Divisions higher than it is found to be in the case of Hindus.

| Division. | Average Number per 1,000 Muhammadans. | | | | | | |
|---|---|---|---|---|---|---|---|
| | Under 15 Years. | | | Of all Ages. | | | |
| | Husbands to total Boys. | Wives to total Girls. | Husbands to Wives. | Wives to Husbands. | Widows to Wives. | Widowers to Husbands. | Widowers to Widows. |
| Gujarát .. | 79 | 167 | 517 | 1,057 | 362 | 124 | 325 |
| Konkan ... | 42 | 157 | 281 | 1,202 | 352 | 98 | 227 |
| Deccan .. | 30 | 136 | 233 | 1,030 | 382 | 110 | 294 |
| Karnátic ... | 34 | 139 | 260 | 1,054 | 499 | 140 | 266 |

As regards the different subdivisions shown in the Table on page xlix, it seems that only one exhibits to any great extent the practice of the early marriage of boys, and this, the Sunni Bohorahs, is composed of the descendants of Hindu cultivators of various castes. The early marriage of girls, too, is most prevalent in this case, the next to it being that of the oilmen who in this respect follow the habits of their Hindu rivals. The three classes of the Molesalám, the Maleks and the Chohán are all converts from either Rajputs or Hindus of nearly as good a position as the Kshatria of the Division. The chief points to notice with regard to the marriage relations found to exist amongst them are the comparatively small proportion of child marriages and the high ratio of the widowed. Amongst the Sunni Bohorahs the ratio of widows is high in the case of the girls but low in that of women of riper years, as is to be expected from the earlier date of the marriages in their community. The Moghals are scarcely to be counted amongst the indigenous tribes of this Presidency, though outside the capital city they are in most cases permanently settled in India as a trading community. As they travel about a good deal in the course of their business it is probable that the ratios given regarding their civil condition are not to be taken as representative of the normal relations of the class as a whole. The last section to be noticed is that of the Shiah, or Daudi Bohorahs, resident in Gujarát, but found in most of the towns of the Deccan, the return shows that although a good many of the latter class are settled residents of the place of their adoption there must be a considerable migration between Surat and the rest of the Presidency. There is amongst them comparatively little widowhood and not much early marriage. The ratio of the single men over fifteen years old is not much below that of the better class of Hindu traders of the Division, and the latter, as has been mentioned above, is higher than among less well-to-do castes.

### Jains.

The castes selected to represent the circumstances of the Jain community comprise the largest cultivating class of the Karnátic, the most important of the indigenous Jain traders of Gujarát, and the chief Márwádi sections. It will be seen in the Table, page xlix, that the first-named class is the only one in which there is a high proportion of early marriages amongst either sex.* On the other hand, the proportion of widows to wives is here much lower than amongst the trading section. It is remarkable, too, that the proportion of the single men is so much higher amongst the latter class. The cultivating Jains bear in fact a very strong resemblance to their Lingáiat neighbours in respect to their marriage arrangements, whilst the traders of this religion form a class quite apart, even from the Hindu Wániás of Gujarát, with whom they have much in common in other relations.

### Forest Tribes.

Of the Aboriginal and Forest tribes I need say but little here, as the general features of their custom as to marriage have been already brought to notice when discussing the influence of the Hindu system, with which the more primitive relations of this class were contrasted. Omitting the Wághris, who are a settled tribe of north Gujarát labourers, and the Thákurs of the Deccan, who are of mixed race, it will be seen that the rest of the tribes have at the most 7 per cent. of their girls married before they are fifteen, and if the few, probably wandering, families of the Wárlis and Káthodis that have strayed beyond their Division be left out of consideration, not more than 2 per cent. of the males contract alliances before puberty. The proportion of the widowed amongst the adult females, too, is remarkably low: but though the same feature is noticeable in the case of the men, it is less marked, unless we select for comparison the upper Hindu classes, or those found only in Gujarát. It is worthy of note in illustration of the tendency to early marriage, that the smallest proportions of the married under fifteen is found in the lowest aboriginal classes and the ratio rises as the caste occupies in a better position. Take for instance, the case of the Gámtha and Chodra, compared with the Dubla, who are settled cultivators. The proportion in the latter is about three times that in the denizen of the forest. In the Konkan tribes, though this tendency is well marked with respect to the males, the proportion of married girls shows a considerable increase, irrespective of any rise in the social scale. It is, in fact, amongst the lowest tribe of all that the highest ratio, 6·6 per cent., is found, in combination with the lowest ratio of widowers and of single men of above fifteen. In spite of these internal variations the aboriginal element as a whole is, as has been insisted on before, on a very different footing from the Hindu with respect to marriage relations.

## Caste in Relation to Occupation.

This subject may be divided into two distinct heads, which for convenience we may term respectively the social and the economical aspect. From the former stand-point the question is the extent to which caste is theoretically co-extensive with occupation, and whether in the present day that relation is preserved. From an economical point of view it is of great importance to ascertain the relative productive power of each main subdivision, as shown in the proportion of its workers of each sex, their distribution in different classes of occupation and the strength of the non-productive population supported by their labour. A special interest attaches itself to the latter subject in this country where the administration is too often called upon to estimate the number of people that under stress of famine or hard times may be thrown without means of subsistence on the public funds. This latter subject would be more conveniently dealt with in a subsequent chapter when the general question of occupations is under consideration; but as the details given in the second part of the Caste Table, at pages l to liv of Appendix C include both of the features I have mentioned, it will be enough if I touch upon the whole series of statistics at once in the present chapter. With regard to the first point, then, that of the restriction of the caste to its epony-

* But this is necessarily due in some measure to famine.

mic occupation, it will be seen that it is most apparent in the case of trades requiring special manual training, such as the weavers, tailors, goldsmiths, braziers and coppersmiths. There is an apparent exception in the Dhobis, or washermen, of Gujarát, a caste which presents a higher ratio of occupied than any other. In default of local explanation, I should be inclined to attribute this peculiarity to the fact that in this Division, where the village system has been relaxed from the time of the Muhammadan invasions from the north, the washerman has never, as in the Deccan, had a permanent position in the village establishment, and has not, therefore, been led into the extension of his occupation to agriculture, as seems to have been the case in the other parts of the Presidency.* The agricultural classes, again, are excepted from the above remarks, as it has been already seen and will be more apparent in the statistics to be brought to notice in Chapter X., that they compose the majority not only of the castes, but of the working population, and are necessarily more addicted to their ancestral pursuit than those whose livelihood depends upon conditions even more precarious than the Indian season. In the twelve castes that rank highest in the proportion borne to the total number of their workers by those engaged in the ancestral occupation, there are four agricultural, one labouring, six industrial, and one servant class. If, however, labourers that are practically employed almost solely on the land be included, the number of agricultural castes in this category would probably fill the list. Another remark must be made regarding these proportions, and that is, that as the workers of both sexes are included in the calculation the ratio is higher in the case of occupations in which women participate to a greater extent. The returns show that these occupations are those of washing, weaving and sewing, without counting field work and domestic spinning, which are largely returned by castes in which the women have no other special occupation. The sale of fish, too, is undertaken, to a large extent, by the Máchhi women of Gujarát, who show one of the highest percentages of the employed. The relative proportion of working women depends, too, in many cases, I see, upon the degree to which the family is engaged in agriculture, either by itself or as a subsidiary occupation. There are about 28 instances amongst the Hindus of castes in which the women are employed to the extent of more than one-half their number, and it is reasonable to suppose that with the exception of the washerwomen, fishwomen, and weavers, the occupation of the rest is of a general nature, such as house-spinning and labour. The castes in which there seem to be the fewest women employed in any occupation are the specially technical workers, as goldsmiths, coppersmiths, blacksmiths and carpenters, and the barbers in the rest of the community. It is scarcely necessary to mention that the Bráhmanis are returned as occupied in comparatively few cases, and such as are so recorded are chiefly landholders, and engaged in domestic service, the latter task falling to the lot of a large majority of the widows in the poorer families of this order.

*Proportion adhering to the hereditary occupation.*

I said in the early part of this chapter that caste, beginning with being the bond between persons of the same occupation, had then become a hereditary qualification for that occupation, and as society outgrew, from a commercial point of view, the sphere of a monopoly of this sort, the caste began to expand into a variety of occupations. It is not uninteresting to see how far this disintegration of the hereditary system has advanced. With regard to the non-agricultural castes, there are few that number more than 80 per cent. persons working at the eponymic occupation, and none in which the ratio rises above 88 per cent., unless the occupation in question be supplemented with agriculture. The Provincial table, accordingly, shows not only the extent to which members of non-agricultural castes are engaged in cultivation, but also those, who must always be numerous in a system like that of the Indian village, who have entirely abandoned their ancestral pursuit for agriculture alone. Conversely, we have the number of agriculturists who have partially abandoned cultivation or added to it some other and subsidiary means of gain. This latter point, connected as it is with so vast a population, is of the highest importance, and I regret that the return as a whole, though it corresponds very much with that of a neighbouring Province, should be as deficient as it evidently is. It is the first time that the separate record of combined occupations or occupations by caste have been recorded, and errors on the part of both enumerators and abstractors were inevitable. No doubt a good many entries of occupations with agriculture subsidiary to them, have been tabulated under the name of the principal occupation alone, as I found to be the case in some of the tálukás of Khándesh and the Konkan which were revised more than once in order to test work which appeared faulty in other respects. Deferring consideration for the present of the agricultural section, the Table seems to indicate that the Gujaráti artisans are those most freely engaged in cultivation in addition to their hereditary pursuit, and that in this class, the industries that belong to the ordinary village life, such as the carpenter, blacksmith, barber, potter, tanner, and the like, are pre-eminent. The weavers, tailors, goldsmiths and oilmen have taken less to the soil as a source of livelihood This class in the Konkan comes next to its neighbour in Gujarát in respect to the combination of industry and agriculture, whilst the Deccan and Karnátic, though below both the other Divisions, are about equal to each other. Lastly, there is the case of the Bráhmans to receive consideration. Even at the time of the publication of the Code of Manu it had been found that a priest could not rest with confidence on the contributions of the faithful for the daily bread of himself and his family, so great latitude was allowed to this class in choosing an occupation. Some few trades are altogether forbidden, but these are not amongst the most desirable or the most lucrative, and the returns on the present occasion show that though there are some

*Bráhmans.*

* He is also of foreign extraction, and may not have yet settled with his family in this part of the country.

classes of Bráhmans who are more given to sacerdotal pursuits than others, there is none in which over 60 per cent. are thus engaged, and even this proportion is quite exceptional. The proportion in the Deccan is, as a rule, lower than in Gujarát, and in the latter Division too, apart from the two specially agricultural classes, there is a larger proportion of Bráhmans holding land and living by it than elsewhere. In the Deccan and in the Konkan respectively, there is one caste of this order that is very much given to possessing land, but in the latter Division the holder actually cultivates, and in the former, he generally lets out most of his estate and keeps a few fields for his own use, but tills them by hired labour.

*Abriginal tribes.*

The Forest and Aboriginal tribes, too, need but little comment in connection with this subject. Nearly all are cultivators, and the lower the tribe the higher the proportion of landholders. In the case of semi-Hindus, such as the Dublas and Náiks, of Surat, the labourers predominate over those who are engaged in farming their own land. It is owing, perhaps, to the number of field labourers in this class, that the proportion of women engaged in some work or other is so much above the average found amongst higher classes of the population.

*Extension of the field of employment amongst agriculturists.*

As regards the tendency of agriculturists to take to other work, it seems from the returns that where the caste is indigenous, and not transplanted from another part of the country, there is but slight inclination to engage in skilled industries or in trade. It may be noted that the largest proportion not returned under the heads of landholders and field labourers comes within the class of general labourers, which includes, no doubt, a good many persons who are really field hands out of their usual employ. In the last category, that of unspecified trades, which is, as a rule, larger in the Karnátic than elsewhere, the chief occupation is home-spinning, as is to be expected in a cotton-growing country without machinery or factories. A small proportion of those in this class said to be engaged in cattle-tending are mostly the children of the landholder or his farm servants, as the return shows that this occupation is generally followed, in the case of other than pastoral tribes, by boys and by a few girls of under fifteen years old.

It seems unnecessary to enter further into the economical bearings of these statistics, as it is with the social features of caste that the present chapter is concerned, and after the general returns of occupation have received attention the connection between the two is traceable with no great difficulty. I will therefore proceed to the consideration of the distribution of castes in the capital city.

## Bombay City.

It cannot be expected that where, as in this city, the schedules are left to be filled up by the house-holder, there should be as accurate a record of a detailed matter like the caste as is to be got in places where the agency is mostly official, and engaged in the corrrection of the entries for some weeks before the final enumeration. The fact that of the Hindu population of Bombay only 2 per cent. returned no caste or an unintelligible entry in this column of their schedule, shows that efficient supervision was exercised by the officials appointed for the duty and by the heads of the leading sections of the Hindu community who came forward voluntarily to explain to their less educated fellows what was required of them. At the enumeration of 1872 the proportion returning themselves simply as Hindus was over 9 per cent. On the present occasion examples of the way to fill up the schedules of different sections of the population were published with the instructions in each language, according to the better known characteristics of the respective Divisions of the Presidency, and it is believed that this course was of much assistance to both the public and the enumerators.

The marginal table gives the proportional distribution of the Hindu population of the city according to the classification adopted for the rest of the Presidency. There are some important modifications, however, that have to be brought to notice before entering into the subject in detail. These are with reference to the class elsewhere shown as cultivators. In the city, as in the country, the population included under this heading is the largest of all the classes, but in Bombay it is necessary to assume that the majority of the agriculturists that come from the districts are general labourers. Only about 83 per mille are really engaged in actual cultivation. Then, again, the caste of Konkani Kolis, shown elsewhere as cultivators, are principally fishermen in Bombay, so that this distinction must be taken into account with reference to the distribution. Comparing the general population of the Division with that now under consideration, it appears that six classes are more numerously represented relatively in the capital than in the rural districts. These are, the Bráhmans, who find a congenial field for literary and clerical work in the town, the Writers, for the same reason, the Traders, Fishers, Servants and Labourers. There is a trifling excess in the proportion of Artisans, but not so marked as would be manifest if this table showed the number of the castes included under the heads of agriculturists and labourers, but who are really factory hands, engaged in purely industrial pursuits.

| | | |
|---|---|---|
| I. | Bráhmans .. ... ... | 62 |
| II. | Rajputs ... ... ... | 7 |
| III. | Writers ... ... .. | 12 |
| IV. | Traders ... ... ... | 102 |
| V. | Artisans ... ... ... | 127 |
| VI. | Agriculturists ... ... | 467 |
| VII. | Shepherds, &c. ... ... | 17 |
| VIII. | Fishers, &c. ... ... ... | 37 |
| IX. | Personal servants ... ... | 27 |
| X. | Minor professions ... ... | 4 |
| XI. | Devotees . ... | 4 |
| XII. | Depressed castes ... .. | 74 |
| XIII. | Miscellaneous or labouring. | 39 |
| | Unreturned ... ... ... | 21 |
| | | 1,000 |

The great body of the Rajputs being landholders and cultivators, they are, necessarily, in the minority here, nor can the depressed castes and shepherds find much room for their expansion in a city. The village system, too, has much to do with the support of the class of musicians, who contribute so largely to swell the minor professions.

The next point I propose to notice is the relative proportions of the main sub-divisions recorded. The following table shows the general distribution of 1,000 of the Hindoo population :—

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 1. | Marátha Kunbi ... ... | 352 | 15. | A'gria... ... .. ... | 17 | 29. | Lohár ... ... ... | 8 |
| 2. | Dhed and Mahár ... ... | 65 | 16. | Darji .. ... ... ... | 16 | 30. | Kumbhár ... ... ... | 7 |
| 3. | Bhandári ... ... ... | 55 | 17. | Sutár... ... ... ... | 14 | 31. | Rajput ... ... ... | 7 |
| 4. | Gujar Wánia ... ... | 35 | 18. | Dhobi ... .. ... | 14 | 32. | Máng... ... ... ... | 5 |
| 5. | Lohána Wánia ... .. | 27 | 19. | Kámáthi ... ... .. | 13 | 33. | Wanjári ... ... ... | 5 |
| 6. | Marátha Bráhman ... ... | 26 | 20. | Hajám ... ... ... | 13 | 34. | Bhoi ... ... ... ... | 4 |
| 7. | Gujaráti Bráhman ... ... | 25 | 21. | Chambhár ... ... ... | 12 | 35. | Gosávi ... ... .. | 4 |
| 8. | Konkáni Koli ... ... | 25 | 22. | Mochi ... ... .. | 11 | 36. | Bhangi ... ... ... | 4 |
| 9. | Khatri ... ... ... | 23 | 23. | Gaud Bráhman ... ... | 10 | 37. | Káyasth Prabhu ... ... | 3 |
| 10. | Marátha Koli ... ... | 22 | 24. | Pátáne Prabhu ... ... | 9 | 38. | Dhangar ... ... ... | 3 |
| 11. | Sonár... ... ... ... | 19 | 25. | Khárwa ... ... ... | 9 | 39. | Gurao .. ... ... | 3 |
| 12. | Bhátia (Wánia) ... ... | 18 | 26. | Teli ... ... ... .. | 9 | 40. | Máchhi ... ... ... | 2 |
| 13. | Máli ... ... ... ... | 18 | 27. | Gauli... ... ... ... | 9 | 41. | Smaller castes ... ... | 33 |
| 14. | Marátha Wánia ... ... | 17 | 28. | Kásár... ... ... ... | 8 | 42. | Caste not returned ... | 21 |

Here, as in the rest of the Presidency, the Marátha is in a large majority, and is collected from most of the districts below or near the line of Gháts. The numerical order too, of the castes that have been described in the former part of this chapter is found here, also, with regard to the next entry, which is that of the Mahár and Dhed. After these come the Bhandáris, a local caste, engaged in tapping the cocoa and palmyra trees that grow so plentifully on the island. They are also rice cultivators, like their neighbours, the A'grias. There is a large gap between these three sub-divisions and the rest of the community. The trading classes of the Gujarát and Sind sections come next in strength, followed by the Bráhmans of the Marátha country and of Gujarát. It is hardly necessary to enter further into detail with regard to this list, though it may be remarked that the relative proportion of the subdivisions of each order to the total of that order, are by no means the same as in the rural parts of the country.

In conclusion, I will note a few of the most important differences that seem to have taken place in the numbers under the various heads since the preceding census in 1872. The two lists do not, however, correspond in all the details, so I have only selected for mention those castes which seem to me to have been recorded under exactly the same name at both enumerations. The most remarkable increase has been in the case of the Maháris and Dheds. The former have no doubt come in large numbers from the Deccan and Konkan under stress of hard times in their native district, or attracted by the cheapness of communication in the present day. As regards the Dheds, it is possible that the greater part of the increase in their number is due to the extension of the demand for private servants of the sub-division known as Suratis, because the birth-place return seems to indicate that there has been a much larger influx of this class from that district than from any other in Gujarát. The increase in the Dheds, however, is evidently but slight compared with that amongst the Maháris, and is of less consequence from a sanitary point of view, since the former are usually fairly well off and well housed, whereas the Mahár comes up simply as a day labourer, and throngs the most unhealthy parts of the town with all the filth of the dirtiest class of the village population. The proportional increase of this caste amounts to 66 per cent. We may next notice the variation in the section at the opposite end of the Hindu social scale. The Bráhmanic community of the city has increased by over 21 per cent. in the nine years, and by far the majority of the new comers are from the Deccan and Konkan. The increase in the Gujaráti Brahmáns seems to have been much less proportionately than that found in the colony from the Konkan and Márwár. Amongst the Marátha Brahmáns the increased number of females enumerated is very marked, more so than in the case of the Gujarátis. From Márwár hardly any women of this order are to be found accompanying their male relatives to the capital. After the Maháris, the caste that shows the largest actual increase is the Marátha Kunbi, which is more numerous by over 64 per cent. than in 1872. The remarks made in a former chapter regarding the movement from Ratnágiri and Sátára are applicable to this caste, which is the main one found in those districts. The cultivating class of Mális have increased by 40 per cent. and the weavers by 30. The Bhandáris, too, show an expansion to the amount of 11 per cent. which seems to indicate that this community is progressing at a normal and healthy rate. It is unnecessary to go through the whole list, especially as the above castes are those which are not only most numerous, but less likely to have been confounded in the abstraction with others. The population is so shifting that it is less important to secure a detailed record of the castes that compose it than it is in a rural district; still, the question of the development and decadence of the different sections of the people in the chief town is one of great interest, and it is a pity that the destruction of the schedules took place before the Editor of the Provincial Gazetteer had time or opportunity to secure from them a table which could serve as a standard for all future enumerations.

*Muhammadans.*

The return for the Muhammadan population of this city is not by any means satisfactory in the details it gives. Over 54 per cent. are returned under the heading of *Muham-*

*madan* without qualification of any sort. The marginal statement shows the general proportions of the different classes of this community. About 23·30 per cent. belong to the local trading bodies mentioned in detail when the Muhammadan classes of the Presidency as a whole were being described. It is probable, too, that the Arabs should rightly be classed as traders, as they are largely engaged in horse-dealing as well as more extended commercial transactions. The *Konkanis* include both domestic servants and fishermen, as well as the upper class of this section but it is very likely that the fishers form a large proportion of those who do not return their denomination. The *Shaikhs* no doubt include the majority of the Artisan class such as cotton-cleaners, weavers, dyers, and the not unimportant body of the cab-drivers. Leaving the Shaikhs out of the question, the most influential sections in the city of all those enumerated are the *Memans* and *Khojas*. The *Bohorahs* too, are a widespread and wealthy tribe, but, as I have said in a former part of this work, their home is not in the capital but in Surat. We may hope, finally, that by the time the next census has to be taken some more comprehensive and systematic scheme for the classification of this community will have been devised.

| | Per cent. |
|---|---|
| Arab ... | 1·4 |
| Shaikh | 11·6 |
| Saiad | 2·4 |
| Pathân | 2·3 |
| *Moghal** | 1·0 |
| *Shiah Bohorah** | 7 3 |
| *Khoja** | 6·5 |
| *Meman** | 8·5 |
| Konkani | 4·3 |
| Negro | 0·4 |
| Unspecified | 54·3 |
| Total | 100·0 |

* Trading Sections.

*Comparison with 1872.*

It is somewhat difficult to compare the returns of the two last enumerations, owing to the omission in 1872 of the title of *Konkani*. The persons returned simply as Muhammadans have decreased in number by 1·1 per cent. The Pathans, too, are fewer by 18·6 per cent., a change that may be, perhaps, connected with the decrease in the number of persons born in the more northern provinces of India. The rest of this community has increased considerably. The Memans, for instance, are more numerous by 52·1 per cent., the Shaikhs, or mass of the lower population of this faith, by 61·42, and the Saiads by 48·1. The Khojas show a numerical growth but little in advance of that of the entire city population, and are more numerous by 22·30 per cent. only, than in 1872. This, however, is more than is found amongst the remaining trading class, the Bohorahs, who have increased by no more than 8·3 per cent.

# CHAPTER IX.

## INSTRUCTION.

GENERAL CONSIDERATIONS. COMPARISON WITH OTHER COUNTRIES WITH RESPECT TO PRIMARY INSTRUCTION. RELATIVE PREVALENCE OF INSTRUCTION CONSIDERED WITH REFERENCE TO SEX, TO AGE, TO RELIGION, AND TO CASTE. IN TOWN AND IN COUNTRY. COMPARISON WITH CURRENT DEPARTMENTAL STATISTICS. RELATIVE PROPORTIONS OF PUPILS IN DIFFERENT GRADES OF INSTITUTIONS. COMPARISON WITH THE RETURN FOR 1872. INSTRUCTION IN BOMBAY CITY CONSIDERED BY AGE, CLASS AND RELIGION. COMPARISON WITH THE CITY RETURN FOR 1872. COMPARISON WITH CALCUTTA AND OTHER PARTS OF INDIA.

# COMPARATIVE TABLE OF THE STATE OF INSTRUCTION.

## PART A.—MALES.

| District and Division. | Average distribution according to instruction of 100 males. | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Total. | | | | Hindus. | | | Muhammadans. | | | Christians.† | | | Jains. | | | Parsis. | | |
| | Pupil. | Literate. | Illiterate. | Number of Males to one able to read and write. | Pupil. | Literate. | Illiterate. | Pupil. | Literate. | Illiterate. | Pupil. | Literate. | Illiterate. | Pupil. | Literate. | Illiterate. | Pupil. | Literate. | Illiterate. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 |
| Ahmedábád ... ... ... ... | 3·2 | 11·0 | 85·8 | 7·0 | 2·6 | 8·3 | 89·1 | 3·5 | 11·3 | 85·2 | 13·6 | 49·0 | 37·4 | 14·3 | 59·8 | 25·9 | 26·4 | 48·7 | 24·9 |
| Kaira ... ... ... ... ... | 3·0 | 8·3 | 88·7 | 8·9 | 2·8 | 7·7 | 89·5 | 3·2 | 6·7 | 90·1 | 14·3 | 25·1 | 60·6 | 15·3 | 59·9 | 24·8 | * | * | * |
| Panch Maháls ... ... ... ... | 1·6 | 5·3 | 93·1 | 14·4 | 20 | 6·0 | 92·0 | 4·5 | 14·9 | 80·6 | * | * | * | 11·2 | 63·8 | 25·0 | * | * | * |
| Broach ... ... ... ... ... | 5·4 | 15·5 | 79·1 | 4·7 | 54 | 16·1 | 78·5 | 6·1 | 15·4 | 78·5 | * | * | * | 13·8 | 70·8 | 15·4 | 25·5 | 47·8 | 26·7 |
| Surat ... ... ... ... ... | 5·3 | 15·0 | 79·7 | 4·9 | 57 | 16·3 | 78·0 | 6·8 | 18·1 | 75·1 | 6·3 | 57·0 | 36·7 | 14·5 | 59·5 | 26·0 | 22·3 | 46·8 | 30·1 |
| *Gujarát* ... | *3·7* | *11·0* | *85·3* | *6·8* | *3·5* | *10·1* | *86·4* | *4·7* | *12·5* | *82·8* | *11·8* | *44·3* | *43·9* | *14·4* | *60·5* | *25·1* | *23·1* | *46·3* | *29·6* |
| Thána ... ... ... ... ... | 2·3 | 5·3 | 92·4 | 13·2 | 2·0 | 44 | 93·6 | 5·7 | 11·3 | 83·0 | 4·9 | 6·7 | 88·4 | 6·6 | 65·7 | 27·7 | 19·6 | 46·7 | 33·7 |
| Kolába ... ... ... ... ... | 2·8 | 6·3 | 90·9 | 10·9 | 2·6 | 57 | 91·7 | 5·3 | 10·3 | 84·4 | 1·3 | 18·2 | 80·5 | 3·9 | 73·5 | 22·6 | * | * | * |
| Ratnágiri ... ... ... ... ... | 3·0 | 6·3 | 90·7 | 10·7 | 2·9 | 62 | 90·9 | 4·7 | 7·5 | 87·8 | 3·0 | 10·2 | 86·8 | 5·1 | 19·2 | 75·7 | * | * | * |
| *Konkan* ... | *2·7* | *5·9* | *91·4* | *11·7* | *2·5* | *5·4* | *92·1* | *5·1* | *9·3* | *85·6* | *4·7* | *7·1* | *88·2* | *5·5* | *56·9* | *37·7* | *19·4* | *47·3* | *33·3* |
| Khándeah ... ... ... ... ... | 2·4 | 4·9 | 92·7 | 13·6 | 2·8 | 5·4 | 91·8 | 2·1 | 3·4 | 94·5 | 8·6 | 53·5 | 37·9 | 8·9 | 42·1 | 49·0 | * | * | * |
| Násik ... ... ... ... ... | 2·2 | 5·2 | 92·6 | 13·5 | 2·1 | 4·8 | 93·1 | 3·0 | 5·5 | 91·5 | 10·0 | 55·4 | 34·6 | 9·2 | 47·9 | 42·9 | 17·7 | 64·6 | 17·7 |
| Ahmednagar ... ... ... ... | 2·6 | 5·7 | 91·7 | 11·9 | 2·3 | 4·6 | 93·1 | 3·2 | 4·5 | 92·3 | 13·8 | 36·7 | 49·5 | 13·2 | 46·5 | 40·3 | * | * | * |
| Poona ... ... ... ... ... | 3·9 | 8·2 | 87·9 | 8·2 | 3·3 | 6·6 | 90·1 | 6·5 | 10·7 | 82·8 | 23·7 | 46·0 | 30·3 | 11·5 | 59·3 | 29·2 | 32·7 | 46·8 | 20·5 |
| Sholapur ... ... ... ... ... | 3·0 | 6·4 | 90·6 | 10·6 | 29 | 6·0 | 91·1 | 2·7 | 3·9 | 93·4 | 7·0 | 47·3 | 45·7 | 11·8 | 38·8 | 49·4 | * | * | * |
| Sátárá ... ... ... ... ... | 2·6 | 5·2 | 92·2 | 12·8 | 24 | 4·9 | 92·7 | 3·7 | 5·1 | 91·2 | 10·3 | 56·0 | 33·7 | 7·6 | 19·7 | 72·7 | * | * | * |
| *Deccan* ... | *2·8* | *5·8* | *91·4* | *11·6* | *2·6* | *5·4* | *92·0* | *3·3* | *5·2* | *91·5* | *17·5* | *46·1* | *36·4* | *10·4* | *41·6* | *48·0* | *26·9* | *51·1* | *22·0* |
| Belgaum ... ... ... ... | 3·0 | 5·7 | 91·3 | 11·4 | 2·9 | 5·5 | 91·6 | 2·9 | 4·3 | 92·8 | 4·1 | 28·3 | 67·6 | 4·5 | 8·1 | 87·4 | * | * | * |
| Dhárwár ... ... ... ... | 4·4 | 7·2 | 88·4 | 8·5 | 4·6 | 7·5 | 87·9 | 3·1 | 3·9 | 93·0 | 12·1 | 17·6 | 70·3 | 5·7 | 12·5 | 81·8 | * | * | * |
| Kaládgi ... ... ... ... | 2·7 | 5·5 | 91·8 | 12·0 | 2·8 | 5·8 | 91·4 | 1·8 | 2·7 | 95·5 | 16·1 | 17·8 | 66·1 | 10·0 | 22·9 | 67·1 | * | * | * |
| Kánara ... ... ... ... | 3·6 | 8·8 | 87·6 | 8·0 | 3·5 | 8·8 | 87·7 | 5·4 | 10·2 | 84·4 | 3·5 | 6·0 | 60·5 | 5·1 | 18·0 | 76·9 | * | * | * |
| *Karnátic* ... | *3·5* | *6·6* | *89·9* | *9·9* | *3·5* | *6·7* | *89·9* | *2·9* | *4·3* | *92·8* | *4·8* | *13·7* | *81·5* | *5·0* | *9·9* | *85·1* | * | * | * |
| Bombay City ... ... ... ... | 7·6 | 24·9 | 67·5 | 3·0 | 6·1 | 20·6 | 73·3 | 7·0 | 21·1 | 71·9 | 11·0 | 41·9 | 47·1 | 9·4 | 62·9 | 27·7 | 23·0 | 50·9 | 26·1 |
| **Total, Home Division** ... | **3·4** | **8·3** | **88·3** | **8·5** | **3·1** | **7·3** | **89·6** | **4·4** | **9·9** | **85·7** | **9·3** | **29·0** | **61·7** | **9·9** | **41·5** | **48·6** | **23·0** | **49·9** | **27·1** |
| Karáchi ... ... ... ... ... | 2·3 | 7·0 | 90·7 | 10·7 | 6·4 | 26·2 | 67·4 | 1·1 | 1·7 | 97·2 | 15·4 | 54·9 | 29·7 | * | * | * | 28·5 | 48·3 | 23·2 |
| Hyderábád ... ... ... ... | 2·1 | 5·0 | 92·9 | 14·2 | 5·3 | 19·8 | 74·9 | 1·0 | 1·4 | 97·6 | 8·9 | 57·5 | 33·6 | * | * | * | * | * | * |
| Shikárpur ... ... ... ... | 2·4 | 6·6 | 91·0 | 11·1 | 6·6 | 25·9 | 67·5 | 1·2 | 1·2 | 97·6 | 9·9 | 60·6 | 29·5 | * | * | * | * | * | * |
| Thar and Párkar ... ... ... | 1·0 | 4·0 | 95·0 | 20·1 | 2·7 | 12·8 | 84·5 | 0·5 | 1·1 | 98·4 | * | * | * | 9·8 | 60·2 | 30·0 | * | * | * |
| Upper Sind Frontier ... ... ... | 1·1 | 4·8 | 94·1 | 16·7 | 4·9 | 30·9 | 64·2 | 0·7 | 1·1 | 98·2 | 9·4 | 60·6 | 30·0 | * | * | * | * | * | * |
| *Sind* ... | *2·1* | *5·8* | *92·1* | *12·6* | *5·6* | *22·5* | *71·9* | *1·1* | *1·4* | *97·5* | *14·0* | *56·0* | *30·0* | *10·4* | *59·4* | *30·2* | *26·1* | *49·7* | *24·2* |
| **Total, Presidency** ... | **3·2** | **7·9** | **88·9** | **9·0** | **3·2** | **7·7** | **89·1** | **2·3** | **4·5** | **93·2** | **9·5** | **29·4** | **61·1** | **9·9** | **41·6** | **48·5** | **23·0** | **49·9** | **27·1** |

* Less than 100 in the district.
† At page 161 the statistics for each race of Christians are given separately.

## Part B.—Females.

| District and Division. | Average distribution according to instruction of 100 females. | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Total. | | | | Hindus. | | | Muhammadans. | | | Christians.† | | | Jains. | | | Pa'rsis. | | |
| | Pupil. | Literate. | Illiterate. | Number of Females to one able to read and write. | Pupil. | Literate. | Illiterate. | Pupil. | Literate. | Illiterate. | Pupil. | Literate. | Illiterate. | Pupil. | Literate. | Illiterate. | Pupil. | Literate. | Illiterate. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 |
| Ahmedábád ... ... ... ... | 0·15 | 0·29 | 99·56 | 220 | 0·12 | 0·18 | 99·70 | 0·12 | 0·23 | 99·65 | 12·19 | 31·35 | 56·46 | 0·40 | 1·04 | 98·56 | 9·49 | 31·38 | 59·13 |
| Kaira ... ... ... ... ... | 0·09 | 0·13 | 99·78 | 440 | 0·07 | 0·19 | 99 74 | 0·06 | 0·12 | 99·82 | 15·05 | 10·64 | 74·31 | 0·73 | 0·43 | 98·84 | * | * | * |
| Panch Mahále ... ... ... ... | 0·05 | 0 10 | 99·85 | 637 | 0·04 | 0·13 | 99 83 | 0·40 | 0·21 | 99·39 | * | * | * | * | * | * | * | * | * |
| Broach ... ... ... ... ... | 0·17 | 0·33 | 99·50 | 197 | 0·08 | 0·20 | 99·72 | 0·08 | 0·10 | 99·82 | * | * | * | 0·44 | 0·66 | 98·90 | 9·01 | 15·45 | 75·54 |
| Surat .. ... ... ... ... | 0·36 | 0·70 | 98·74 | 94 | 0·20 | 0·32 | 99·48 | 0·44 | 0·63 | 99·93 | 23·96 | 26·85 | 48·79 | 0·64 | 1·56 | 97·80 | 7·07 | 16·84 | 76·09 |
| *Gujarát* ... | *0·18* | *0·33* | *99·49* | *197* | *0·11* | *0·18* | *99·71* | *0·17* | *0·26* | *99·57* | *15·87* | *22·77* | *60·86* | *0·48* | *1·02* | *98·50* | *7·51* | *17·14* | *35·35* |
| Thána ... ... ... ... ... | 0·13 | 0·14 | 99·73 | 377 | 0·03 | 0·04 | 99·93 | 0·54 | 0·16 | 99·30 | 1·28 | 0·87 | 97·85 | 0·18 | 0·17 | 99·65 | 4·76 | 14·00 | 81·24 |
| Kolába ... ... ... ... ... | 0·09 | 0·08 | 99·83 | 570 | 0·06 | 0·06 | 99·88 | 0·42 | 0·18 | 99·40 | 3·42 | 6·16 | 90·42 | 0·00 | 1·53 | 98·47 | * | * | * |
| Ratnágiri ... .. ... ... ... | 0·04 | 0·04 | 99·92 | 1,193 | 0·03 | 0·03 | 99·94 | 0·11 | 0·06 | 99·83 | 1·54 | 2·59 | 95·87 | 0·00 | 0·25 | 99·75 | * | * | * |
| *Konkan* ... | *0·08* | *0·09* | *99·83* | *595* | *0·04* | *0·04* | *99·92* | *0·27* | *0·11* | *99·62* | *1·32* | *1·04* | *97·64* | *0·07* | *0·34* | *99·59* | *4·79* | *13·90* | *81·31* |
| Khándesh ... ... ... .. | 0·03 | 0·04 | 99·97 | 1,400 | 0·02 | 0·03 | 99·95 | 0·06 | 0·02 | 99·92 | 8·09 | 24·26 | 67·65 | 0·00 | 0·16 | 99·84 | * | * | * |
| Násik .. ... ... ... ... | 0·07 | 0·12 | 99 81 | 528 | 0·02 | 0·05 | 99·93 | 0·12 | 0·10 | 99·78 | 16·36 | 28·03 | 55·61 | 0·18 | 0·18 | 99·64 | 2·41 | 18·55 | 79·04 |
| Ahmednagar ... ... ... ... | 0·12 | 0·12 | 99·76 | 409 | 0·08 | 0·04 | 99·88 | 0·12 | 0·07 | 99 81 | 7·43 | 13·12 | 79·45 | 0·10 | 0·24 | 99·66 | * | * | * |
| Poona ... ... ... ... ... | 0·25 | 0·40 | 99·35 | 153 | 0·05 | 0·07 | 99·98 | 0·39 | 0·37 | 99·24 | 19·15 | 30·89 | 49·96 | 0·11 | 0·02 | 99·87 | 13·88 | 44·04 | 42·08 |
| Sholápur ... ... ... ... ... | 0·07 | 0·07 | 99·86 | 688 | 0·06 | 0·04 | 99·90 | 0 06 | 0·06 | 99 88 | 8·88 | 26·66 | 67·46 | 0·25 | 0·17 | 99·58 | * | * | * |
| Sátára ... ... ... ... ... | 0·03 | 0·04 | 99·93 | 1,355 | 0 03 | 0·02 | 99·95 | 0·04 | 0·05 | 99·91 | 13·73 | 32·04 | 54·23 | 0·04 | 0·01 | 99·95 | * | * | * |
| *Deccan* ... | *0·09* | *0·13* | *99·77* | *455* | *0·04* | *0·04* | *99·92* | *0·12* | *0·10* | *99·78* | *14·25* | *25·18* | *60·57* | *0·10* | *0·13* | *99·77* | *11·34* | *36·18* | *52·48* |
| Belgaum ... ... ... ... ... | 0·09 | 0·09 | 99·82 | 558 | 0·08 | 0·05 | 99·87 | 0·13 | 0·13 | 99·74 | 2·55 | 4·96 | 92·49 | 0·01 | 0·00 | 99·99 | * | * | * |
| Dhárwár ... .. ... ... ... | 0·16 | 0·10 | 99·74 | 383 | 0·12 | 0·07 | 99·81 | 0·11 | 0·11 | 99·78 | 14 89 | 7·61 | 77·50 | 0·23 | 0·05 | 99·72 | * | * | * |
| Kaládgi ... ... ... ... ... | 0·05 | 0·06 | 99·89 | 932 | 0·04 | 0·04 | 99·92 | 0·09 | 0·12 | 99·79 | 1·47 | 8·49 | 90·04 | 0·08 | 0·07 | 99·85 | * | * | * |
| Kánara .. ... ... ... ... | 0·18 | 0·17 | 99·65 | 282 | 0·13 | 0·13 | 99·74 | 0·51 | 0·35 | 99·14 | 0·79 | 0·94 | 98·27 | 0·00 | 0·00 | 100·00 | * | * | * |
| *Karnátic* ... | *0·12* | *0·10* | *99·78* | *468* | *0·09* | *0·07* | *99·84* | *0·15* | *0·15* | *99·70* | *2·76* | *2·84* | *94·40* | *0·05* | *0·02* | *99·93* | * | * | * |
| Bombay City ... .. .. ... | 2·87 | 6·33 | 90·80 | 11 | 1·25 | 2·72 | 96·03 | 2·05 | 3·96 | 93 99 | 12·27 | 24·25 | 63·48 | 1·30 | 3·80 | 94·90 | 12·91 | 32 52 | 54·57 |
| **Total, Home Division** ... | **0·24** | **0 43** | **99 33** | **149** | **0 10** | **0 16** | **99·74** | **0 39** | **0·60** | **99·01** | **6 50** | **11·20** | **82·30** | **0 27** | **0·56** | **99·17** | **11·12** | **27·89** | **60 99** |
| Karáchi ... ... ... ... ... | 0·37 | 0·55 | 99·08 | 108 | 0 35 | 0 47 | 99·18 | 0·19 | 0·18 | 99·63 | 18·69 | 39·09 | 42·22 | * | * | * | 17·81 | 34 06 | 48·96 |
| Hyderabad .. ... ... ... | 0·20 | 0 30 | 99·50 | 197 | 0·16 | 0·18 | 99·66 | 0·17 | 0·26 | 99·57 | 13·23 | 36·76 | 50·01 | * | * | * | * | * | * |
| Shikárpur .. ... ... ... | 0 16 | 0·12 | 99·72 | 353 | 0·06 | 0·15 | 99·79 | 0·17 | 0·07 | 99·76 | 14·02 | 50·68 | 35·30 | * | * | * | * | * | * |
| Thar and Párkar ... ... ... | 0·04 | 0 07 | 99·89 | 883 | 0·03 | 0·16 | 99·81 | 0·07 | 0·06 | 99·87 | * | * | * | 0·00 | 0·00 | 100·00 | * | * | * |
| Upper Sind Frontier .. ... ... | 0·07 | 0·13 | 99 80 | 491 | 0·00 | 0·22 | 99·78 | 0 08 | 0·04 | 99·88 | * | * | * | * | * | * | * | * | * |
| *Sind* ... | *0·20* | *0·26* | *99·50* | *217* | *0·15* | *0·23* | *99·62* | *0·16* | *0·15* | *99·69* | *17·04* | *40·39* | *42·57* | *0·00* | *0·00* | *100·00* | *16·10* | *34·06* | *49·78* |
| **Total, Presidency** ... | **0·23** | **0·41** | **99·36** | **156** | **0 11** | **0·16** | **99 73** | **0·25** | **0·32** | **99.43** | **6·84** | **13·14** | **81·02** | **0·27** | **0 56** | **99 17** | **11·18** | **27 97** | **60·85** |

* Less than 100 in the District.
† At page 161 the statistics of the three races of Christians are given separately.

# CHAPTER IX.

## INSTRUCTION.

The information that is to be obtained at a census regarding the spread of education amongst the people is necessarily of the most vague description, and can only be applicable to a comparatively small portion of this wide and important subject. The inquiry of which the results are to be commented upon in the present Chapter extends no further than to the simple fact of whether the person returned knows or is learning how to read and write. Before entering upon the statistics, therefore, it is advisable to explain the system on which the information on these heads was obtained. It will be seen that the Tables comprise three main classes, those who are under instruction, those who though not learning can read and write, and lastly, the illiterate. In the comparative Table that precedes this Chapter, the titles have been rendered briefly, the pupils, the literate, and the illiterate. In the first category the enumerators were instructed to enter all who were at the time of the census under tuition, either at school or at home. The second class is intended, according to the rules, to comprise those who not being under tuition are able to both read and write. It does not include those who can read but not write, nor those who can do no more than sign their name, but only such persons as can both write as well as read. The third category contains the large number who are either wholly illiterate, or only instructed up to the extent I have just mentioned. I now pass on to the ways in which I think from my examination of a certain number of the schedules during the abstraction of their contents that it is possible for errors to have occurred in recording the information required under the above heads. None of these are very prevalent, but in one case they may have affected in some degree the tabulated results. In the first place, the less intelligent enumerators, especially if employed in a town where there is any considerable foreign element, seem to have considered on several occasions that came under my notice that the term instruction was confined to the languages habitually spoken in the district, and accordingly, after entering the person as illiterate, added a remark that he or she was able to write, say, Tamil, Urdu, Márwádi and so on. This error was not often found, still it was frequent enough to be mentioned, as it may have sometimes been left uncorrected in the process of rapid abstraction. The other mistake that I found to have occurred in some cases, chiefly of bad handwriting, is the confusion, more especially in the entries against females between the words literate and learning in Gujaráti, where the two are very similar in the current handwriting of that Division. This is likely, of course, to have caused the transposition of some of the entries from one to the other column of the working sheets.

*Comparison with other countries.*

Under the system of classification that has been adopted for exhibiting the results of the inquiry, there is no distinction of grade in the instruction returned, and the advanced student of the high or technical classes is undistinguishable from the beginner in the primary school. This is inevitable at a general inquiry of this sort, and in this Presidency, luckily, the deficient information can be almost completely supplied by the departmental records of the Director of Public Instruction. The important point to ascertain is the proportion of the population that is under primary instruction. Through this stage all that learn at all must pass, but it rests with the individual to advance further in search of knowledge. The difference between the number of pupils returned at the census and that on the books of the Government and aided schools on the 31st of March 1881, or about six weeks after the enumeration, is comparatively small, and if the assumption be allowed, as is reasonable, that the excess are under instruction chiefly at indigenous or other elementary institutions,* the proportion of those who are under primary instruction to the total population can be approximately ascertained, and a comparison with other countries rendered possible, as can be seen in the margin.† It is my proposal to defer further consideration of the question of classification and the distribution of the pupils between the different grades of institutions till later.

| Country. | Percentage of Elementary Scholars on Population. | Country. | Percentage of Elementary Scholars on Population. |
|---|---|---|---|
| 1 United States.. .. | *18·0 | 16 Austria (*Cisleith*) .. | 9·0 |
| 2 Saxony.. .. .. | 17·5 | 17 Spain .. .. .. | 9·0 |
| 3 Baden .. .. .. | 16·0 | 18 Ireland .. .. | 8·0 |
| 4 Wurtemberg .. .. | 15·5 | 19 Hungary .. .. | 7·5 |
| 5 Switzerland .. .. | 15·5 | 20 Italy .. .. .. | 6·5 |
| 6 Denmark .. .. | 15·0 | 21 Greece .. .. | 5·5 |
| 7 German Empire .. | 15·0 | 22 Portugal .. .. | 2·5 |
| 8 Prussia.. .. .. | 15·0 | 23 Servia, &c. .. .. | 2·0 |
| 9 Sweden .. .. | 13·7 | 24 Mexico .. .. | 2·0 |
| 10 Bavaria .. .. | 13·0 | 25 Russia .. .. | 2·0 |
| 11 Holland .. .. | 13·0 | 26 *Bombay Presidency.* | 1·9 |
| 12 France .. .. .. | 13·0 | 27 Brazil .. .. .. | 1·2 |
| 13 Norway .. .. | 12·5 | 28 Turkish Empire .. | 1·0 |
| 14 Great Britain . .. | 12·0 | 29 Egypt .. .. | 0·3 |
| 15 Belgium .. .. | 11·9 | | |

* This, however, includes many Middle Class schools.

The marginal table shows that even in Europe there is considerable variation in the proportion of children under elementary instruction. The countries in which instruction up to a certain standard is rendered compulsory by law, and is consequently gratuitous, stand a

* The deficiency, where it is found, is probably due to the entry in the census of those under instruction in some cases (such as in colleges and high schools) as able to read and write.

† These figures are borrowed from a statement prepared in 1873 for the Report on the Vienna Exhibition.

good deal above the rest. Sweden is about a middle station between the Teutonic Federation and South Germany, where the Roman Catholic element is stronger. Great Britain comes about half way down the list, and the next great gap is between the wealthy Belgium and the more heterogeneous population of German Austria. Lastly, there is a marked falling off between Greece and Portugal, the country next to it on the list.

This Presidency comes far below the most backward of the European western nations with respect to its degree of popular instruction, and has apparently no more than 19 persons in 1,000 attending primary schools, compared with 120 in Great Britain and 55 even in Greece. Had this Chapter been taken up in its due logical order* it would have been seen from the analysis of the industry of the country that a much higher standard of education is not, under the existing circumstances, to be expected, whilst to quote, in anticipation of more particular comment, the return comparing the state of things now and in 1872, the increase in the number of pupils, amounting, as it does, to 19 per cent. shows that the progress of education is considerably in advance of the increase of the population, and that the disorganisation resulting from the famine in the village teaching has had but a transitory effect.

*General prevalence of education.*

Abandoning, then, for the present the distinction of class and degree of instruction, we find that in every sixteen persons in this Presidency there is one who is not entirely illiterate, within the meaning of the term as used at the census. Put in another way, there are, in every thousand persons, 939 who are unable to read and write. The extent of education varies, necessarily, in different parts of the country. For instance, the number of persons, in Sind, containing one, whom we may call a scholar, (if the title be accepted in the sense it bears in an English village, as including both those who know and those who learn) is 22, but in the Home Division it is 16. In the capital city, again, it is only 4, and in the Konkan and Deccan 23 and 22 respectively. Gujarát and the Karnátic restore the average, the one with 12, the other with 19 as its denominator. On the whole, therefore, the Konkan is the Division in which instruction has made least progress, and omitting the capital city, Gujarát shows the greatest relative number of scholars. The distribution of the educated population is shown in the margin,† and for comparison with it the distribution of the entire population according to the table at the beginning of the first Chapter of this Volume, is added. The higher numbers in Gujarát and Bombay have, it appears, to counterbalance the deficiency in the four other Divisions, of which the Deccan is that where the difference between population and instruction is most markedly to the disadvantage of the latter.

| Division. | Distribution per cent. of the educated. | Distribution per cent. of total Population. | Difference. |
|---|---|---|---|
| Gujarát .. .. .. | 22·5 | 17·37 | +5·1 |
| Konkan .. .. .. | 9·9 | 13·90 | —4·0 |
| Deccan .. .. .. | 23·9 | 32·30 | —8·4 |
| Karnátic .. .. .. | 14·7 | 17·06 | —2·3 |
| Bombay City .. .. | 18·0 | 4·70 | +13·3 |
| Sind .. .. .. | 11·0 | 14·67 | —3·4 |
| | 100·0 | 100·00 | |

### Education by Sex.—(*a.*)—*Females.*

The difference, however, between the two sexes in regard to education is so great in this country that it is desirable to treat of this branch of the subject at once, without entering further into the distribution of the educated public in the aggregate of both sexes. Taking the whole Presidency together, there are in every thousand males 889 persons who cannot read and write. In the same number of females the proportion of the illiterate will be found to rise to 994. Put otherwise, there is one male scholar in 9 of his sex, and one female in 156 of hers. In the case of the former sex though, with the exception of the Konkan and Deccan, the proportions are by no means uniform, there is less variation in the different Divisions. The proportions themselves are given in the comparative tables prefixed to this Chapter, and range from one in three persons in Bombay, to one in twelve in Sind. But with regard to the proportion of educated females the return exhibits much more extraordinary divergences from the average. In the capital city there are only ten illiterate to one literate whilst in the Gujarát Division, where female education has made the next most promising start, there are no less than 197. In the Konkan scarcely one woman or girl in 600 can either read or write, or is learning to do so, and in the Deccan and Karnátic the state of things is little better. The ratios in Sind are peculiar, especially as to the high proportion of girl-pupils, contrasted with the lowness of the corresponding ratio in the case of boys. It seems almost incredible that the ratio of the male pupils should be the

* According to the original plan, the occupation of the people was to have been treated of before their instruction but as some statistics about education were wanted by the Commission then sitting, the whole of the present Chapter was drafted simultaneously with the preparation of the information that was required, so as to save blocking the type at the Press.

† In the Presidency Division, including the capital city, there is on an average, an area of 20·5 square miles to each school connected with or recognized by the State. The schools are, accordingly, about 4·2 miles apart, and taking the area of which the school to the centre as a circle, the average radius will be 2·5 miles in length. Roughly speaking, and assuming equal distribution of children over the whole area, every child of school-going age has a school at about 1¼ miles distance, and there are about 973 children of the above age within each school circle. As regards these calculations, however, it must be recollected that large areas of uninhabited land intervene between village and village, and that the children are concentrated in the villages and towns themselves, so that it is necessary to calculate also the distribution of schools amongst the inhabited units of population. The result is to show an average for this Division of one school for every 5·6 towns and villages, but the concentration in towns reduces the average to one for seven.

lowest in the Presidency whilst that of females under tuition should, if the capital city be not considered, exceed all the rest. The figures for female pupils in this Province, too, are considerably more in excess of those given in the departmental returns than they are elsewhere, or than those for males in this part of the country either.

In connection with the distribution of the educated females territorially, it is not to be passed over that 55·5 per cent. of this class are contained in the City of Bombay, and that this concentration has the effect of materially raising the ratio of the Home Division as a whole. Of the remainder, 13·7 per cent. are in Gujarát, 11·3 in the Deccan, 9·9 in Sind, 5·8 in the Karnátic, and 3·8 in the Konkan. Throughout the whole Presidency it is only in Surat, beyond the capital, that 99 per cent. of the females are not illiterate. Before resuming the subject of the distribution of the male pupils, it is worth while to briefly consider separately from each other the two classes of the other sex who are not quite illiterate. In the Presidency as a whole there are in 1,000 females of all ages and religions, 2·3 under instruction, and 4·1 who can read and write. In Sind there are 2·0 in the one category, and only 2·6 in the other, but elsewhere, it is only in the Karnátic that the latter ratio is less than that of the pupils. In the capital the respective proportions come to 28·7 and 63·3, and this is the only place where one in a hundred of this sex is learning or able to read or write. After this city, Surat and Karáchi districts come close to each other, with Poona next, though far behind. It may be that the ratio of pupils in Karáchi, like that in the district last named, is raised by the more than ordinarily large settlement of Europeans and Eurasians there, and that the comparatively low ratio of the educated is due to the recent introduction of schools, a reason that may be operative, too, in other parts of Sind. The districts that show the lowest ratios of both educated and learning are Sátára, Khándesh, Ratnágiri, Kaládgi and the Thar and Párkar tract in Sind. In none of these except the last two can one female in a thousand be termed either pupil or scholar. Lastly, on comparing the numbers of scholars of the two sexes together, we find that to one female pupil there are on an average 14 male, according to the census, but 17, according to the departmental statement. Amongst those returned as educated the ratio of males is higher, and reaches 17 to 1.* Taking the ratio of the females to the males of each class, the results appear as 6·80 pupils and 4·85 who can read and write to every 100 males in the same position as regards education. The differences in the Divisional ratios are shown in the margin. It will be noticed that the two proportions are the widest apart in Sind, and closest together in the Deccan. Bombay is left out of the question, as the special feature of that city, its excess of men, many of them in commerce or liberal professions, make it a matter of course that there should be few educated women in the population at large relatively to the number of the other sex.

| Division. | Percentage of Females on Males. | |
|---|---|---|
| | (a) Pupils. | (b) Literate. |
| Gujarát .. .. .. | 4·51 | 2·81 |
| Konkan .. .. .. | 3·15 | 1·47 |
| Deccan .. .. .. | 3·18 | 2·15 |
| Karnátic .. .. .. | 3·31 | 1·42 |
| Bombay City .. .. | 24·91 | 16·87 |
| Sind .. .. .. .. | 8·02 | 3·70 |
| Total, Presidency .. | 6·80 | 4·85 |

(*b.*)—*Males.*

I will now ask attention to the first three columns of the Comparative Table in which the proportion of educated males is shown for different parts of the country. The capital city shows an average about twice as high as that in any other part of the country, and three times that of the country at large. Gujarát approaches it nearest and Sind is at the opposite extremity. The proportion of the illiterate in the Deccan is the same as that in the Konkan, but that of the pupils is a trifle higher. The Karnátic seems from its ratio of learning and educated to be a good deal in advance of the rest of the table-land, and the coast district of this Division has a remarkably high average of persons not wholly illiterate. This may be owing, perhaps, to the comparatively large number of Bráhmans settled as cultivators in the interior and in the villages along the sea-line. The districts in which the proportion of the illiterate to the total population is least are Broach and Surat, both of which show much the same ratio, and after them, but at a considerable distance, Ahmedábád, Kánara, Poona,—where there is the strong European and Eurasian element to be taken into consideration,—Dhárwár and Kaira. Only in these does the ratio in question fall below 90 per cent.

The ratio to the male population of the boys returned as actually under tuition is highest in Broach and Surat, where, like that of the illiterate, the proportions are nearly identical. Dhárwár and Poona come next, followed by Kánara and Ahmedábád. The only other districts in which a proportion of three per cent. or more of the male population is under instruction are Kaira, Belgaum, Ratnágiri and Sholápur. The lowest proportion is to be found in the Panch Maháls, Thána, Násik, Khándesh and some of the Sind districts. Lastly, there remains for consideration the proportion of those who without being under instruction know how to read and write. In this respect, also, Broach and Surat are at the head of the list, but the subsequent order is changed, and Ahmedábád, with its large resident commercial population is a good deal more forward than Kánara, which comes next to it. Kaira and Poona are the only other districts with a ratio of more than 8 per cent. of this class. Dhárwár the next to these in order, has only 7·2, and Sholápur 6·4. The average in Gujarát is on the whole, much more in advance of that of the rest of the Presidency in this respect than it is with

* The ratio of pupils to literate is *56·5* per 100·0 in the case of females, and only *40·3* amongst males.

regard to actual instruction. The causes may be firstly, the superior wealth of the Division, which attracts and retains a greater number of men engaged in the clerical and mercantile professions, or, again, the cultivators themselves may have evinced an earlier appreciation of the advantages of a certain degree of instruction, for the detailed returns show, as will hereafter appear, that the higher average in this part of the country prevails throughout the community, even to the lowest grades. The agricultural and thinly populated district of the Panch Mahâls, though one of the most backward in the Presidency in the matter of education, shows a higher ratio of those who have learned to read and write than Khándesh, Násik or Sátára, and is up to the figure returned against Thána, where there is a certain influx of educated men from the capital. If we omit from consideration the outlying portions of Sind, the most backward districts are those just mentioned; the Panch Mahâls is then the first in the scale of ignorance and Sátára a little better than the others. Taking the Presidency as a whole, there are about 7·9 per cent. who can read and write, and 3·2 who are still under tuition. If, however, Sind be excluded, the average is thereby raised slightly on account of the increased weight given to the figures of Bombay and Gujarát. The average ratio of learners in Sind is considerably below that of the other Divisions, and that of the literate there is the same as in the Deccan and but an insignificant fraction below the proportion found in the Konkan.

### Education in Relation to Age.

The calculations on which I have been commenting hitherto have been made on the entire population of each sex, and include, therefore, those who have not yet reached the age of systematic instruction as well as such as may be considered, as a general rule, to have passed that age. I propose now to attempt to estimate the impression made by the present extension of education on the community most likely to be influenced by it. It is out of the question to attempt here to classify the whole body of students in such age-periods as will serve to indicate, even approximately, the grade of education to which they have attained, and the high ratio borne by the pupils on the registers of elementary schools to the total under instruction is a sufficient reason for selecting as the basis of calculation a period which will most conveniently harmonise with the conditions of that branch of education. The pupils in question have therefore been classed under three heads. The first includes all children who have not attained their sixth birth-day; the second, the period from that day to the completion of the fourteenth year, and the last, the remainder of life. The experience gained during the abstraction from examination of a certain quantity of the schedules, leads me to think that if it were not for the greater complexity of the working tables, it would have been worth while to have added one more division, so as to have distinguished the pupils of the higher grades of institutions, who, as a rule, are probably more than fifteen and less than twenty-two years old. Similarly, the lowest period might with advantage have been fixed to begin at the fifth birth-day, a modification that would, I think, have eliminated nearly all the entries of pupils and literates now shown as less than six years old. In order to bring these latter into the general calculation however, I have taken for comparison with the return of education the total population of the age just mentioned, namely, from five to fourteen, and on the assumption that most if not all the children under six returned as pupils or literate are not less than five years old, the two early classes of those under instruction and instructed have been combined. In the comparative Table, accordingly, the proportion given is in the first place that of the whole of the pupils and literate below fifteen to the total number of children between the ages of five and fourteen. After this series comes the proportion of the pupils and literates of maturer years to the entire adult population. It is perhaps scarcely necessary to observe that in the last category are included all the college and many of the high school students to which class most of the number returned as under instruction may be ascribed (though there is a considerable number of pupils who cannot all be under this class of education), but the bulk of the population included here consists of the persons actually able to read and write, who are out in the world and no longer in a state of pupillage. The figures given in Table XIII. of Appendix A. show that about 84·3 of the total number of pupils are under fifteen years of age. The marginal table gives for four Divisions of the Presidency the general ratios that are shown in the Table on the next page for the separate districts in each. In the Sind abstraction the degrees of instruction were not classified by age, so what follows in this portion of the Chapter refers to the Home Division only. Here we find, that of the boys who are for the present purpose considered to be of a school-going age, 12 per cent. are either learning or able to read and write. The relative position of the Divisions is not different from what has been already mentioned in the preceding paragraph. As regards the girls, the proportion of the pupils and literate is just ten times as small as it is amongst the boys. The peculiar feature in this return, namely that the ratio of educated adult women is only one-half that prevailing amongst girls, whilst in the case of the other sex the difference between the two periods is very much less striking, is due, of course, to the early marriage system, which necessarily acts as an impediment to the continuance of regular instruction at school beyond a very elementary stage. The gradual spread of education is traceable in the figures for Gujarát, where girls' schools have been longer established and better maintained than else-

| Division. | Percentage of those knowing and learning how to read and write. | | | |
|---|---|---|---|---|
| | Males. | | Females. | |
| | Boys (5—14.) | Men (15 and upwards.) | Girls (5—14.) | Women (15 and upwards.) |
| Gujarát ... | 14·11 | 17·90 | 0·89 | 0·46 |
| Konkan ... | 9·01 | 10·55 | 0·36 | 0·14 |
| Deccan ... | 9·09 | 10 26 | 0·38 | 0·21 |
| Karnátic ... | 11·39 | 11·17 | 0·50 | 0·13 |
| Bombay City. | 41·64 | 34·15 | 18·89 | 9·01 |
| Total ... | 12·04 | 13·90 | 1 20 | 0·69 |

# COMPARATIVE TABLE OF INSTRUCTION BY AGE† AND RELIGION.

## I.—Males.

| District and Division. | Total Boys between 5 and 15 years old. | Average number learning or knowing how to read and write in 100 males of each specified age-period. | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Total Population. | | Hindus. | | Muhammadans. | | Christians.‡ | | Jains. | | Pa'rsis. | |
| | | Between 5 and 15. | 15 and upwards. | 5—14. | 15 and upwards. | 5—14. | 15 and upwards. | 5—14. | 15 and upwards. | 5—14. | 15 and upwards. | 5—14. | 15 and upwards. |
| Ahmedabád .. .. .. .. | 116,861 | 12·77 | 17·46 | 9.97 | 13.41 | 14.21 | 17.71 | 62·57 | 70·57 | 68 63 | 87·04 | 84·27 | 85·65 |
| Kaira .. .. .. .. .. | 118,339 | 10·98 | 13·51 | 10 18 | 12.66 | 11.59 | 11.21 | 43 78 | 44·01 | 70·95 | 88·65 | * | * |
| Panch Mahále .. .. .. | 39,542 | 5·79 | 9·15 | 7.16 | 10.13 | 17.27 | 25.12 | * | * | 86·67 | 88·36 | * | * |
| Broach .. .. .. .. | 44,475 | 21·21 | 23·75 | 21.88 | 24.16 | 24.05 | 23.90 | * | * | 78·75 | 92·28 | 85·95 | 83·52 |
| Surat .. .. .. .. .. | 82,811 | 20·63 | 24.96 | 22.77 | 26.82 | 27.24 | 29.30 | * | 67·20 | 74·13 | 84·05 | 76·95 | 81·10 |
| *Gujarát* .. | 402,118 | 14·11 | 17.90 | 13.16 | 16.49 | 18.24 | 20.05 | 55·32 | 63·56 | 70·44 | 87·24 | 79·19 | 81·90 |
| Thána.. .. .. .. .. | 123 228 | 8 24 | 9.19 | 6.88 | 7.83 | 22.76 | 18.17 | 16 60 | 12·38 | 52·33 | 79·55 | 70·96 | 80·43 |
| Kolába .. .. .. .. | 51,377 | 9·96 | 11.19 | 9.07 | 10.17 | 10.77 | 16.72 | * | * | 47·62 | 83·91 | * | * |
| Ratnágiri .. .. .. .. | 139,599 | 9·36 | 11.69 | 8.99 | 11.38 | 13.83 | 15.35 | 10.19 | 18·58 | 21·02 | 29·39 | * | * |
| *Konkan* .. | 314,204 | 9·01 | 10.55 | 8.19 | 9·72 | 17.47 | 16.70 | 16·06 | 12·91 | 41·15 | 71·03 | 70·39 | 80·88 |
| Khándesh .. .. .. .. | 168,562 | 8·64 | 8.54 | 10.04 | 9.31 | 7·61 | 5.90 | 59·81 | 70·80 | 47·46 | 52·14 | * | * |
| Násik .. .. .. .. .. | 111,491 | 7·60 | 9.22 | 7.42 | 8.48 | 11.90 | 8.89 | 75 47 | 70·53 | 48·52 | 67·06 | * | 89·33 |
| Ahmednagar .. .. .. | 106,305 | 9·03 | 9.70 | 7.64 | 7.83 | 11.23 | 6.12 | 56·41 | 55·53 | 56·70 | 70·55 | * | * |
| Poona .. .. .. .. .. | 122,688 | 11·95 | 14.34 | 10.19 | 13.01 | 21.24 | 19.18 | 78·60 | 75·69 | 64·04 | 81·31 | 87·34 | 91·41 |
| Sholápur .. .. .. .. | 85,435 | 9·75 | 10.83 | 9.26 | 10.00 | 9.14 | 6.34 | * | 63·44 | 51·18 | 57.86 | * | * |
| Sátára .. .. .. .. | 153,837 | 8·03 | 9.22 | 7.55 | 8.81 | 11·90 | 9.18 | * | 73 83 | 29·88 | 31.62 | * | * |
| *Deccan* .. | 747,313 | 9·09 | 10.26 | 8.68 | 9.43 | 11·33 | 8.88 | 68·12 | 76·04 | 48·57 | 60·97 | 82·27 | 89·63 |
| Belgaum .. .. .. .. | 122,974 | 9·54 | 9.97 | 9.15 | 9 56 | 9.18 | 7.63 | 15·65 | 40·26 | 15 14 | 14·02 | * | * |
| Dharwár .. .. .. .. | 125,607 | 14·17 | 12.37 | 14.64 | 12.91 | 9.57 | 6.88 | 38·79 | 30·66 | 20 17 | 20·40 | * | * |
| Kaládgi .. .. .. .. | 94,560 | 8·73 | 9.04 | 8.96 | 9.41 | 5.36 | 4.52 | 51·28 | 29·15 | 36·26 | 35·61 | * | * |
| Kánára .. .. .. .. | 54,962 | 13·81 | 14 02 | 13.55 | 13.90 | 17.09 | 17.96 | 13·34 | 9·75 | 22 06 | 26 14 | * | * |
| *Karnátic* .. | 398,103 | 11·39 | 11.17 | 11.46 | 11.28 | 9.02 | 7.49 | 18·21 | 21 44 | 17·15 | 16·63 | * | * |
| Bombay City .. .. .. | 86,810 | 41·64 | 34.15 | 33 94 | 28.03 | 38.74 | 28.95 | 65·35 | 55·46 | 80.91 | 74·35 | 86·04 | 85 59 |
| Total, Home Division .. | 1,948,543 | 12·04 | 13.90 | 10.87 | 12.32 | 16.48 | 15.92 | 38·47 | 42·39 | 47.95 | 59·85 | 88·70 | 83·79 |

## II.—Females.

| District and Division. | Total Girls between 5 and 15 years old. | Average number learning or knowing how to read and write in 100 females of each specified age-period. | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Total Population. | | Hindus. | | Muhammadans. | | Christians.‡ | | Jains. | | Pa'rsis. | |
| | | Between 5 and 15. | 15 and upwards. | 5—14. | 15 and upwards. | 5—14. | 15 and upwards. | 5—14. | 15 and upwards. | 5—14. | 15 and upwards. | 5—14. | 15 and upwards. |
| Ahmedabád .. .. .. .. | 100,843 | 0·78 | 0·42 | 0·55 | 0·27 | 0·60 | 0·33 | 58·51 | 52·95 | 2·93 | 1·20 | 52·78 | 44·35 |
| Kaira .. .. .. .. .. | 93,550 | 0·42 | 0·19 | 0·31 | 0·16 | 0·31 | 0·17 | 46·76 | 29·64 | 3·44 | 0·85 | * | * |
| Panch Mahále .. .. .. | 34,980 | 0·24 | 0 16 | 0·22 | 0·14 | 1·54 | 0 37 | * | * | 1·52 | 1·17 | * | * |
| Broach .. .. .. .. | 40,402 | 0·87 | 0·44 | 0·44 | 0·45 | 0·34 | 0·16 | * | * | 2 43 | 0·96 | 52·53 | 19·35 |
| Surat .. .. .. .. .. | 74,584 | 1·93 | 0·96 | 1·93 | 0·45 | 2·22 | 0·86 | 73·52 | 55·72 | 4·75 | 1·78 | 45·01 | 20·85 |
| *Gujarát* .. | 344,359 | 0·89 | 0·46 | 0·52 | 0·26 | 0·83 | 0·36 | 56 81 | 42·28 | 3·24 | 1·19 | 46·76 | 21·39 |
| Thána.. .. .. .. .. | 106,349 | 0·51 | 0·24 | 0·15 | 0·06 | 2·26 | 0·31 | 4·00 | 1·96 | 0·91 | 0·25 | 29·28 | 19·00 |
| Kolába .. .. .. .. | 43,293 | 0·48 | 0·10 | 0·22 | 0·08 | 2·12 | 0 16 | * | * | .... | * | * | * |
| Ratnágiri .. .. .. .. | 123,977 | 0·18 | 0·07 | 0·12 | 0·07 | 0·59 | 0·05 | 5·18 | 4·67 | .... | 0·37 | * | * |
| *Konkan* .. | 273,618 | 0·36 | 0·14 | 0·16 | 0 06 | 1·25 | 0 14 | 4·17 | 2·22 | 0·33 | 0·50 | 29·20 | 18·93 |
| Khándesh .. .. .. .. | 150,702 | 0·11 | 0·07 | 0·09 | 0·05 | 0·24 | 0·04 | 29·20 | 40·21 | 0·10 | 0·23 | * | * |
| Násik .. .. .. .. .. | 98,073 | 0·28 | 0·20 | 0·12 | 0·10 | 0·33 | 0·23 | 70·33 | 46·25 | 0·42 | 0·45 | * | * |
| Ahmednagar .. .. .. | 95,980 | 0·52 | 0 18 | 0·30 | 0·07 | 0·39 | 0·15 | 31·87 | 20·25 | 0·51 | 0·35 | * | * |
| Poona .. .. .. .. .. | 108,184 | 1·06 | 0·63 | 0·24 | 0·11 | 1·69 | 0·55 | 70·76 | 53·53 | 0·48 | 0·03 | 70·62 | 64·71 |
| Sholápur .. .. .. .. | 76,696 | 0·28 | 0·11 | 0·24 | 0·06 | 0·24 | 0·10 | * | 81·00 | 0·82 | 0·34 | * | * |
| Sátára .. .. .. .. | 131,041 | 0·14 | 0·06 | 0·11 | 0·03 | 0.21 | 0·06 | * | 55·36 | 0·17 | 0·02 | * | * |
| *Deccan* .. | 660,675 | 0·32 | 0·21 | 0·17 | 0·08 | 0·48 | 0·17 | 54·88 | 42·75 | 0·39 | 0·22 | 57·11 | 54·[illegible] |
| Belgaum .. .. .. .. | 111,258 | 0·41 | 0·12 | 0·33 | 0·07 | 0·63 | 0·16 | 12·94 | 6·23 | 0·06 | .... | * | * |
| Dháwár .. .. .. .. | 117,336 | 0·65 | 0·14 | 0·51 | 0·10 | 0·43 | 0·17 | 49·56 | 13·55 | 0·99 | 0·06 | * | * |
| Kaládgi .. .. .. .. | 88,609 | 0·24 | 0·06 | 0·20 | 0·04 | 0·36 | 0·18 | 10·29 | 11·17 | 0·32 | 0·11 | * | * |
| Kánára .. .. .. .. | 47,970 | 0·80 | 0·25 | 0·63 | 0·18 | 2·58 | 0·56 | 2·97 | 1·60 | 0·10 | .... | * | * |
| *Karnátic* .. | 365,169 | 0·50 | 0·13 | 0·39 | 0·09 | 0·60 | 0·21 | 11·25 | 4·44 | 0·24 | 0·02 | 73·61 | 45·[illegible] |
| Bombay City .. .. .. | 67,020 | 18·39 | 9·01 | 10·01 | 3·01 | 15 06 | 4·26 | 63·04 | 35·49 | 11·06 | 4 17 | 64·67 | 37·[illegible] |
| Total, Home Division .. | 1,710,851 | 1·29 | 0·60 | 0·55 | 0·21 | 2·18 | 0·72 | 28·00 | 17·34 | 1·66 | 0·69 | | |

* Less than 100 of the age specified.
† In Sind the distinction of age was not preserved in the abstraction.
‡ On page 161 the distinction of race amongst Christians with reference to education is noted.

where in the extra-metropolitan districts. The capital affords, as may be expected, exceptional facilities for the education of this sex, and the comparatively slight trace of the results to be seen in the figures for later life is to be ascribed, probably, to the influx of adult labourers and their wives from the country, who belong to a class which public instruction has only recently begun to reach.* The comparatively small difference in the two ratios for the Deccan, where there has not as yet been a very marked success in female education, is due, as will be seen from a reference to the Table opposite, to the number of Christians in Poona and some other districts, which materially raises the proportion. Returning to the figures for the males, it is noticeable that in one case only, that of the Karnátic, is the ratio of the literate higher amongst the boys than amongst the adults, and even here, to a very slight extent. This is probably attributable to the loss of boys in the famine who would at the time of census have entered upon their sixth year. In the case of Bombay City the falling off of the proportion amongst the adults is explicable, of course, in the same way as the similar characteristic amongst the females of this class, and may be set down to the counteraction of the results of comparatively wide-spread instruction of the young by the abnormal proportion of illiterate labourers of riper years. The Table giving the distribution of this class by districts shows that a somewhat similar cause is in operation in Khándesh, but whether the case is the same in Dhárwár, or whether in that district there has been a recent, and more or less sudden, advance in the extension of schools, I am unable to state.

The total number of boys of a teachable, or school-going age is 1,948,548 or about 27·1 per cent. of the entire male population. Of these it appears that 10·6 per cent. are under instruction, and 1·5 more know how to read and write, leaving about 88 per cent. illiterate. The girls of a similar age number 1,710,881, or about 25 per cent. of the female population. The proportion of those that are under instruction is about 88 in 10,000, whilst in addition to these there are about 32 in the same number who can read and write, but are not being taught. Thus the proportion of the illiterate amongst them is 98·80 per cent. Omitting Bombay, the order in which the districts stand with respect to the instruction of girls is, first, Surat, then Poona, Broach, Kánara, Ahmedabád and Dhárwár. There is a considerable gap between the last-named and Ahmednagar, which comes next. Thána follows closely the latter and Kolába, Kaira, and Belgaum are behind it. Khándesh, Sátára and Ratnágiri are the least advanced in this matter. Surat is far away the first of all the districts, and, were it not for the Christian element in Poona, would show a ratio more than double that of any other. In the proportion of males under instruction or educated it yields to Broach at the younger period, though it is still the first in regard to this ratio at the later age. Both of these districts are very much in advance of the two that follow them, Dhárwár and Kánara. In the proportion of educated adults Ahmedabád comes after Broach, and both Poona and Kaira are before the two districts in the south which stand so well with respect to the instruction of boys. The lowest proportion of educated boys is in the Panch Maháls, where the Aboriginal population is large, slow to educate, and possessed, as we have seen in the fourth Chapter, of an unusual quantity of young children, a fact which necessarily tends to lower the ratio. A similar cause is probably operative in Násik, Khándesh and Thána, all of which are far below the rest. The places in which the education of adults seems to be at the lowest ebb are Khándesh and the Panch Maháls, two flourishing agricultural districts, and between them comes the famine tract of Kaládgi. The adult women seem to have the least inclination towards education in Sátára, Kaládgi, Khándesh and Ratnágiri and to be relatively most numerous in Surat, Poona, Broach and Ahmedabád.

Lastly, before taking up the question of the spread of education in the various religions considered separately, I may remark that if the occupation return is to be trusted, there are on an average about 25 pupils to each teacher, whether man or woman. The departmental return, while it includes colleges and other large institutions, is incomplete with regard to aided schools, and the ratio of pupils per teacher deducible from it being thus unduly high, has not been here brought forward for comparison.

## Education by Religion.

From what was said in the last Chapter regarding the constitution of the heterogeneous population that goes by the general title of Hindu, it is abundantly evident that to treat such a mass as a single community is an attempt that leads to no practical result. Similarly with the Aboriginals and Christians, the former of which are better considered with reference to their tribes, the latter to their races. In so far, however, as the retention of the general titles is essential for the interpretation of the Tables given in Appendix A, I have adopted them in the proportional statements here used. From these it will be seen that there is a very marked difference between the education of the two principal religions according to whether they are respectively in the numerical preponderance or not. In the Presidency Division where the Hindus predominate, the proportion of the educated amongst them is lower than that of their rivals. In Sind, on the other hand, where the masses are of the other persuasion, the Hindu minority is comparatively highly educated, and the Muhammadans illiterate. Confining my remarks to males only, it appears that the community that shows the highest proportion of educated is the *Pársi*, and next to this the *Jain*. In Gujarát, in fact, which is the native place of the

*Pársis and Jains.*

* The state of instruction is probably not much better amongst the lower commercial classes in the capital.

one and of the wealthier section of the other, the Jains are more generally educated than the Pársis, and even in the capital city, which attracts the best of both classes, there is but an insignificant difference in the general result, though it is brought about by the high proportion of the literate in the case of the immigrant Jains and by that of the pupils amongst the others. Taking the two communities separately, the Pársis are less well educated in Thána than elsewhere, and best in the Deccan, where the settlements are in the chief towns, and the ratio of adults in business is a good deal higher than in Gujarát. In the capital city there is a considerable element of foreign Pársis from Persia, many of whom were driven from their homes by famine some eight or ten years ago, and have since remained in Bombay as cooks, bakers or menial servants. Most of these are probably illiterate, and their presence tends to lower the ratio of the community as a whole. The distinction in the matter of instruction between the two main divisions of Jains is very strongly marked. In Gujarát, which we may consider the home of the indigenous trading branch, the standard is high, whilst in the Karnátic and South Deccan the proportion of those who can read and write is but little above that which prevails there amongst the Hindus. The returns of education amongst the Jains in the North Deccan are in some respects peculiar. There is greater difference between the young and the adults than in other Divisions, due, perhaps, to the continual interchange of population with Rájputána and Central India. The tendency noted above amongst the Hindus and Muhammadans is again to be traced, but less marked, of course, in the case of immigrants who come more for miscellaneous than commercial pursuits. The community that is to say is worse off for education in the place where it is indigenous than where it is only sojourning. Amongst the Pársis this is noticeable in Surat and Thána, and slightly in Broach also. The Jains show it strongly in the south, and slightly in Gujarát. In the middle portion of the Presidency the latter community is a mixed one, comprising both traders settled in villages, and travelling dealers without much, if any, education. One of the most striking features to which attention is drawn as regards these two religions is the prevalence of instruction amongst the young. Of the Pársi children of school-going age nearly 84 per cent. are learning or already know how to read and write. The Jains show a lower proportion in the community as a whole, but where the trading element is predominant, as in Bombay and Gujarát, the standard of instruction is relatively little below that of the others. In the Karnátic, however, there is not much advance in this respect, and the district which here returns the highest proportion is that in which there is probably a mixture of trading and indigenous Jains.

The subject of female education and its relative spread amongst the different sections of the community is more conveniently treated in a single survey, after the varying degree of instruction amongst the males, which, as has been seen from the general remarks made above, is almost incomparably the most important question from a purely statistical point of view, has been reviewed. Leaving, too, the Christian community to be treated of according to its component races, and the Hindus whose castes will be taken as exemplifying the state of education amongst the people bearing this name, and the Aboriginal tribes, amongst whom, however, the prevalence of instruction is not a matter requiring much comment, the next class that presents itself is the Muhammadan population of the Presidency. In Sind this community shows a proportion of illiterate, amounting to 97·5 per cent., but in the other part of the country the corresponding ratio is only 85, or below the average of the population as a whole. Outside the capital, which contains a large number of the commercial class, the average standard of instruction is highest amongst the Muhammadans of Gujarát, where there is both trading and cultivating material. Khándesh and Kaládgi show the lowest proportion of educated Muhammadans, and the whole of the south of the table-land seems below the average in this respect. Owing to the prominent causes that tend to keep this community in the background the actual standard of education amongst them is scarcely appreciated by the rest of the public. Some of the classes of Muhammadans, such as the Shiah Bohorahs of Surat, the traders of Bombay, and a few others, are highly trained in both the vernacular language of the division and in Arabic or Urdu. Others, and herein lies apparently the cause of the high ratios of the instructed in Gujarát, use no tongue but the vernacular, and have no repugnance, accordingly, to attend the ordinary village schools. The difficulty begins with the non-agricultural and non-commercial population of the country above the Gháts which is spread over most of the districts of the Deccan and part of the Konkan also. We have seen above that the ratio of the educated is very low in the former of these tracts. On the coast it is higher, it is true, owing to the commercial element being more nearly on numerical equality with the rest, which is occupied chiefly in fishing and boating. The use of the dialect I have called Hindusthání or Mussalmáni in the seventh Chapter originated perhaps in the desire on the part of the apostles of Islám in the first instance, and then amongst their converts also, to intensify the distinction between the new flock and those still in the Hindu fold which the latter had deserted. The tongue everywhere bears traces of vernacular influence, and in the Konkan has but little resemblance to any dialect of the north from whence it came. It is perhaps, too, the identity of the written character with that of the light literature of their teachers and its affinity to that of the Kurán, with the recollection of its former pre-eminence as the language of the court and administration that leads the lower classes of this faith to cling to it in correspondence and literature generally, and thus shut themselves out in great measure from the advantages of the wider curriculum taught in the vernacular elementary institutions under the

*Education amongst Muhammadans.*

administration or inspection of Government. It really seems to me that a good deal of the popular belief in the general absence of book-learning amongst the Muhammadans of this Presidency is due to the prominence given to two facts. First, the comparative deficiency of men of this faith in the middle and upper branches of Government employment. Secondly, the small numbers on the rolls of the national schools. As regards the first point it seems that even amongst the Hindus, who have none of the hindrance of language in their way, few but of one or two classes aspire to Government service if they can get their living in any other manner. The Hindu traders of Gujarát are comparatively rare in an official post, and so are the cultivators. Still more is this noticeable in the Deccan and Konkan. It is the same with the corresponding class amongst the Muhammadans. The mass of the latter community originated somehow with the armies of the north, and were affiliated in some way to those bodies, with whose disappearance their fortunes fell. The Rajput and Marátha soldier had his land to fall back upon, but the Muhammadan of the class I speak of is not an agriculturist. He had then to take refuge in various kinds of unskilled tasks, such as porterage, cart-driving and whenever it was available, service as a constable, watchman or messenger, in none of which employments is the possession of any high degree of education necessary. It seems a question whether in this part of India any extensive use at the best of times was made of the Muhammadan middle classes in administration. The clerical work was picked up by Hindus before the military instinct of the others could be changed to undertake it, and the higher posts of the service were mostly dependent upon court favour, not on merit, nor in any case of more than a precarious tenure.* The small number of Muhammadans in the public service, therefore, is not apparently a new phenomenon, and it remains to see if there is any fact that will tend to throw light on the comparative absence of this class from the muster rolls of the schools under Government cognizance. On this point I will ask a reference to the Comparative Table at the beginning of Chapter III, and to that which is printed as No. IV. in Appendix A, which will show that the ratio of Muhammadans to the entire population ranges between 3 per cent. in Sátára and 78 per cent. in Sind. The average on the total population is 18 per cent., or only 8 per cent. if Sind be left out. Now, the departmental return of students according to religions shows the proportion of Muhammadans under instruction to be over 10 per cent. and in primary schools over 12 per cent. This return includes Sind, but I have shown above that it is in this Province that according to the census returns the ratio of Muhammadan scholars is lowest, not only in comparison to their ratio in other parts of the country, but also compared to the ratio of other religions, such as the Sikh and Hindu, in Sind itself. Then, again, comparison shows that in Sind there is the widest discrepancy between the census and the departmental return, the number of pupils entered in the latter being much less than that shown by the census. Of course this difference may be in the numbers of the Hindus or Sikhs, and as the latter are not even mentioned separately in the educational Table, the point cannot be settled. But the figures seem to indicate, at any rate, that there is no such large addition from Sind as to materially alter the proportion of Muhammadan learners to the total body, and the inference is allowable that in respect to primary education at least, the ratio of scholars of this faith is not far below that of their entire community to the population at large. Leaving the departmental return for that of the census, which comprises all sorts and grades of educational institutions, we find that in both Gujarát and the Deccan the proportion of Muhammadans under tuition to the total number of those learning is in excess of that of the Muhammadan population to the total. In the former Division the latter ratio is 10·1 per cent. and that of Muhammadan to total pupils 12·7 per cent. In the Deccan the respective proportions are 5·4 and 6·5 per cent. The case, however, is, it must be admitted, different in the Karnátic, where they are 9·1 and 7·6 per cent., owing, it may be, to the lower class to which the masses of the Muhammadans of that part of the country belong. It is not perhaps fair to make a comparison between the Muhammadans and the Hindus out of consideration of the immense range of the latter title, but I may mention that in the Deccan the ratio of Hindus is 88·2 on the entire population, whilst the pupils of that community only average 84·4 per cent. of the number returned as under instruction. If in future returns from the Educational Department care were taken to record separately the Muhammadan pupils of Sind and those on the rolls in districts where this religion is not that of the masses, it would be possible to estimate more exactly the relative ignorance of the two leading communities.

It may be said, however, that the returns of the census as given in the proportional form appended to this chapter are of themselves enough to prove that the Muhammadan population is, on the whole, and except in Sind and the Karnátic, better instructed than the Hindu. This is true, as far as the mere numbers go, but my object in mentioning the returns of the Educational Department was to get, if possible, a statement in which the quality of the instruction is, to some definite extent, indicated. The standards of the primary schools under inspection are known and recognised; but in the case of the census returns there is no distinction between an institution of this class and the hedge-school under an indigenous curriculum of its own, varying according to any fitful change of circumstances. In the

* There seems an apparent exception in the case of subordinate judicial posts, but it is a question whether these were not temporary creations of a new power desirous of obtaining the administrative assistance of representatives of both the leading religions of the conquered country. The increased facilities for the study of special classes of law have no doubt tended to open such posts to open competition, an advantage of which the more flexible and book learned Bráhman has availed himself to the exclusion of the more narrowly-trained Muhammadan of the upper class.

case of the Muhammadans this distinction is of more consequence than in that of any of the other communities, unless it be the Sikhs of Sind, because it is most probable that amongst those entered here as under instruction are the numerous classes of children whose daily course is no more than a repetition by rote of a certain portion of the Kurán in a tongue they know not, and probably never will, understand. There are, on the other hand, indigenous Muhammadan schools in which an experienced Mullah grounds his class well in the ordinary reading books written in the Persian character. Whatever the quality of the instruction given, we find in the census returns about 5,000 more pupils of this race than are entered in the return published by the Director of Public Instruction as correct on the last day of March 1881. Most of this excess is no doubt attributable to the existence of the Kurán and other indigenous classes of a type specially sectarian, socially, if not in matter of doctrine, which are, I have been given to understand, making way amongst the cultivating classes of Gujarát, under the influence of more zealous missionary enterprise from the local centres of the faith.

To return to the details of the Tables, we find that in Sind 975 Muhammadan males out of every 1,000 are illiterate but that in the other Division the relative number is only 857. The Division in which most education is returned is Gujarát, where the ratio exceeds that of the Hindus in all but one of the districts. That in which the Muhammadans are worst off in this respect is the Karnátic, where the Hindu ratio is better than theirs everywhere but in Kánara. Taking single districts, the lowest percentage of the aggregate of pupils and literate is to be found in Kaládgi, though Khándesh is not very much better. The ratio in Poona is the same as that for Gujarát as a whole, or better than the north of the latter Division and below that prevailing in the south, where the traders of Surat and the well-to-do cultivators of Broach are in force. In the former district, indeed, there is but a slight difference between the state of education of this race and that returned from the capital. On consulting the Table in which the relative degrees of instruction are shown by age-periods, it will be seen that the difference between Bombay and the Surat District lies in the considerably larger ratio in the former of those under instruction or educated before the age of fifteen. In other respects the reason calls for little special remark, as it simply corroborates what has been said already in connection with the community as a whole. Kaládgi, Khándesh, Sholápur and Belgaum are the most backward districts, and Surat, Broach, Poona and Thána the most advanced. As regards the adults, however, the order of the districts is slightly different, since the influence of the mercantile element is more marked at this period. Poona, for example, is beaten by the Panch Maháls, where there is the large colony of Shiah Bohorahs, and Ahmedabád and Kánara stand high in the list. Neither Kaládgi nor Khándesh, however, show any improvement.

*Town and Country.*

Before leaving the subject I may as well draw attention to the difference in the spread of education in the town as compared with the country. The marginal table gives the results of the tabulation of the statistics for nine of the largest towns in the Presidency Division with that of the rural subdivisions immediately surrounding them. Three of the towns are in Gujarát; three in the Deccan, and three in the Karnátic. As regards males, it appears that the Hindus are far in advance of the Muhammadans in the town, but inferior, though not very markedly so, to the latter in the country. The discrepancy in the towns lies chiefly in the proportions of the literate, but in the country in that of the pupils. Corresponding differences appear in the figures for females in the towns, though far less in range, but as regards the country, the Hindu is still in advance, to a small degree, of the Muhammadan, though the latter exceeds slightly in the proportion of pupils. There is, too, a wider separation between the town and the country with respect to the ratio of the educated and pupils amongst the Muhammadan than amongst the Hindu females whilst with the other sex the reverse is found to be the case.

| Religion and Locality | | Percentage of Instruction. | | | |
|---|---|---|---|---|---|
| | | Males. | | Females. | |
| **HINDUS.** | | | | | |
| A.—Towns | Pupils | 9·2 | 30·5 | 0·37 | 1·00 |
| | Literate | 21·3 | | 0·63 | |
| | Illiterate | 69·5 | | 99·00 | |
| B.—Country | Pupils | 2·3 | 8·7 | 0·03 | 0·62 |
| | Literate | 6·4 | | 0·59 | |
| | Illiterate | 91·3 | | 99·38 | |
| **MUHAMMADANS.** | | | | | |
| A.—Towns | Pupils | 2·6 | 14·8 | 0·32 | 0·77 |
| | Literate | 12·2 | | 0·45 | |
| | Illiterate | 85·2 | | 99·23 | |
| B.—Country | Pupils | 3·3 | 10·4 | 0·07 | 0·19 |
| | Literate | 7·1 | | 0·12 | |
| | Illiterate | 89·6 | | 99·81 | |

I will end my comments upon the state of instruction amongst this class with a few lines on the differences between various subdivisions of the Muhammadan community in regard to education. I have remarked elsewhere that it was found to be superfluous to tabulate separately the details for the main tribes of this religion such as Shaiks and Patháns, because they are adequately represented in the return as a whole. Comparing the three tribes that have a Rajput origin, the Molésalám, Malek and Chohán, with the educational return for the Hindu caste to which they bear the nearest affinity, it seems that the Muhammadan is, as a rule, slightly less educated in youth and considerably so as years advance. The Sunni Bohorahs, on the other hand, take a very high place in the order of instruction, and are above the rest of the cultivating classes in the ratio of their educated adults, and equal to all but the best

as to their children also. The Shiah Bohorahs are emphatically an educated section of the Muhammadan community. In the Deccan, where they are probably all engaged in business requiring correspondence and accounts—for they are noted for the extensive relations they keep up with distant establishments of their brotherhood,—the ratio of the instructed equals that of the Hindu trader, except amongst the wealthier castes of Wániás in Gujarát, with whom, as with the Bráhman, book-learning has become traditional. It is also worth noting that the girls of this sect are the most given of any of their religion to instruction, and bear a ratio as high as any but that which is found amongst their sex in the writing and literate castes of the Hindus. It is probable though, that the capacity to read texts from the Kurán is the limit to the instruction of many of them. The artisan representative, the Bhausár, as well as the boilman and carrier, the Ghánchi, are far below their Hindu counterparts in reading and writing. It is probable that on taking out the details for others of the corresponding classes amongst the Muhammadans the same result would be obtained, but the smallness of the number in each led me to believe that in a general review, such as this, the extra information would hardly be worth the trouble of tabulation.

*Education amongst Christians.*

The next class to be brought under review is the Christian, which is returned in the Tables as a homogeneous community. The following statement however, shows that the differences between the three distinct races united by the common bond of this faith have made very diverse progress in the acquisition of knowledge:—

| | Males. | | | | | Females. | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Of all Ages. | | | Pupils and Literate of | | Of all Ages. | | | Pupils and Literate of | |
| | Pupils. | Literate. | Illiterate. | 5 to 14. | 15 and Upwards. | Pupils. | Literate. | Illiterate. | 5 to 14. | 15 and Upwards. |
| **A.—*Europeans.*** | | | | | | | | | | |
| 1 Total, Presidency Division .. | 15·63 | 74·20 | 10·17 | 59·88 | 96·19 | 20·78 | 58·36 | 20·86 | 55·09 | 95·93 |
| 2 Bombay City .. .. .. | 13·25 | 76·90 | 9·85 | 65·80 | 98·02 | 20·66 | 62·71 | 16·63 | 60·26 | 97·93 |
| 3 Poona .. .. .. .. | 31·08 | 60·13 | 8·79 | 55·98 | 97·39 | 23·13 | 56·64 | 20·23 | 55·68 | 96·32 |
| **B.—*Eurasians.*** | | | | | | | | | | |
| 1 Total, Presidency Division .. | 32·39 | 46·26 | 21·35 | 62 54 | 94·93 | 32·04 | 46·02 | 21·94 | 64·44 | 90·58 |
| 2 Bombay City .. .. .. | 41·39 | 43·93 | 14·68 | 73·85 | 97·39 | 37·00 | 44·40 | 18·60 | 72·85 | 92·06 |
| 3 Poona .. .. .. .. | 31·64 | 45·48 | 22·88 | 60·91 | 92·78 | 33·70 | 46·17 | 20·13 | 64·09 | 94·51 |
| **C.—*Native Converts.*** | | | | | | | | | | |
| 1 Total, Presidency Division .. | 7·30 | 16·76 | 75·94 | 19·52 | 26·05 | 4·07 | 4·44 | 91·49 | 11·10 | 6·90 |
| 2 Bombay City .. .. .. | 9·38 | 29·14 | 61·48 | 35·39 | 39·45 | 3·42 | 11·64 | 79·94 | 27·96 | 16·16 |
| 3 Thána .. .. .. .. | 4·38 | 6·41 | 88·71 | 10·36 | 11·90 | 1·07 | 0·67 | 98·26 | 0·29 | 1·39 |
| 4 Kánara .. .. .. .. | 3·47 | 5·64 | 90·89 | 8·99 | 9·18 | 0·77 | 0·81 | 98·42 | 1·85 | 1·39 |
| 5 Gujarát .. .. .. .. | 13·55 | 32·97 | 53·48 | 36·79 | 51·41 | 15·40 | 14·80 | 69·80 | 32·96 | 27·99 |
| 6 Ahmednagar .. .. .. | 15·99 | 16·99 | 67·02 | 37·47 | 30·00 | 3·23 | 6·11 | 90·66 | 12 15 | 7·19 |

With reference to these figures it must be borne in mind that after the age of fifteen there are no more than 40 women to 100 men amongst the Europeans, whilst the former sex predominate at that period amongst the Eurasians. The latter, too, show a very high ratio of children to the total of their community. The corresponding ratio amongst the Europeans is considerably less than that in the Native section, which on the whole corresponds fairly with the average rate found to prevail in the population of the Presidency at large, excluding Sind. The statistics of education amongst the two first classes need little comment, though I regret that I have not for comparison the return prepared for a special inquiry on this subject made some months ago independently of the census. As regards the Native converts, as we may call them for convenience sake, it appears that the standard of education is considerably higher amongst the non-Roman Catholics of the newer settlements than in the Thána and Kánara communities of the older faith. The districts I have selected are those which I believe to be for the most part peopled by one section or the other, but as little as possible by a mixture. Gujarát and Ahmednagar contain chiefly Protestants; Thána and Kánara Roman Catholics. In the capital are found both, and the latter body are probably the best educated of the Sálsette and Máhim community, but much mixed with the less educated colony of servants from Goa.

*Sikhs.*

The Sikh colony of Sind, like the Hindus of that division, shows a remarkably high average of males who are learning or able to read and write. There are no less than 40·7 per cent. of the entire community that have returned themselves under one or the other of these headings. The remarks I made with regard to the indigenous schools of the Muhammadans, however, are probably applicable to the Sikhs also, and the amount of practically useful instruction actually prevalent is by no means what might be inferred from the bare figures.

*Jews.*

The small Jewish population shows an average of 50·2 per cent. educated or being educated. The ratio is highest in the latter case amongst the Jews, native and foreign, in the city of Poona. The adults most generally possessed of some degree of instruction are those in Bombay city, and the lowest ratios are to be found in Thána and Kolába, where this race is engaged in pursuits like dairy-keeping and carpentry, not requiring much reading and writing. Taking only the boys of a school-going age, the proportion of the learning and literate is between 68 and 70 per cent. except in the Konkan, and for the Presidency Division as a whole, reaches 62 per cent., a rate exceeded by no other community except the Pársis and upper classes of Christians.

*Forest and Aboriginal tribes.*

The Aboriginal tribes need not detain us long. They are the section of the population most difficult to reach through education, for not only is their appreciation of it less, but the regions they inhabit are as a rule wild and unhealthy enough to deter any of the trained masters of a higher class from undertaking duty amongst them. The masters themselves, moreover, have doubtless in many cases no heart in their work, for to the bulk of educated Hindus the instruction of people like the Forest tribes appears a work altogether of supererogation in practice, even though its advantages be admitted in theory. Some progress has been made, however, amongst this class in Gujarát, especially in Surat, where special agency has been provided for the maintenance and inspection of schools established solely for the *Káli-Paraj* or black-races, as opposed to the light races of the plains. Thus we find in that Division a ratio of 1·29 per cent. of the Forest and Aboriginal tribes either learning or, though more rarely, educated. In the North Deccan, however, there is only a proportion of 0·31. A reference to the Provincial Caste Statement at page xlviii of Appendix C shows that whilst in the Konkan the Káthodis and Wárlis are totally uneducated, or with scarcely one under instruction in a thousand of their tribe, the Gámthás and Chodras, who are chiefly found in the part of Surat where the special provision above mentioned has been for some years in existence, have in the same number about 17 and 11 children respectively, who can read and write or are learning to do so. The Dhodias too, a tribe which inhabits the tract to the south of that in which the two tribes just-named are located, show a ratio of 13 per mille. The Dublás, on the other hand, who, as I have said in the preceding chapter, are almost entirely ascribed to the families of Bráhman landholders in the capacity of farm-servants, exhibit an apathy or neglect in the matter of education which is not surpassed even amongst the Bhils, a true Forest tribe. It may be noted, however, that the Bhils are beginning their education in Gujarát only and that their progress in Khándesh and Násik is but slow. The state of education amongst the Thákurs cannot be exactly appreciated from the return under consideration, as though the figures for the Konkan appear to apply to the Forest tribe only, those for the Deccan no doubt include some of the Writers also, and thus raise the percentage of the educated.

*Hindus.*

I have now to enter upon the subject of the Hindus, the general averages for whom have been given in the tables. Comprising, as this community does, the bulk of the ignorant masses as well as the best educated of the population the ratio for the whole is necessarily below that of most of the more homogeneous bodies treated of above. I will not, therefore, enter into detail regarding these figures, but pass a few remarks of general application. The highest ratio of the educated, including pupils, of this community is in Sind, where it exceeds that of the capital city. Unless the Hindus of Sind, therefore, are mostly traders, priests and writers, it is difficult to see any reason for this phenomenon, in a Division where the masses are egregiously behindhand with regard to instruction.

In the remainder of the Presidency the state of education amongst this race as a whole necessarily corresponds more or less with that noted at the beginning of this Chapter. Bombay, Surat, Broach, Kánara and Dhárwár are the districts where, in the above order, the ratio of the illiterate is lowest. Thána, the Panch Maháls, Násik and Ahmednagar those in which this class preponderates the most. In the Panch Maháls and Khándesh, in Dhárwár and slightly in Kaládgi, the ratio is less than that found to prevail in the population as a whole. It is possible that the presence of the Aboriginals in the first two cases and a considerable decrease in the number of educated Muhammadans in the others contribute to this peculiarity. The division of the educated community into two age-periods shows that there are 10·87 per cent. of Hindu boys under instruction or educated, and 12·32 per cent. of the adults of this sex. It may be remarked that the ratio in the Deccan is higher than in the Konkan in the case of the boys, whilst it is lower in that of adults. The explanation seems to be that the adults who emigrate to the capital from the coast are mostly illiterate, so that their exodus raises the relative preponderance of the instructed who remain at home.

*Female education by religion.*

Leaving the question of education in the different layers of Hindu society till later I will make a few comments on the education of females in the different sections of the population which have been distinguished in this chapter. In the Home Division we have seen that the ratio of the educated amongst adults of this sex is not more than one-half what it is amongst children, and that even in the latter class it rises no higher than 1·20 per cent. on the total of school-going

age. The former proportion is above the average only in the case of the European and Eurasian Christians, and the Pársis. Amongst the Jains and Muhammadans it rises but slightly over that just mentioned, and amongst the Hindu women it is, as is only to be expected, just below it. The ratio for Europeans has been shown in the table given above, and averages nearly 96 per cent. for the whole Presidency. In the case of the Eurasians the proportion is about 91 per cent. Next to these figures come those for the Pársis, the only pure indigenous or domiciled race amongst whom female education has made marked progress. The average of women who come under the head of instructed here amounts to 38 per cent. and in two of the chief towns affected by this race, Poona and Bombay, to 64·7 and 45·1 respectively. It is curious to note the small ratio in Surat, Broach and Thána, where the community has been settled for years in country villages instead of confining themselves to the towns. The Jains and the Muhammadan women show nearly identical ratios on the whole, that of the Jains being higher in Gujarát, and that of the others rising above it in the south of the Presidency and the capital. Surat and Ahmedabád show the largest proportion of educated Jains, whilst the Muhammadan women appear to be best educated in Surat, Kánara and Poona.

But the more important statistics are these which relate to the progress of instruction amongst the younger generation, and the marginal table gives the chief results of the census for the principal religions. The Pársis still show a proportion more than double that of any of the rest. The small Jewish community comes next, with the same feature as regards this sex as I noticed above in the case of males, namely the low proportion of education in the native districts of the local sect. As to the Jains and Muhammadans, it appears that in Gujarát only is the ratio of the educated higher in the case of the former than in the latter. In the capital city the proportion amongst the Jains is but little above that of the Hindus, and in the Karnátic it is below it. The caste table shows that amongst the largest of the specially Kánarese sect of Jains there is practically no education at all of this sex, and the ratio of the instructed and learners is less than 1 in 1,000. Amongst the girls of the Hindu cultivating and industrial classes of this Division there is some trace of learning to be found in the return, though not so marked as in Gujarát.

| Religion. | Percentage on Total Girls 5—14 Years old. | | | Relative proportion of educated (c) in each Division. | | | | |
|---|---|---|---|---|---|---|---|---|
| | Pupils (a). | Literate (b). | Total Educated (c). | Gujarát. | Konkan. | Deccan. | Karnátic | Bombay City. |
| Hindu .. .. | 0·39 | 0·16 | 0·55 | 0·52 | 0·16 | 0·17 | 0·39 | 10·01 |
| Muhammadan .. | 1·48 | 0·70 | 2·18 | 0·83 | 1·25 | 0·48 | 0·60 | 15·06 |
| Jain .. .. .. | 1·06 | 0·58 | 1·66 | 3·24 | ... | 0·39 | 0·24 | 11·05 |
| Pársi .. .. | 45·19 | 19·17 | 64·47 | 46·75 | 29·20 | 57·14 | .. | 73·61 |
| Jew .. .. .. | 23·01 | 7·12 | 30·13 | .. | 8·12 | 40·13 | .. | 50·23 |
| Total of all Religions | 0·88 | 0·32 | 1·20 | 0·89 | 0·36 | 0·38 | 0·50 | 18·39 |

In an early part of this Chapter I made a comparison between the total population and the number either under instruction or literate. With the view of giving an idea of the diffusion of education over the territorial divisions of the Presidency I propose to show now the relative extent to which religion contributes to the total body of pupils, comparing the census with the departmental returns for the two sexes. As Sind is included in the one I have taken it in both, though with regard to the Muhammadans, such a course has, as I have already said, a very material effect upon the proportions. Taking first the males, it appears that in the departmental tables there is no mention of Sikhs. There is a class called A'mils, which I mentioned in the third Chapter of this work as of extremely doubtful sect, but the aggregate number of these shown as under education does not nearly equal that of the Sikhs returned in the Census tables. It is true that in the Educational Statement there is a column headed *Others*, but the explanation appended to it seems to indicate that it is reserved for the pastoral tribes only, and the census returns show that this class is by no means addicted to sending their children to school, probably on account of their use as cattle watchers. It is therefore presumable that the Sikhs of Sind have been included in the total of Hindus of some class or other, but which class is not ascertainable. The alternative suggested is that which I have hinted at above, namely that most of the instruction set down in the census return is little more than the repetition of texts and the rudiments acquired at a hedge-school. Confining myself now to the census returns only, it is necessary

| Religion. | Males. | | | Females. | | |
|---|---|---|---|---|---|---|
| | Percentage of Religion Population. | Percentage of Pupils of each Religion on Total Pupils. | | Percentage of Religion on Population. | Percentage of Pupils of each Religion on Total Pupils. | |
| | | (a) According to Census Return. | (b) According to Educational Report. | | (a) According to Census Return. | (b) According to Educational Report. |
| 1 Hindu .. .. .. | 74·1 | 73·6 | 78·4 | 75·6 | 34·3 | 66·3 |
| 2 Muhammadan .. .. | 18·9 | 13·4 | 11·6 | 17·7 | 19·1 | 7·2 |
| 3 Christian .. .. | 0·9 | 2·8 | 1·8 | 0·7 | 21·2 | 10·2 |
| 4 Jain .. .. .. | 1·4 | 4·3 | 5·0 | 1·2 | 1·4 | 4·5 |
| 5 Pársi .. .. .. | 0·4 | 3·1 | 2·3 | 0·4 | 21·4 | 10·3 |
| 6 Sikh .. .. .. | 0·8 | 2·2 | 0·9 | 0·7 | 1·1 | 1·0 |
| 7 Jew .. .. .. | 3·5 | 0·3 | | 3·7 | 1·4 | |
| 8 Aboriginals and Others. | | 0·3 | | | 0·1 | |

to point out in the first place that the difference between the two series of ratios is widest in the case of the Muhammadan males and the Hindu females, both of which show that the education of the young amongst them is considerably below the standard indicated by their numerical importance in the community. But from what has been said before it is evident that these two are exceptionally situated, so it is as well to lay little stress on the discrepancy. Passing to the next, then, the balance is found to have shifted, and in the case of Christian males and both Pársi and Christian females, the ratio of pupils is far above that of the weight of the population of the religion on the total community. It is the same in a lesser degree with the males of the Sikhs and Jains, and with the females amongst the former, but the Jain females preserve much the same ratio in both cases. The Jews show a considerable difference between the advance of instruction in the two sexes, and the ratio of the females is a good deal higher in proportion to the total number of pupils of that sex than the corresponding figure for the males.

### Education by Caste.

The nine pages of the Provincial Table in Appendix C contain the whole of the castes that bear an appreciable ratio to the entire Hindu community, with all their local variations. It was prepared with the view of aiding the Educational authorities and others interested in public instruction to form an opinion of the actual extent of their work and the fields in which their efforts have still much to do. I shall only, therefore, treat the return generally in the present place, first in connection with what has been said above regarding the population in its larger divisions, and again with reference to the special classes into which the Hindus have been divided for the purpose of tabulation at the census.

The following table shows all the castes that return a proportion of over one-half of their male adults as educated or learning :—

| Caste. | Locality. | Percentage of Educated and Pupils. | | | | Serial order according to Education. | | |
|---|---|---|---|---|---|---|---|---|
| | | Males. | | Females. | | Males. | | Girls. |
| | | Men. | Boys. | Women. | Girls. | Men. | Boys. | |
| Konkanasth *Bráhman* ... ... | Deccan ... ... | 93·1 | 56·2 | 1·0 | 1·4 | 1 | 4 | 23 |
| Prabhu *Káyasth* ... ... ... | Konkan... .. | 92·9 | 55·8 | 0·8 | 2·0 | 2 | 5 | 13 |
| Káyasth (*Wálmik, &c.*) .. ... | Gujarát... ... | 92·5 | 64·7 | 9·6 | 10·1 | 3 | 1 | 3 |
| Porwal *Wánia* ... ... ... | Do. ... ... | 91·1 | 52·5 | 0·8 | 2·3 | 4 | 10 | 10 |
| Konkanasth *Bráhman* ... ... | Konkan ... | 91·0 | 51·6 | 0·2 | 0·6 | 5 | 14 | 29 |
| Lád *Wánia* ... ... . | Gujarát... ... | 90·9 | 55·8 | 1·0 | 1·5 | 6 | 6 | 20 |
| Khedáyata *Wánia* ... ... | Do. ... ... | 90·6 | 53·1 | 0·3 | 0·4 | 7 | 8 | 32 |
| Shrimáli *do.* ... ... ... | Do. .. ... | 89·2 | 54·6 | 0·7 | 0·4 | 8 | 7 | 33 |
| Deshasth *Bráhman* ... ... | Deccan ... ... | 89·0 | 52·1 | 0·4 | 0·7 | 9 | 11 | 27 |
| Konkanasth *do.* ... ... | Karnátic ... | 88·4 | 59·9 | 3·3 | 7·0 | 10 | 2 | 5 |
| Deshasth *do.* ... ... | Do. ... ... | 88·3 | 56·8 | 0·2 | 1·1 | 11 | 3 | 26 |
| Prabhu *Káyasth* ... ... ... | Deccan ... ... | 87·2 | 52·5 | 2·8 | 8·2 | 12 | 9 | 4 |
| Modh *Wánia* ... ... ... | Gujarát... ... | 87·0 | 51·9 | 1·0 | 2·7 | 13 | 13 | 9 |
| Shenvi *Bráhman* ... ... ... | Karnátic ... | 85·5 | 46·1 | 1·5 | 4·7 | 14 | 19 | 6 |
| Sáraswat *do.* ... .. ... | Do. ... ... | 84·9 | 51·2 | 2·9 | 4·7 | 15 | 15 | 7 |
| Nágar *do.* ... ... ... | Gujarát... ... | 83·9 | 52·0 | 18·3 | 17·5 | 16 | 12 | 1 |
| Shenvi *do.* ... ... ... | Konkan ... | 82·7 | 46·0 | 0·0 | 0·4 | 17 | 20 | 34 |
| Shenvi *do.* ... ... ... | Deccan ... ... | 81·4 | 43·5 | 1·1 | 2·8 | 18 | 23 | 8 |
| Gaud *do.* ... ... ... | Konkan ... | 75·0 | 40·2 | 0·5 | 1·2 | 19 | 25 | 25 |
| Deshasth *do.* ... ... .. | Do. ... ... | 74·8 | 44·7 | 0·6 | 0·6 | 20 | 21 | 30 |
| Brahmakshatria ... ... ... | Gujarát... ... | 71·7 | 46·4 | 17·5 | 15·3 | 21 | 18 | 2 |
| Meshri Márwádi *Wánia* ... ... | Deccan ... ... | 71·4 | 38·5 | 0·4 | 0·0 | 22 | 27 | 36 |
| Anáwala *Bráhman* ... ... | Gujarát... ... | 70·1 | 48·2 | 0·6 | 2·1 | 23 | 17 | 12 |
| Shrimáli *do.* ... ... | Do. ... ... | 68·8 | 48·7 | 1·8 | 1·9 | 24 | 16 | 15 |
| Modh *do.* ... ... | Do. ... ... | 68·5 | 38·8 | 0·8 | 1·5 | 25 | 26 | 21 |
| Sáshtekar *do.* ... ... | Karnátic ... | 65·8 | 37·4 | 0·9 | 0·7 | 26 | 30 | 28 |
| Shrigaud *do.* ... . | Gujarát... ... | 65·1 | 41·1 | 1·3 | 1·6 | 27 | 24 | 19 |
| Khedáwal *do.* ... . | Do. ... ... | 63·0 | 43·6 | 0·6 | 1·3 | 28 | 22 | 24 |
| Audich *do.* ... ... | Do. ... ... | 62·8 | 37·8 | 1·0 | 2·3 | 29 | 28 | 11 |
| Mervála *do.* ... .. | Do. ... ... | 58·2 | 33·6 | 0·4 | 1·8 | 30 | 32 | 16 |
| Márwádi *Wánia* ... ... .. | Deccan .. ... | 57·4 | 27·3 | 0·2 | 0·6 | 31 | 35 | 31 |
| Vaish *do.* ... ... ... | Karnátic ... | 53·2 | 34·6 | 0·0 | 1·7 | 32 | 31 | 17 |
| Bárdeshkar, &c., *Bráhman* ... | Do. ... ... | 52·6 | 38·0 | 1·5 | 2·0 | 33 | 29 | 14 |
| Kansára (*Kásar*) ... ... ... | Gujarát... ... | 51·7 | 31·6 | 0·6 | 1·7 | 34 | 34 | 18 |
| Soni (*Sondr*) ... ... ... | Do. ... ... | 49·7 | 25·5 | 0·7 | 1·5 | 35 | 36 | 22 |
| Lád *Wania* ... ... ... | Deccan ... ... | 48·7 | 32·5 | 0·2 | 0·1 | 36 | 33 | 35 |

It will be seen that there are 34 that come into this category, to which I have added two which approach the standard proportion within a very little, making 36 in all. This is but a sorry number compared to the large array of castes tabulated, especially when the relatively small numerical weight of those thus set apart comes to be considered.

Though based primarily on the proportion of the educated adults, the table has been drawn up to include also the children under instruction, but the latter reach one-half of their total number in but fifteen instances. It must be taken into consideration, however, that the ratio is affected by the very young, not yet of school-going age, and that if allowance be made for these on the proportion that this class bears to all under fifteen in the total Hindu

population, it will be seen that we may assume as the ratio representing one-half the school-goers, actual or possible, the percentage of 35·0 in Gujarát, 32·5 in the Konkan, 34·0 in the Deccan, and about 37·0 in the Karnátic, where the relative number of the children of tender years is so much below that of the rest of the Presidency. Furthermore, we have seen in the preceding Chapter that the ratio of children on the total population is somewhat less amongst the upper classes of Hindus than amongst the middle and lower, so that the ratio just mentioned is not wholly applicable to castes like the Bráhmans and writers which form so large a proportion of those named in the Table, and we cannot assume for, say, the Wálmik Káyasths of Gujarát, that there are only from seven to eight children between five and fourteen that do not learn or know how to read. It is reasonable to assume though, that in the case of nearly all the selected castes here given, there is about the same standard of education prevailing amongst the boys of a school-going age that is found amongst the elders of the caste. In the 36 castes there are 21 Bráhmanical subdivisions, of which several are local colonies of the same tribes. Nine are Wánias or traders, 4 are writers, and, lastly, two are artisans. It is noteworthy that though out of the 36, 17 are indigenous or located in Gujarát alone, in the first twelve none of the five from this Division are Bráhmans, but either Writers, or traders. On the other hand, both the Karnátic, two of the three Deccan, and one of the two Konkan representatives are of the priestly order. The highest on the list of the Gujaráti Bráhmans is the Nágar, which is only sixteenth in serial order, and has before it no less than five trading castes of its own neighbourhood. The Bráhmans of Máháráshtra that rank so high in the list are the two large orders of the Konkanasth and the Deshasths in their varied distribution over the country in which their home tongue is prevalent. Fourteenth in order is the first of the Gaud section, hailing from the coast of the Karnátic. Between the Nágars and the next Gujaráti Bráhman tribe come six castes, four of which are other sub-divisions of the same order in different Divisions and one is a Writer of Gujarát itself. Without going through the whole Table, I will mention that of the 21 priestly tribes eight are from, or in, Gujarát, six are the two main Marátha tribes in different localities, and seven are Gauds, mostly from the Konkan and Karnátic. Of the nine Wánia castes, five are Gujaráti by origin or residence, one is indigenous and two are settlers in the Deccan and one is Kánarese. Both the Artisans are from Gujarát and so are two of the three Writer classes. It will be noted with regard to the education of children that the Writers of Gujarát are first, and I am inclined to think that the high ratio of the castes of the Karnátic Division that immediately follow is to a certain extent due to the lack of children there, rather than to any material difference in the care taken of their intellect.

The twelve castes that come first with regard to the education of their adults also contain, it may be noticed, eleven of the castes amongst whom that of boys is most cared for and amongst the Wánias and writers, the place occupied in the serial order is not very far in the one case from what it is in the other.

In the matter of female education the return shows that even the castes most advanced in the instruction of their boys have not as yet made much progress amongst their relatives of the other sex. It is enough here to consider the figures for the girls only, as those for the women are comparatively less instructive. The three castes in which the ratio of the pupils of this sex is the most satisfactory are the Nágar Bráhmans, the Brahma Kshatrias and the Káyasths, all of Gujarát. It is probable, too, that the Prabhus of the City of Bombay, had returns been available for them, would also have been well up on the list. But even the highest of these proportions does not rise above 17·5 per cent. of the total number of children and after the 10 per cent. of the Gujarát Káyasths the ratio falls rapidly, till it appears that considerably over half the number of castes show a ratio of less than two per cent. The Marátha Bráhmans exhibit, as a rule, a comparatively low proportion of educated girls, and so do, with a few exceptions, the Gauds of the Karnátic and Konkan. The Gujarát Wánias, too, do not come up to the promise indicated by their care of the instruction of their sons.

*Classes of Hindus.*

We have now seen that the standard of instruction fixed in the above Table for the men and boys has been attained by but two castes outside the pale of the Bráhman, Writer, and commercial orders.

After these, amongst the *Craftsmen* there are the three Gujarát castes of the oilmen, who are, as we have seen in the last chapter, also traders, the calico-printers and masons or bricklayers, besides the tailors, who in the Marátha districts are also engaged in trade, and the goldsmiths, who give proofs of a certain degree of instruction above the rest. In Gujarát, where the tailors are more occupied than elsewhere with their own profession, they are less educated by a considerable extent than elsewhere. The ratio amongst the adults reaches in some cases more than 44 per cent., and in all more than 20. The lowest proportion is, as is to be expected, amongst the workers in leather, though even here the ratio rises after the village castes have been passed, and the town artisans reached. Female education is at a very low ebb in this order, except amongst the goldsmiths and brass-smiths of Gujarát, which have already appeared in the Table, and the general average is very little higher than that which prevails amongst the agriculturists.

In the case of the *Cultivators*, whom it is necessarily most important to reach, the Kadwas of Gujarát, the Jangams, who are also priests and merchants, and the Lewás, are the most advanced, and show a ratio of from 18 to 21 per cent. of instructed. The isolated case of the Maráthás in Gujarát who show a higher ratio may be omitted from consideration, as this colony consists in great measure of Government officials who have remained in the Division, and are found in the ranks of the police and office messengers, and private servants, in all of which capacities there is now-a-days an incitement to learn to read and write in the prospects of early promotion. The indigenous Kolis of Gujarát and some of the castes of

Kánara show the least progress in education of any in this order. Whilst the average is highest in Gujarát and the Karnátic above Gháts, it is lowest, on the whole in the Deccan. The instructed element amongst the females is very small, except in Gujarát and in the Lingáiat country of the Karnátic.

Amongst the *Pastoral* tribes there is but little education except in the case of those who have begun to addict themselves to agriculture in preference to their ancestral wanderings. In Gujarát, where this class is still in a more purely pastoral state than in the rest of the country, the ratio of the instructed is remarkably low, and contrasts strongly with the usually high standard maintained here compared to the other Divisions. The most instructed of this class seem to be the Gaulis, or dairymen, who, except in the Konkan, where they are mostly agriculturists, have a tendency to concentrate in the neighbourhood of the towns. The Wanjáras are a very heterogeneous caste, and it is only in Gujarát and the Konkan that they are still largely engaged in transport and trade. It is surprising, therefore, to see the high proportion of the instructed amongst them when they are less settled in villages, as in these Divisions, as compared to that in the Deccan where they are a colony of cultivators. In the last Division, however, it will be seen that the proportion of the children under instruction is nearer that of the males who can read and write, as is to be expected of a settled community.

The *Fishermen* show two castes possessed of a fair degree of education compared to the rest and both of these are in Gujarát. In the Konkan the ratio is very low, except amongst the Gábits, a caste of the southern coast. There may be said to be scarcely any education of females at all amongst this class, and looking at the large proportion of women that are returned from it as occupied in assisting their husbands or others in their employment, the fact is not to be wondered at.

In the order of *Domestic* and *personal Service* there is in one caste considerably greater diffusion of education amongst both sexes.* The Hajáms are seen to be a fairly educated class in Gujarát where they combine several occupations with that of shaving and their women act as midwives and nurses for the Hindus. The washermen are better educated in Gujarát, where the ratio amongst the males is about the same as it is in the barber caste, but the instruction of females is much more advanced in the latter. In the rest of the Presidency the washermen are, on the whole, an illiterate caste.

The only caste that it has been thought worth while to distinguish amongst those occupied in the *Minor professions*, is the Gurao, or temple servant. In the Deccan this caste occupies a considerably higher position as to education than in the two other Divisions in which it is prevalent. In the Konkan, indeed, the caste is in a very low grade in respect to this attribute.

Of the indefinite class of the *Devotees* and religious mendicants there are three only that show a ratio of the educated in excess of the average of their respective Divisions. One of these, and the most numerous, is the Gosávi in Gujarát. The others are the Bairágí of the Deccan and the unspecified body of the *Súdhus* in Gujarát. The latter includes, necessarily, many of the Sanyásis and other recluses of high caste who have retired from the cares of mundane affairs after a life of business, and the order as a whole must, therefore, be distinguished from the general horde of wandering mendicants who have had no other profession than that of begging from their youth upwards. The Gopál who is a sort of priest to the depressed castes of the Deccan, is one of the few totally uneducated classes to be found on the list.

In the Mángs, however, one of the twelfth or the *Depressed class*, there is a compeer in ignorance, though it is only in the Karnátic that this caste is almost entirely illiterate. The question of arranging for the admission of this order into some of the primary schools has been several times discussed, but hitherto the matter has not advanced beyond a preliminary stage, and it is in the missionary schools chiefly that the Dheds, Maháras and others of the same class find the little education they have acquired. In Gujarát, however, a beginning seems to have been made, especially in the section of the Dheds that are so largely employed in domestic service. These have managed to make arrangements amongst their own caste-fellows for the instruction that is most essential to their success in their occupation. In the Deccan, too, there is an indication of some slight extension of education amongst this class, but in the Konkan they seem to take little interest in it. The exceptionally high ratio of the educated shown against the Bhangi class in the Deccan is due to accident. The number is so small that it was not worth while inserting the entry at all, and in the caste are a good many men employed under municipalities and probably, on the railways, who have learned to read and write to a small extent in connection with their duties, but the total of such, though large in comparison to the number of the caste in the Division, is too small for a table of this description.

The *Miscellaneous* class calls for little remark. The last entry, that of the *Pardeshis*, shows a high proportion of educated owing to its including all sorts of people from Northern India, Kanojia Bráhmans, Kshatris, traders and Ahirs. The inclusion of the Sherugárs is a specimen of the erroneous classification due to want of local knowledge, as the returns, when completed, showed that this caste, included by the local supervisor amongst the labourers really belongs to the agriculturists of the coast.

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* The high ratios given in the Table in Appendix C, against the Nhávi, or Hajáms, of the Konkan, is incorrect. The true ones are 54 and 38 for males and 5 and 0 females. This statement was sent to press during my absence from duty, and on examining it when I returned I found several anomalous entries of the above description which it was too late to rectify in print.

As I have already taken due notice of the Bhils and other forest tribes in connection with the general title of Aboriginals, I will pass on to the *Jains*. It will be seen that with the exception of the Chaturth, or fourth division, which is the main one returned from the Karnátic, the rest are highly educated castes, and would find a place in the list of the Hindus even on the preceding page. Gujarát, as usual, holds the first place with the Shrimális or largest Jain section, and the Porwál, an importation from the north now naturalized in the Division. The two Deccan castes of Márwádis, though showing over 60 per cent. of their adults to be educated, are below the rest, both as to males and females. With respect to the latter sex, one of the Gujarát castes, the Oswál, is nearly up to the fifth entry on the Hindu serial list, and another would come about fourteenth on the same. The comparative smallness of the numbers of girls in the Konkan and parts of the Deccan render it useless to return the figures regarding their state of education, but there is no doubt that it is lower than in Gujarát.

### Comparison with the Departmental Returns of Education.

It is by no means easy to institute a complete comparison between the returns of the census and those sent up to the Director of Public Instruction by the Inspectors and their Deputies. The statement of which I have commented more than once in the course of this Chapter is one that embraces all grades of institutions classed according to their connection with Government, and of these I selected the State and the aided schools only. But in order to compare the two sets of statistics for the different parts of the Presidency, I have adopted the supplementary table sent in to the Government of India, which forms Appendix O. of the Report for the year 1880-81. Some alterations have been made in the arrangement of the figures, and the girls attending boys' schools have been transferred to the column to which they correctly belong. The districts have, for convenience of reference, been arranged in the marginal table according to the Educational Divisions, in preference to the disposition hitherto used throughout this work. The main points on which I think remark is necessary are these. In the first place it will be noted that in Gujarát and the North-Eastern Division pupils of both sexes, and in the rest of the Presidency Division the female pupils are much in excess in the departmental return. If from both tables the statistics for the capital city be omitted, in Gujarát only Ahmedábád shows a greater number of males than are returned from the educational registers, in the North Deccan only Ahmednagar has the same feature, whilst all the districts in the Central Division and the Karnátic gave a much larger number of boys under instruction at the census than at the closing of the school registers on the 31st March 1881. In Sind there is a large excess in the census table in the case of both sexes. In Bombay City the number of private institutions unconnected with the State is probably enough to account for the difference, and it is likely that in Sind, too, the prevalence of hedge-schools and of elementary instructions at home may tend to swell the census return. Similarly, there is no doubt a good deal of private tuition in existence in a place like Poona, but it is not easy to account for the contrary result of the enumeration in the North Deccan and Gujarát. An examination of the muster roll, as compared with the registered number of boys seems to indicate that in the two Divisions where the census return differs most from that of the Department, which is based on the register alone, the average daily attendance is much less than the registered number of pupils, the difference between the two being greater there than in the rest of the Divisions. But it is with reference to the girls that this is most notable, and the marginal table gives for that sex the ratios on the registered number of the average daily attendance. In the North-Eastern Division only 53 per cent. and in the Gujarát Division only 54 per cent. of the girls nominally on the books attend school. It is within my own experience as a District Officer, and I presume that it is by no means a singular one, that

| District and Division. | Boys. | | Girls. | |
|---|---|---|---|---|
| | Census Return. | Departmental Return.* | Census Return. | Departmental Return.* |
| Ahmedábád .. .. .. | 14,276 | 12,896 | 650 | 1,574 |
| Kaira .. .. .. .. | 12,718 | 15,212 | 356 | 895 |
| Panch Mahále .. .. .. | 2,169 | 2,676 | 66 | 118 |
| Broach .. .. .. .. | 9,067 | 12,225 | 273 | 499 |
| Surat .. .. .. .. | 16,250 | 18,616 | 1,113 | 1,414 |
| *Northern Division* .. | 54,480 | 61,625 | 2,458 | 4,500 |
| Khándesh .. .. .. | 15,277 | 17,842 | 167 | 750 |
| Násik .. .. .. .. | 8,864 | 10,296 | 257 | 432 |
| Ahmednagar .. .. | 10,002 | 9,667 | 459 | 1,387 |
| *North-Eastern Division* .. | 33,943 | 37,805 | 883 | 2,569 |
| Poona .. .. .. .. | 17,863 | 13,752 | 1,095 | 977 |
| Sholápur .. .. .. .. | 8,795 | 6,803 | 204 | 245 |
| Sátára .. .. .. .. | 13,719 | 12,518 | 182 | 378 |
| Thána .. .. .. .. | 10,991 | 8,091 | 571 | 628 |
| Kolába .. .. .. .. | 5,317 | 4,447 | 172 | 73 |
| Ratnágiri .. .. .. .. | 14,104 | 9,017 | 215 | 305 |
| Bombay City .. .. .. | 35,496 | 12,161 | 8,344 | 2,871 |
| Add Police and Jail Schools .. | .... | 410 | .... | .... |
| *Central Division* .. | 106,285 | 67,799 | 11,283 | 5,377 |
| Belgaum .. .. .. .. | 13,113 | 11,527 | 401 | 715 |
| Dhárwár .. .. .. .. | 19,523 | 19,315 | 714 | 1,720 |
| Kaládgi .. .. .. .. | 8,666 | 7,543 | 162 | 614 |
| Kánara .. .. .. .. | 8,046 | 5,756 | 358 | 668 |
| *Southern Division* .. | 49,348 | 44,341 | 1,635 | 3,727 |
| Karáchi .. .. .. .. | 6,08 1 | 4,044 | 791 | 527 |
| Hyderabád .. .. .. .. | 8,40 | 4,869 | 699 | 601 |
| Shikárpur .. .. .. .. | 10,99 | 6,540 | 629 | 499 |
| Thar and Párkar .. .. | 1,123 | 820 | 41 | .... |
| Upper Sind Frontier .. .. | 807 | 296 | 41 | 54 |
| *Sind* .. | 27,413 | 16,569 | 2,201 | 1,691 |
| Grand Total ... | 2,71,469 | 228,139 | 18,460 | 17,864 |

* Special Return, Appendix O. of Director's Report for 1880-81. These figures do not tally with those given on the next page.

| Division. | Percentage on Number of Girls on Register of 31st of March (Primary Schools only). | | |
|---|---|---|---|
| | (a) Those in Average Daily Attendance for the year. | (b) Those presented for Examination. | (c) Total girls returned as under instruction at Census. |
| 1. Central, excluding Bombay City ... | 62 | 39 | 97·3 |
| 2. North-Eastern ... | 53 | 22 | 34·4 |
| 3. Northern ... ... | 54 | 36 | 54·6 |
| 4. Southern ... ... | 64 | 27 | 43 9 |
| Total, without Sind and Bombay ... | 60 | 34 | 55·7 |

whenever a visit to a village school is paid unexpectedly the attendance is found very much lower than that entered in the roll of the day before, whilst the entry for the current day is still blank. The inference is that the muster is unduly swelled, not invariably by totally false entries but by the adjustment of children who appear for a few moments only, or by the entry of infants who are hardly of a age to learn. The universality of such an experience except in the schools at the head-quarters of the sub-division, or in other towns points to some result very similar to that shown in the census returns. There is a further matter to notice, which is that the efficiency of the primary and other schools is tested annually by an examination conducted under general rules and fixed standards. The results of these examinations are given in the Director's report, and show that for the Presidency Division, excluding the capital, the number of girls in primary schools, and we need regard no others for the present purpose, who were presented for examination at the annual meeting was only 34 per cent. on the number on the register of the schools examined. This seems to offer *primâ facie* corroboration of what was inferred above, unless the permission to attend the examination is purposely withheld from a large proportion who are not considered prepared.* It will be seen that in the North Deccan, where the census return amounts to no more than 34 per cent. on the departmental register, the percentage of girls examined was but 22 on the same record, and in the Karnátic Division the ratios were respectively 27 and 43·9. The two rise concomitantly with each other in the other Divisions, but taking the Presidency Division as a whole, and leaving out the capital, the census shows only 55·7 per cent. of the female pupils down on the school registers.† If the registers for the boys' schools be compared in a similar manner, it will be seen that the percentage of attendance on the total enrolled, is on an average 70, and that of the number examined 50.

A more interesting return published by the Educational authorities is that of the different classes attending the various grades of institutions. This is given below for the aggregate of the two classes of State and aided institutions omitting those not in connection with the Educational Department‡ :—

| Class. | Males. | | | | | | | | Females. | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | Total on Rolls. | Percentage of Class at each Institution. | | | | Percentage of each Class on Total attending each Institution. | | | Total on Rolls. | Percentage of each Class on Total Pupils. | Percentage of Female Pupils to Male. |
| | | College. | High and Middle Schools. | Primary Schools. | Others. | Colleges. | High and Middle Schools. | Primary Schools. | | | |
| Bráhmans ... | 58,331 | 0·7 | 9·0 | 89·6 | 0·7 | 37·7 | 28·8 | 21·0 | 3,128 | 19·1 | 5·4 |
| Kshatria ... | 6,518 | 0·4 | 4·8 | 94·4 | 0·4 | 2·4 | 1·7 | 2·5 | 457 | 2·8 | 7·0 |
| Writers ... | 4,773 | 1·2 | 27·3 | 71·0 | 0·5 | 5·5 | 7·2 | 1·4 | 765 | 4·7 | 16·0 |
| Traders ... | 25,996 | 0·3 | 6·5 | 93·0 | 0·2 | 8·2 | 9·2 | 9·7 | 1,794 | 10·9 | 6·1 |
| Shopkeepers ... | 7,629 | ... | 2·4 | 97·3 | 0·3 | ... | 1·0 | 2·9 | 353 | 2·2 | 4·6 |
| Artisans ... | 21,659 | ... | 3·0 | 96·6 | 0·4 | 2·4 | 3·6 | 8·4 | 1,554 | 9·5 | 7·1 |
| Cultivators ... | 66,283 | ... | 1·3 | 98·5 | 0·2 | 0·8 | 4·7 | 26·2 | 1,928 | 11·8 | 2·9 |
| Labourers ... | 7,265 | ... | 1·3 | 98·2 | 0·5 | ... | 0·5 | 2·8 | 218 | 1·3 | 3·0 |
| Depressed Castes. | 2,235 | ... | 2·4 | 96·8 | 0·8 | ... | 0·3 | 0·9 | 109 | 0·6 | 4·9 |
| Other Hindus ... | 10,235 | ... | ... | ... | ... | ... | 1·6 | 3·9 | 563 | 3·4 | ... |
| Jains ... | 13,436 | ... | ... | 95·6 | ... | 0·6 | 3·1 | 5·2 | 735 | 4·5 | 5·4 |
| Pársis ... | 6,060 | 5·3 | 43·6 | 50·0 | 1·3 | 29·4 | 14·4 | 1·2 | 1,765 | 10·8 | 29·1 |
| Muhammadans ... | 31,317 | ... | 2·4 | 97·1 | ... | 1·6 | 4·1 | 12·2 | 1,174 | 7·2 | 3·7 |
| European Christians. | 1,577 | 4·2 | 95·4 | ... | 0·4 | 6·1 | 8·2 | ... | 750 | 4·5 | 47·6 |
| Eurasian do. ... | 288 | ... | 99·0 | ... | ... | ... | 1·9 | ... | 29 | ... | 10·1 |
| Native do. ... | 2,975 | 1·8 | 55·7 | 41·6 | 0·8 | 5·1 | 9·1 | 0·5 | 931 | 5·7 | 31·3 |
| Aboriginals ... | 2,020 | ... | ... | 99·0 | ... | ... | ... | 0·8 | 19 | ... | ... |
| Others ... | 504 | ... | ... | ... | ... | 0·1 | 0·6 | 0·4 | 68 | 1·8 | ... |
| Total, Pupils.. | 269,101 | 0·4 | 6·8 | 92·4 | 0·4 | 100·0 | 100·0 | 100·0 | 16,340 | 100·0 | 60·4 |

I have here shown two series of ratios. First the distribution of each class amongst the different grades of institution, secondly, the number of each class that contribute to fill the different grades. The return needs little comment. The Bráhmans, it will be seen, contribute in the highest degree to the upper grade of institutions, but the Pársis come near them as to attendance at colleges, and the cultivators are in excess, though very slightly, in the primary schools. The other part of the table indicates that of all classes represented in the return barring the Europeans and Eurasians, the Pársis and Writers are those which as a community devote themselves to the highest grade of instruction. The Bráhman, though he is proportionately well represented in all these institutions, shows a larger

* The fact that the majority of the girls are studying the first standard in which there is no annual examination has been brought forward in explanation of the discrepancy between the muster and the examination return.

† Even the addition of the girls knowing how to read and write will not suffice in all cases to make up the deficiency.

‡ It is worth while to discriminate between the Arts and the Professional colleges shown in the text under a single heading. Thus of the 643 Hindus attending this class of institution, 352 are at the Arts, and 271 at the Professional colleges. Of the latter, 111 are studying law, 65 medicine and 95 engineering or other applied science. There are 120 Pársis at the Arts Colleges against 198 attending the technical institutions, of the latter 128 study medicine. The comparatively small number of Europeans and Eurasians, and, indeed, Christians of all three races attending the Arts Colleges is very remarkable, of 121 at College at all, only 9 are at this class of institution. There are 86 studying medicine and 25 at the Poona College of Science. One Native Christian is recorded at the law school. The Muhammadans on College rolls number only 17, of whom 5 are at the Science College, 3 study law, 3 medicine, and the remaining 6 are at the Arts institutions.

proportion under elementary instruction, as must be expected from the way this order is scattered over the villages of the Presidency Division. The Muhammadans and all the other Hindus except the two classes mentioned above, have more than 90 per cent., and most of them over 95 per cent. of their school-going children in attendance at institutions of not higher grade than the primary school.

## Comparison with the Returns for 1872.

A comparison of the educational statistics of the two enumerations brings to light an amount of difference in the circumstances of some of the districts which cannot be set down to the actual progress of instruction, either State or private, but must have its origin in defective returns. The table below gives the figures for the census of 1872, with the relative variations that have apparently taken place in both sexes since that time. According to this return, there has been an increase amounting to more than 82 per cent. in the number of educated females, and of over 16 per cent. in that of males similarly endowed. Taking the two degrees of instruction separately, the ratio of increase in the pupils has been 16·4 per cent. in the case of males, and 76 per cent. in that of the other sex; but amongst the literate, the increase has been nearly the same in the case of males as that just mentioned but the literate females have increased by more than 85 per cent. The largest proportional increase, if the capital city be excepted, is in Sind, where it amounts to 22·6 and 84·4 in the two sexes respectively. The arrangement of the territorial divisions according to the Educational Departmental scheme entails the inclusion of Bombay in the Central Division, the ratios of which, therefore, are very much raised above those of the others, as it is in this city that the most remarkable increase has taken place in both sexes. If Sind be omitted, Khándesh, Thána, Kaira and Kánara show the greatest increase in the number of educated males, and the Konkan generally has a very high ratio of increase in the case of women also. If the two exceptional districts of Násik and Ahmednagar, in which there is a decrease, be set on one side for the present, the average increase is least in the Karnátic, though very low in Gujarát also. In the latter Division the females show the lowest ratio of increase, though in no district is an actual decrease apparent, as there is in the case of the other sex. The comparatively low rate prevailing in the famine tract will be noticed in the case of males but this peculiarity is entirely absent as far as the females are concerned. Of the three districts in which the increase has been, apparently, remarkably small, I can only offer an explanation in the case of Belgaum, where the return according to religions shows that the comparatively small advance is due to the diminution of the garrison of European troops there, whereby a considerable number of women able to read and write are removed. The Panch Mahále and Ahmedábád return is probably erroneous, especially the latter, as will appear in connection with the return of religions.

| District and Division. | Number returned in 1872. | | | | | | Percentage of Variation in number of Educated in 1881. | |
|---|---|---|---|---|---|---|---|---|
| | Males. | | | Females. | | | | |
| | Pupils. | Literate. | Total Educated. | Pupils. | Literate. | Total Educated. | Males. | Females. |
| Ahmedábád .. .. .. .. | 14,636 | 44,671 | 59,307 | 736 | 930 | 1,666 | + 5·09 | + 13·62 |
| Kaira .. .. .. .. .. | 11,709 | 28,160 | 39,869 | 120 | 206 | 326 | + 20·28 | + 71·16 |
| Panch Mahále .. .. .. .. | 2,031 | 6,205 | 8,236 | 78 | 107 | 185 | + 10·19 | + 5·40 |
| Broach .. .. .. .. .. | 7,173 | 25,453 | 32,626 | 316 | 343 | 659 | + 7·64 | + 22·00 |
| Surat .. .. .. .. .. | 14,059 | 39,594 | 53,653 | 823 | 1,225 | 2,048 | + 15·75 | 59·57 |
| *Northern Division* .. | *49,607* | *144,083* | *193,690* | *2,073* | *2,811* | *4,884* | + *11·82* | + *43·73* |
| Khándesh .. .. .. .. | 12,715 | 25,429 | 38,144 | 182 | 86 | 268 | + 21·32 | + 61·19 |
| Násik .. .. .. .. .. | 8,465 | 21,649 | 30,114 | 109 | 286 | 395 | — 2·09 | + 83·72 |
| Ahmednagar .. .. .. .. | 10,574 | 22,784 | 33,358 | 236 | 241 | 477 | — 4·43 | + 39·10 |
| *North-Eastern Division* .. | *31,754* | *69,862* | *101,616* | *527* | *613* | *1,140* | + *5·91* | + *80·07* |
| Poona .. .. .. .. .. | 15,937 | 37,583 | 53,520 | 558 | 941 | 1,499 | + 3·18 | + 92·99 |
| Sholápur .. .. .. .. .. | 8,760 | 22,761 | 31,521 | 92 | 60 | 152 | — 12·3 | +234·2 |
| Satára .. .. .. .. .. | 12,965 | 24,070 | 37,035 | 60 | 138 | 198 | + 11·8 | + 97·4 |
| Thána .. .. .. .. .. | 9,067 | 20,408 | 29,475 | 336 | 229 | 565 | + 20·10 | +106·71 |
| Kolába .. .. .. .. .. | 4,849 | 10,313 | 15,162 | 80 | 53 | 133 | + 15·21 | +149·62 |
| Ratnágiri .. .. .. .. .. | 14,754 | 26,051 | 41,405 | 107 | 75 | 182 | — 6·25 | +141·21 |
| Bombay City .. .. .. .. | 20,307 | 70,262 | 90,569 | 4,562 | 9,958 | 14,517 | + 66·96 | + 95·40 |
| *Central Division* .. | *86,639* | *212,148* | *298,787* | *5,795* | *11,451* | *17,246* | + *24·61* | + *97·19* |
| Belgaum .. .. .. .. .. | 13,284 | 22,054 | 35,338 | 292 | 296 | 588 | + 7·59 | + 11·92 |
| Dhárwár .. .. .. .. .. | 18,464 | 28,934 | 47,398 | 315 | 211 | 526 | + 8·61 | +113·22 |
| Kaládgi .. .. .. .. .. | 8,732 | 16,520 | 25,252 | 114 | 61 | 175 | + 4·01 | + 96·57 |
| Kánara .. .. .. .. .. | 6,047 | 17,127 | 23,174 | 194 | 219 | 413 | + 19·46 | + 70·76 |
| *Southern Division* .. | *46,527* | *84,635* | *131,162* | *1,015* | *787* | *1,802* | + *9·38* | + *64·82* |
| Karáchi .. .. .. .. .. | 4,876 | 16,312 | 21,188 | 462 | 776 | 1,238 | + 16·31 | + 59·12 |
| Hyderabád .. .. .. .. | 5,319 | 19,147 | 24,466 | 400 | 616 | 1,016 | + 17·08 | + 73·12 |
| Shikárpur .. .. .. .. | 7,341 | 23,926 | 31,267 | 199 | 255 | 454 | + 32·24 | +144·05 |
| Thar and Párkar .. .. .. | 724 | 4,359 | 5,083 | 8 | 9 | 17 | + 9·48 | *.... |
| Upper Sind Frontier .. .. .. | 332 | 2,811 | 3,143 | 5 | 9 | 14 | + 33·44 | *.... |
| *Sind* .. | *18,592* | *66,555* | *85,147* | *1,074* | *1,665* | *2,739* | + *22·60* | + *84·37* |
| Railways .. .. .. .. .. | .... | 1,757 | 1,757 | .... | 263 | 263 | —100·00 | —100·00 |
| Grand Total .. | 233,119 | 579,040 | 812,159 | 10,484 | 17,590 | 28,074 | + 16·28 | + 82·04 |

* Under 100 persons.

It will be recollected that when discussing the distribution of the population by religion in Chapter III, I remarked that the discrepancy of numbers in the returns of the two enumerations must be due in some cases to erroneous tabulation. I will therefore only take up the two main religions in this place, and give the variations that have apparently occurred in them as regards the state of education amongst their population as briefly as possible. As far as Hindus are concerned, it is as well to omit Sind from consideration, as the discrepancy in numbers between the two tables is enormous. The marginal table gives the relative increase in the rest of the Presidency. Comparing the result with that in the former table for the aggregate of all religions, it appears that the rate of increase amongst Hindu males is less by more than one-half that of the male community as a whole, whilst that of the females of this religion is above the average, in nearly the same proportion. The Muhammadan males, if Sind be omitted, show a ratio of increase nearly thrice as high as that of the entire male community in the aggregate, and more than 43 per cent. including that Division. The increase amongst the females of this faith is still higher than amongst the same sex of the Hindus, but the increase has been less in the Muhammadan Province of Sind than elsewhere, except in Gujarát and the North Deccan, where there is a decrease. In the case of Gujarát this is really due to wrong tabulation in Ahmedábád in 1872, as the rest of the districts of this Division, all but the Panch Maháls, where there is an insignificant falling off, show an increase, and there are other peculiarities about the return for Muhammadans in Ahmedábád in that year that induce me to think that the work of compilation was too hurried then to be correct. As regards the North-East Division, a decrease is apparent in two districts, with a considerable increase in the third. I see no reason that the Muhammadan return should have been worse abstracted in 1881 than the rest, but as I know that some of the work of compiling and tabulating the schedules for Khándesh and Ahmednagar was entrusted to the newer gangs of clerks at the Central Office in Poona, I can quite believe that the decrease shown against these districts is due to mistakes on the present occasion and not, as in Ahmedábád, to those made in 1872. On the other hand, the Hindu women of these districts show, in 1881, a considerable increase in the ranks of the educated. As the variation in the Central Division is so great in the case of the Muhammadans, it is as well to withdraw from that area the return for the City of Bombay, when the ratio of increase is reduced to 28 per cent. in the case of the men and 101 amongst the other sex.

| Educational Division. | Percentage of Variation in 1881. | | | |
|---|---|---|---|---|
| | Hindus. | | Muhammadans. | |
| | Males. | Females. | Males. | Females. |
| Northern .. .. .. | + 9·54 | +135·60 | + 22·86 | — 20 82 |
| North-Eastern .. .. | + 1·09 | +125·52 | + 15·56 | — 25·21 |
| Central .. .. .. | +16 20 | +126 97 | + 77 99 | + 249 63 |
| Southern .. .. .. | + 7 75 | + 97·45 | + 30 64 | + 100 52 |
| Sind .. .. .. | .. | .... | + 29 98 | + 56 56 |
| Total .. | .. | .... | + 43 83 | + 100 72 |
| Total (*excluding Sind*) .. | + 10·41 | + 124 37 | + 48·61 | + 134·12 |

As it is not worth while to review in more detail the statistics for different religions, I proceed to give a short abstract of the main points that are worthy of interest in the returns of the present and last census regarding the state of education in the capital city.

## Bombay City.

The inclusion of the statistics for this city in the general tables for the Presidency with which I have been dealing in the preceding portion of this Chapter has enabled the reader to see the main features of the condition of the inhabitants as regards education and the wide difference there is in this respect between it and the rest of the Presidency. It was not found convenient to abstract the details of instruction according to more minute divisions than those noted in several of the other chapters of this work, and as the Christians have been already distinguished by race in a former table and the Pársis, Jains and Muhammadans do not possess in their communities the wide distinctions of caste that the Hindus do, it is enough for me to run over one or two of the main features of the return for some of the divisions of the last named religion.

The leading facts about the relative degrees of instruction in the three divisions of the Hindus are given in the following table :—

| Instruction. | Percentages | | | | | |
|---|---|---|---|---|---|---|
| | Males | | | Females. | | |
| | Bráhmans. | Depressed Castes. | Other Hindus. | Bráhmans | Depressed Castes. | Other Hindus. |
| **I.—Of all ages.** | | | | | | |
| (a) Pupils .. .. .. .. .. .. .. .. | 14 69 | 1·96 | 5·76 | 2·93 | 0 21 | 1·27 |
| (b) Literate .. .. .. .. .. .. .. .. | 60·12 | 15·60 | 18·53 | 6·50 | 0·59 | 2·72 |
| (c) Illiterate .. .. .. .. .. .. .. .. | 25·19 | 92 24 | 75 71 | 90 57 | 99·10 | 96·01 |
| **II.—Between 5 and 15.** | | | | | | |
| (a) Pupils and Literate .. .. .. .. .. .. | 80 21 | 11 80 | 32·43 | 19 73 | 1 32 | 9·42 |
| (b) Illiterate .. .. .. .. .. .. .. | 19 79 | 88·70 | 67·57 | 80·27 | 98 68 | 90·58 |
| **III.—Over 15.** | | | | | | |
| (a) Pupils and Literate .. .. .. .. .. .. | 79·59 | 7·95 | 24·83 | 8·06 | 0·79 | 2 93 |
| (b) Illiterate .. .. .. .. .. .. .. | 20·41 | 92·05 | 75·17 | 91·94 | 99·21 | 97 06 |

From this it appears that whilst the average of all three classes is greatly above that found in the corresponding castes in the rural districts of the Presidency, it is amongst the lowest class that the greatest advance is perceptible, and this in the case of both sexes, though less markedly amongst the women and girls than amongst males. The ratio is somewhat raised in the case of the general body of Hindus by the inclusion of some classes of traders, who are probably nearly as widely educated in this city as the Bráhmans, but their weight is, nevertheless greatly neutralized by the numerical superiority of the Maráthás and other castes from the Deccan and coast districts, amongst whom the majority are found to be illiterate.

*Comparison with 1872.*

The next point to bring to notice is the difference between the return for 1872, and that for the present census. Unfortunately as regards the Hindus, on the former occasion the distinctions of caste or class were not observed even to the extent that they have been at the present tabulation. It is therefore only possible for us to compare the details of religion. The following table shows the percentages of education in the case of the main sections of the community :—

| Religion. | Males. | | | | | | Females. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Pupils. | | Literate. | | Illiterate. | | Pupils. | | Literate. | | Illiterate. | |
| | 1872. | 1881. | 1872. | 1881. | 1872. | 1881. | 1872. | 1881. | 1872. | 1881. | 1872. | 1881. |
| Total Population .. | 5·08 | 7·6 | 17·57 | 24·9 | 77·35 | 67·5 | 1·86 | 2·87 | 4·06 | 6·33 | 94·08 | 90·80 |
| Hindu .. .. .. | 3·97 | 6·1 | 14·52 | 20·6 | 81·51 | 73·3 | 0·58 | 1·25 | 1·67 | 2·72 | 97·75 | 96·03 |
| Muhammadan .. .. | 3·37 | 7 0 | 10·18 | 21·1 | 86·45 | 71·9 | 0·80 | 2·05 | 3·06 | 3·96 | 96·14 | 93·99 |
| Christian .. .. .. | 7 01 | 11·0 | 38 89 | 41·9 | 54·10 | 47·1 | 6·34 | 12·27 | 21·10 | 24·25 | 72·56 | 63·48 |
| Jain .. .. .. .. | 4·50 | 9·4 | 44 94 | 62·9 | 50·56 | 27·7 | 0·78 | 1·30 | 1·93 | 3·80 | 97·29 | 94·90 |
| Pársi, and others .. .. | 20·69 | 23·0 | 40·42 | 50 9 | 38·89 | 26·1 | 11·24 | 12·91 | 19·77 | 32·52 | 68·99 | 54·57 |

Both amongst males and females there has been considerable progress in the spread of instruction, though probably the influx of labourers of both sexes has had the effect of making the results appear lower amongst the Hindus than would have been the case had the indigenous and permanent population alone been taken into consideration. There has been, it appears, an advance in both the pupil and the literate divisions, but it is in the latter that it is most marked, especially in the case of the Muhammadan and Jain males. The Pársis, owing to the amalgamation of the different races of Christians into one heading, appear as the best educated community, but taking into consideration the literate only, the large immigration of Jain merchants and brokers from Rájputána during the last few years, has given to the latter sect the greatest proportion of men who can read and write. The ratio of the totally illiterate has changed least in the Christians and Hindus. The cause of this want of movement in the latter body has been just mentioned, whilst the results of the increased number of Europeans on the educational status of the Christian community has been neutralised, in all probability, by the proportionately greater immigration of native converts from Goa and the coast. As regards the female population, the very large increase in the ratio of the educated amongst the Pársis is to be specially noticed, in other respects the course of the variation has been very much similar to that just noticed with regard to the males.

*Comparison with Calcutta.*

The component elements of the two chief cities of India are, as will be more clearly shown in the next chapter, so very different, that considerable variation in the educational quality of the population is only to be expected. The marginal table gives the ratios for the total population and the three main religious bodies of Bombay and Calcutta. Taking first the Christians, the effect on the average in Bombay of the large body of native converts from the coast is perceptible in the low proportion of the educated of both sexes, as compared to that in Calcutta, where the European and mixed element is much more prominent. Then, again, it will be noticed, that the least educated class in the latter city are the Muhammadans, who are in Bombay above the Hindus in this respect. Probably the reason is that in Calcutta this class performs a large proportion of the labour done in Bombay by the Hindus, who, accordingly, in the latter town bear a lower ratio in point of education. The superiority in the Bombay population as a whole is very slight in the case of the males but very marked amongst the other sex, especially in the case of the Muhammadans. It is probable too, that the presence of the Pársis, who are, as we have seen above, keenly alive to the advantages of an educated female community contribute in no small degree to swell the ratio of the educated of this sex. The returns of the preceding enumerations of Calcutta are given in two portions, one for the town itself, the other for the

| Religion. | Percentage of Pupil and Literate. | | | |
|---|---|---|---|---|
| | Males. | | Females. | |
| | Bombay. | Calcutta. | Bombay. | Calcutta. |
| Hindus .. .. .. | 26·7 | 36·9 | 2·97 | 6·3 |
| Muhammadans .. | 28·1 | 14·2 | 6·01 | 1·0 |
| Christians .. .. | 52·9 | 79 0 | 36 61 | 67 1 |
| Total .. | 32 5 | 31·1 | 9·20 | 6·6 |

suburbs, the latter of which were not enumerated simultaneously with the former. Trustworthy comparison therefore is impracticable, but taking the whole return as it stands, the progress in education, even in the town, has been considerably slower than in Bombay, though, as in the latter city, it is amongst the female section of the community that the advance has been the more marked. Like Bombay, however, Calcutta itself furnishes but a comparatively small proportion of the inhabitants enumerated there at a special time, such as the census, and if the population changes with the season, as it does in the capital of this Presidency, comparisons between enumerations taken at such an interval as nine or ten years, must necessarily bring to light wide and extraordinary differences not only in the numbers but in the constitution, quality and circumstances of the people.

NOTE.—It may be interesting to compare the state of education in this Presidency with that in other parts of India for which the returns were not made available by the time the greater portion of this work was prepared. The following statement shows the relative proportions of the pupils, literate and illiterate in the entire population of all ages returned for the British territory of the different Provinces selected :—

| Province | Males. | | | | Females. | | | |
|---|---|---|---|---|---|---|---|---|
| | Percentage of | | | Serial order. | Percentage of | | | Serial order |
| | Pupils | Literate. | Illiterate | | Pupils. | Literate | Illiterate | |
| Madras* .. .. .. .. .. .. | 3 49 | 10·26 | 86·25 | 1 | 0 26 | 0·62 | 99 12 | 1 |
| Bombay .. .. .. .. .. .. . | 3·19 | 7 92 | 88·89 | 2 | 0 23 | 0 41 | 99 36 | 2 |
| Bengal* .. .. .. .. .. .. .. | 2 99 | 5·90 | 91 11 | 3 | 0·11 | 0·18 | 99 71 | 3 |
| Punjab .. .. .. .. .. .. .. | 1·54 | 4 72 | 94·19 | 4 | 0 07 | 0·09 | 99 84 | 4 |
| Berár .. .. .. .. .. .. .. | 1 98 | 4·19 | 93 83 | 5 | 0 03 | 0 06 | 99 91 | 3 |
| North-West Provinces .. .. .. . | 1 30 | 4·51 | 94·19 | 6 | 0 04 | 0 10 | 99 86 | 6 |
| Central Provinces .. .. .. .. | 1·55 | 3 17 | 95·28 | 7 | 0 06 | 0 09 | 99·85 | 5 |
| Assam .. .. .. .. .. .. .. | 1 33 | 3 18 | 95·49 | 8 | 0·04 | 0·07 | 99·89 | 7 |

* Ratio to those returning their education only. Those not enumerated are excluded from the total.

Thus Madras stands in the first place with respect to the education of both males and females, and is the only Province in which there were, on the whole, more than 8 in 1,000 of the latter sex not wholly illiterate. Bombay comes next, and though the distance between it and Bengal is less than between it and Madras as regards the proportion of illiterate males, this is not the case with the other sex. The education of males has apparently made least progress in Assam and the Central Provinces, whilst Berar, Assam and the North-West Provinces are the regions in which the proportion of females learning or educated is lowest. The returns for a few of the minor Administrations have not yet been received, and those for British Burmah, where the village monastery system lends such aid to elementary instruction, show that the education of the masses in that Province, as far as the branches of reading and writing are concerned, is very much in advance of what is found to be the case in the rest of India.

# CHAPTER X.

## OCCUPATION.

GENERAL CONSIDERATIONS. RELATIVE PROPORTIONS OF THE PRODUCTIVE AND DEPENDENT CLASSES. CLASSIFICATION OF INDUSTRY. COMPARISON WITH OTHER COUNTRIES. COMPOSITION OF EACH CLASS. RELATIVE PROPORTIONS OF SEXES IN THE PRODUCTIVE CLASS; RELATIVE PROPORTIONS OF ADULT AND JUVENILE WORKERS. COMPARISON OF TOWN WITH COUNTRY INDUSTRIES. COMPARISON WITH THE RETURN FOR 1872; SPECIAL FEATURES OF OCCUPATIONS IN BOMBAY CITY; IN SIND.

# COMPARATIVE TABLE OF OCCUPATIONS.

## PART A.—THE PRODUCTIVE AND NON-PRODUCTIVE CLASSES.

| District and Division. | Percentage of workers on each sex and on total population. | | | | | | | | | Percentage of the children and non-productive in each sex. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Males. | | | Females. | | | Total. | | | Children (below 15.) | | | Non-workers (all ages.) | | |
| | Country. | Town. | Total. | Country. | Town. | Total. | Country. | Town. | Total. | Boys. | Girls. | Total. | Males. | Females. | Total. |
| Ahmedábád ... ... ... ... ... ... | 66·16 | 65·01 | 65·88 | 46·86 | 30·56 | 42·63 | 56·88 | 47·59 | 54·56 | 38·21 | 36·60 | 37·43 | 34·12 | 57·37 | 45·44 |
| Kaira ... ... ... ... ... ... ... | 62·75 | 63·73 | 62·88 | 43·17 | 27·46 | 40·70 | 53 61 | 46·07 | 52·47 | 39·37 | 37·03 | 38·26 | 37·12 | 59·30 | 47·53 |
| Panch Mahále ... ... ... ... ... ... | 60·10 | 61·25 | 60·24 | 50·79 | 26·09 | 47·64 | 55·53 | 43·89 | 54·11 | 43·49 | 43·77 | 43·14 | 39·76 | 52 36 | 45·89 |
| Broach ... ... ... ... ... ... ... | 69·05 | 67·10 | 68·66 | 51·80 | 30·54 | 47·66 | 60·67 | 49·52 | 58·48 | 35·81 | 36·03 | 35·92 | 31·34 | 52·34 | 41·52 |
| Surat ... ... ... ... ... ... ... | 62·95 | 60·73 | 62·44 | 51·87 | 25·21 | 46·05 | 57·35 | 43·32 | 54·22 | 41·07 | 38·44 | 39·72 | 37·56 | 53·95 | 45·78 |
| *Gujarát* ... | *64·21* | *63·72* | *64·15* | *47·84* | *28·38* | *43·89* | *56·31* | *46·25* | *54·31* | *39·33* | *37·60* | *38·49* | *35·89* | *56·11* | *45·69* |
| Thána ... ... ... ... ... ... ... | 63·05 | 64·96 | 63·29 | 49·34 | 34·48 | 47·59 | 56·37 | 50·68 | 55·68 | 41·30 | 40·94 | 41·04 | 36·71 | 52·41 | 44·32 |
| Kolába ... ... ... ... ... ... ... | 61·03 | 61·54 | 61·09 | 45·48 | 29·70 | 43·93 | 53·27 | 46·16 | 52·56 | 42·49 | 39·33 | 42·40 | 38·91 | 56·07 | 47·44 |
| Ratnágiri ... ... ... ... ... ... ... | 58·98 | 58 87 | 58·97 | 43·83 | 27·66 | 42·97 | 50·99 | 43·46 | 50·56 | 44·10 | 37·87 | 39·55 | 41·02 | 57·03 | 49·44 |
| *Konkan* ... | *60·95* | *62·70* | *61·12* | *46·12* | *31·64* | *44·89* | *53·43* | *47·85* | *52·93* | *42·66* | *39·28* | *40·95* | *38·89* | *55·11* | *47·07* |
| Khándesh ... ... ... ... ... ... | 63·11 | 63·01 | 63·11 | 42·56 | 34·26 | 41·21 | 53·10 | 48·81 | 52·40 | 41·29 | 41·46 | 41·04 | 36·89 | 58·79 | 47·59 |
| Násik ... ... ... ... ... ... ... | 62·30 | 63·23 | 62·40 | 48·23 | 29·55 | 46·18 | 55·38 | 46·76 | 54·43 | 42·73 | 42·06 | 42·40 | 37·60 | 53·82 | 45·57 |
| Ahmednagar ... ... ... ... ... ... | 66·98 | 61·46 | 66·43 | 40·95 | 23·33 | 39·21 | 54·17 | 42·75 | 53·03 | 39·60 | 39·51 | 39·55 | 33·57 | 60·79 | 46·97 |
| Poona ... ... ... ... ... ... ... | 64·95 | 61·12 | 64·23 | 41·12 | 20·30 | 37·33 | 53·19 | 41·24 | 50·92 | 39·92 | 38·37 | 39·15 | 35·77 | 62·67 | 49·07 |
| Sholápur ... ... ... ... ... ... ... | 72 61 | 68·01 | 71·55 | 41·65 | 35·45 | 40·47 | 57·34 | 51·32 | 56·20 | 37·81 | 36·27 | 37·04 | 28·45 | 59·53 | 43·80 |
| Sátára ... ... ... ... ... ... ... | 63·23 | 61·61 | 63·04 | 33·62 | 24·34 | 32·55 | 48·44 | 43·25 | 47·83 | 41·48 | 37·69 | 39·59 | 36·96 | 67·45 | 52·17 |
| *Deccan* ... | *64·87* | *62·81* | *64·57* | *40·99* | *28·20* | *39·17* | *53·09* | *45·79* | *52·04* | *40·69* | *39·41* | *40·06* | *35·43* | *60·84* | *47·96* |
| Belgaum ... ... ... ... ... ... ... | 67·54 | 66·14 | 67·42 | 41·79 | 31·88 | 41·01 | 54·70 | 41·74 | 54·29 | 39·34 | 37·20 | 38·28 | 32·58 | 58·99 | 45·71 |
| Dhárwár ... ... ... ... ... ... ... | 68·98 | 65·56 | 68·42 | 38 68 | 38·73 | 38·69 | 53·90 | 51·96 | 53·57 | 38·43 | 36·88 | 37·65 | 31·58 | 61·31 | 46·43 |
| Kaládgi ... ... ... ... ... ... ... | 73·13 | 69·35 | 72·64 | 56·90 | 47·99 | 55·72 | 64·97 | 58·61 | 64·14 | 37·30 | 37·12 | 36·36 | 27·36 | 44·28 | 35·87 |
| Kánara ... ... ... ... ... ... ... | 68·95 | 62·40 | 68·16 | 42·62 | 32·85 | 41·37 | 56·09 | 48·05 | 55·54 | 35·73 | 36·99 | 36·32 | 31·84 | 58·63 | 44·46 |
| *Karnátic* ... | *69·44* | *66·09* | *69·02* | *44·44* | *38·79* | *43·72* | *57·07* | *52·52* | *56·49* | *38·03* | *36·59* | *37·35* | *30·98* | *56·28* | *43·51* |
| Bombay City ... ... ... ... ... ... | ... | 68·38 | 68·38 | .. | 19·70 | 19·70 | .. | 38·96 | 38·96 | 27·43 | 35·07 | 30·47 | 31·62 | 80·30 | 51·04 |
| **Total, Home Division** ... | **65 02** | **65·21** | **65 06** | **44·14** | **27·90** | **41·13** | **54·65** | **47·86** | **53·37** | **39·34** | **38·26** | **38·81** | **34·94** | **58·87** | **46·63** |
| Karáchi ... ... ... ... ... ... ... | 62·48 | 64·81 | 62·95 | 7·56 | * | ... | 38·58 | * | 41·01 | 39·78 | 40·55 | 40·12 | 37·05 | 92·44 | 59·00 |
| Hyderabad ... ... ... ... ... ... | 62·65 | 59·84 | 62·44 | 6·04 | * | ... | 37·74 | * | 37·54 | 42·59 | 40·52 | 41·64 | 37·56 | 93·96 | 62·46 |
| Shikárpur ... ... ... ... ... ... | 62·74 | 64·57 | 62·98 | 10·71 | * | ... | 38·99 | * | 40·57 | 41·05 | 39·28 | 40·24 | 37·02 | 89·29 | 59·43 |
| Thar and Párkar ... ... ... ... ... | 59 08 | ... | 59·07 | 9·32 | * | ... | 37·52 | * | 36·83 | 43 61 | 42·71 | 43·21 | 40·92 | 90·68 | 63·18 |
| Upper Sind Frontier ... ... ... ... ... | 60·05 | 76·36 | 61·70 | 7·54 | * | ... | 36·90 | * | 39·23 | 40·54 | 40·23 | 40·41 | 38·30 | 92·46 | 60·77 |
| *Sind* ... | *62·17* | *64·27* | *62·41* | *8·33* | * | ... | *37·65* | * | *37·59* | *41·46* | *40·25* | *40·91* | *37·59* | *91·67* | *60·71* |
| **Grand Total** ... | **64·75** | **65·03** | **64·64** | **38·73** | ... | .. | **52·05** | **50·23** | **51·39** | **39·68** | **38·53** | **39·12** | **35·36** | **62·98** | **48·61** |

* The occupations of females in towns in Sind were not abstracted, so this class of the population is omitted in the above calculations.

# COMPARATIVE TABLE OF OCCUPATIONS.

## PART B.—DISTRIBUTION OF OCCUPATIONS BY CLASSES.

| District. | Ratio of each class to 100 00 of the population. Males. I. Professional. | II. Domestic. | III. Commercial. | IV. Agricultural. | V. Industrial. | VI. a Indefinite | VI. b Unoccupied. | Females. I. Professional | II. Domestic. | III. Commercial. | IV. Agricultural. | V. Industrial. | VI. a Indefinite. | VI. b Unoccupied. | Total, both sexes. I. Professional. | II. Domestic. | III. Commercial. | IV. Agricultural. | V. Industrial. | VI. a Indefinite | VI. b Unoccupied. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 |
| Ahmedábád ... ... ... | 2·49 | 1·67 | 2·52 | 35·42 | 16·98 | 6·80 | 34·12 | 0·10 | 0·21 | 0·15 | 27·18 | 10·05 | 4·94 | 57·37 | 1·33 | 0·96 | 1·36 | 31·41 | 13·61 | 5·89 | 45·44 |
| Kaira .. ... ... ... | 1·98 | 0·61 | 1·28 | 44 71 | 10·10 | 4·20 | 37·12 | 0·11 | 0·11 | 0·06 | 31·62 | 5·59 | 3·21 | 59·30 | 1·10 | 0·38 | 0·72 | 38·56 | 7 98 | 3·73 | 47·53 |
| Panch Mahals ... ... ... | 2·45 | 1·08 | 1·12 | 45·82 | 7 23 | 2·54 | 39·76 | 0·07 | 0 14 | 0·06 | 42 17 | 3·51 | 1·69 | 52 36 | 1·29 | 0·62 | 0·61 | 44·04 | 5·42 | 2·13 | 45·89 |
| Broach ... ... .. ... | 5·01 | 1·60 | 2·36 | 42·39 | 10·81 | 6 49 | 31·34 | 0·11 | 0·21 | 0·10 | 36·74 | 5 85 | 4·65 | 52·34 | 2·64 | 0·93 | 1 26 | 39·65 | 8·41 | 5·59 | 41·52 |
| Surat ... ... ... ... | 4·05 | 1·82 | 3·10 | 37·14 | 13·18 | 3·15 | 37·56 | 0·12 | 0·30 | 0·15 | 35 45 | 7·69 | 2·34 | 53·95 | 2·08 | 1·06 | 1·62 | 36·30 | 10·42 | 2·74 | 45·78 |
| *Gujarát* ... | *2·95* | *1·33* | *2·14* | *40·20* | *12·62* | *4·87* | *35·89* | *0·11* | *0·20* | *0·11* | *32·67* | *7·24* | *3·56* | *56·11* | *1·57* | *0·78* | *1·16* | *36·55* | *10·01* | *4·24* | *45·68* |
| Thána ... ... ... ... | 1·77 | 2·08 | 2·12 | 43·75 | 7·50 | 6·07 | 36·71 | 0·03 | 0·43 | 0·10 | 37·48 | 3·80 | 5·75 | 52·41 | 0·93 | 1·28 | 1·14 | 40·71 | 5·71 | 5·91 | 44·32 |
| Kolába ... ... ... ... | 1·65 | 2·05 | 1·52 | 43·27 | 6·84 | 5·76 | 38·91 | 0·07 | 0·22 | 0·13 | 34·06 | 3 21 | 6·24 | 56·07 | 0·86 | 1·14 | 0·83 | 38·69 | 5 04 | 6 00 | 47·44 |
| Ratnágiri ... ... ... | 1·93 | 0·77 | 1·95 | 42·98 | 6·82 | 4·53 | 41·02 | 0·11 | 0·21 | 0·07 | 33·72 | 2·71 | 6·15 | 57·03 | 0·98 | 0·47 | 0·96 | 38·11 | 4·66 | 5·38 | 49·44 |
| *Konkan* ... | *1·82* | *1·53* | *1·94* | *43·35* | *7·10* | *5·37* | *38·89* | *0·08* | *0·29* | *0·09* | *35·21* | *3·21* | *6·01* | *55·11* | *0·94* | *0·91* | *1·01* | *39·24* | *5·14* | *5·69* | *47·07* |
| Khándesh ... ... ... | 3·10 | 0·73 | 1·15 | 43·27 | 9·70 | 5·16 | 36·89 | 0·04 | 0·28 | 0·10 | 31·39 | 5·24 | 4·16 | 58·79 | 1·61 | 0·51 | 0·64 | 37·46 | 7·52 | 4·67 | 47·59 |
| Násik ... ... ... ... | 3·15 | 0·73 | 1·32 | 41·79 | 9·95 | 5·46 | 37·60 | 0·07 | 0·29 | 0·07 | 35·38 | 5·53 | 4·84 | 53 82 | 1·64 | 0·51 | 0 70 | 38·64 | 7·78 | 5·16 | 45·57 |
| Ahmednagar ... ... ... | 4·66 | 0·72 | 1·11 | 43 36 | 10·24 | 6 34 | 33·57 | 0·07 | 0·87 | 0·07 | 27·86 | 3·91 | 6 43 | 60·79 | 2·40 | 0·80 | 0·59 | 35·73 | 7·13 | 6·38 | 46 97 |
| Poona ... ... ... ... | 5·98 | 1·89 | 1·84 | 38·31 | 10·85 | 5·36 | 35 77 | 0 18 | 1·27 | 0·18 | 26·72 | 4·01 | 4·97 | 62·67 | 3·11 | 1·58 | 1·02 | 32·58 | 7·47 | 5·17 | 49·07 |
| Sholápur ... ... ... | 3·84 | 1·23 | 1·87 | 45·81 | 13·32 | 5·48 | 28·45 | 0·08 | 1·13 | 0·15 | 26·28 | 7 54 | 5 29 | 59·53 | 1·98 | 1·18 | 1·02 | 36·17 | 10·46 | 5·39 | 43·80 |
| Sátára ... ... ... ... | 3·40 | 0·92 | 0·77 | 45·35 | 8 69 | 3·91 | 36·96 | 0·07 | 0·29 | 0 05 | 25·18 | 3 54 | 3·42 | 67·45 | 1·74 | 0·60 | 0·41 | 35·29 | 6·12 | 3·67 | 52·17 |
| *Deccan* ... | *3·95* | *1·01* | *1·29* | *42·91* | *10·21* | *5·20* | *35·43* | *0·08* | *0·63* | *0·10* | *28·87* | *4·79* | *4·69* | *60·84* | *2·04* | *0·82* | *0·71* | *35·99* | *7·54* | *4·94* | *47·96* |
| Belgaum ... ... .. | 3·87 | 1·62 | 0·98 | 47·40 | 10·41 | 3·24 | 32·58 | 0·07 | 0 51 | 0·06 | 16·16 | 20·58 | 3·63 | 58·99 | 1·98 | 1·06 | 0·47 | 31·87 | 15·47 | 3·44 | 45·71 |
| Dhárwár ... ... .. | 3·12 | 1·00 | 0·80 | 46·86 | 12·10 | 4·54 | 31·58 | 0·08 | 0·56 | 0·04 | 12·64 | 20·40 | 4·97 | 61·31 | 1·59 | 0 78 | 0·42 | 29·77 | 16·25 | 4·76 | 46·43 |
| Kaládgi ... ... ... | 3·28 | 0·55 | 0·41 | 52·15 | 12·07 | 4·18 | 27·36 | 0 04 | 0·30 | 0·02 | 22·09 | 28·64 | 4·63 | 44·28 | 1·65 | 0·43 | 0·22 | 37·04 | 20·39 | 4·40 | 35·87 |
| Kánara ... ... ... | 2·79 | 1·79 | 1·95 | 43·72 | 9·58 | 8·33 | 31·84 | 0·17 | 0·98 | 0·05 | 26·50 | 4·75 | 8·92 | 58·63 | 1·56 | 1·41 | 1·05 | 35·61 | 7·30 | 8·61 | 44·46 |
| *Karnátic* .. | *3·33* | *1·21* | *0·92* | *47·72* | *11·18* | *4·66* | *30·98* | *0·08* | *0·55* | *0·04* | *17·89* | *20·12* | *5·04* | *56·28* | *1·72* | *0·88* | *0·48* | *32·95* | *15·61* | *4·85* | *43·51* |
| Bombay City .. ... ... | 4·63 | 9·69 | 13·24 | 1·84 | 22·86 | 16·12 | 31·62 | 0·80 | 2·06 | 0·17 | 0·31 | 9·83 | 6·53 | 80·30 | 3·10 | 6 65 | 8·03 | 1·23 | 17·66 | 12·29 | 51·04 |
| **Total, Home Division** ... | 3·33 | 1·76 | 2·27 | 40·72 | 11·22 | 5·76 | 34·94 | 0·12 | 0·53 | 0·09 | 27·19 | 8 35 | 4·85 | 58·87 | 1·76 | 1 16 | 1·21 | 34·11 | 9 82 | 5·31 | 46·63 |
| Karáchi . ... ... | 1·85 | 2·45 | 5·36 | 31·35 | 11·21 | 10·73 | 37·05 | 0·07 | 0·10 | 0·07 | 1·07 | 3·44 | 2·81 | 92·44 | 1·14 | 1·52 | 3·25 | 19·86 | 8·13 | 7·60 | 59·00 |
| Hyderábád ... ... ... | 1·07 | 1·32 | 1·26 | 39·01 | 10·92 | 8·88 | 37 56 | 0 05 | 0·11 | 0·02 | 0·50 | 2·24 | 3·12 | 93·96 | 0·62 | 0·78 | 0·71 | 22·01 | 7·09 | 6·33 | 62·46 |
| Shikárpur ... ... ... | 1·55 | 1·15 | 1·92 | 35·89 | 11·97 | 10·50 | 37·02 | 0·12 | 0·11 | 0·02 | 4·95 | 2 69 | 2·80 | 89·29 | 0·93 | 0·71 | 1·11 | 22·62 | 7 99 | 7·21 | 59·43 |
| Thar and Párkar ... ... | 0·83 | 0·60 | 0·77 | 39·94 | 10·24 | 6·70 | 40·92 | 0·01 | 0·01 | 0 05 | 1·30 | 4·99 | 2·96 | 90·68 | 0·46 | 0·34 | 0·45 | 22 65 | 7·89 | 5·03 | 63·18 |
| Upper Sind Frontier ... ... | 2·69 | 1·49 | 3·10 | 34·16 | 8 92 | 11·34 | 38·30 | 0·05 | 0·02 | 0·06 | 1·06 | 2·81 | 3·54 | 92·46 | 1·59 | 0·88 | 1·84 | 20·43 | 6·38 | 8·11 | 60·77 |
| *Sind** ... | *1·46* | *1·44* | *2·37* | *36·19* | *11·18* | *9·77* | *37·59* | *0·08* | *0·09* | *0·03* | *2·47* | *2·89* | *2·97* | *91·67* | *0·87* | *0·86* | *1·37* | *21·69* | *7·64* | *6·86* | *60·71* |
| **Grand Total** ... | 3·04 | 1·71 | 2·29 | 40·01 | 11·22 | 6·37 | 35·36 | 0 10 | 0·47 | 0·08 | 24·08 | 7·68 | 4 61 | 62·98 | 1·64 | 1·12 | 1·23 | 32·36 | 9·51 | 5·53 | 48·61 |

* The ratios in the case of the females in Sind are taken on the rural population only, and in the totals of both sexes for that Division, too, as well as for the whole area, the female town population of Sind is excluded.

# CHAPTER X.

## OCCUPATION.

In this chapter, with which my task ends, the subject before me is one of the most difficult, as it is the most complex, of all about which information is to be obtained at a general enumeration. In common with caste and birth-place it is liable to be frequently recorded inaccurately in the first instance, and just as in their case, too, the difficulty in ascertaining the meaning of the returning party on subsequent utilisation of the schedule is often very great. But in addition to these drawbacks, there are many special features connected with the tabulation of occupations which render it a matter of the utmost difficulty to reproduce the recorded details in such a form as will ensure entire correspondence with the actual state of industry and production in a large and varied area such as that with which the present work is concerned. Even in many European countries, where there is one language and one people to be dealt with, and where the enumeration is assisted by a higher standard of education, and the preparation of the statistical returns is spread over a period that allows of a careful and detailed scrutiny of the data collected, the local variations in the signification of different terms, and the peculiarities of local distribution of employments, are sufficient to seriously affect the accuracy of the information for any single unit of the State. Much more is the statistical agency in this country hampered by the variety of population, language, direction of industry, and other difficulties appertaining to those enumerated, added to which is the very number of the people in itself, for it is a matter of experience that the difficulty of abstraction and compilation of details like these of the census increases in a very much higher ratio than the mere increase in the population would lead one to infer. The trouble of preparing sets of tables for a population of twenty millions is considerably more than thrice that of similarly dealing with a population of seven millions, especially when the two form part of a single operation, and have, therefore, to be brought to completion at the same time. In the industrial statistics now published, therefore, there will appear some errors which an extension of the time of abstraction and tabulation, a more experienced agency, and an earlier knowledge of the details of the classification to be adopted, might have prevented. Others, on the contrary, are inherent in the original record, and owe their existence to the want of uniformity in the use of general terms, denoting in different Divisions different sorts of occupations.

### A.—Productive and Dependent Classes.

Before, however, entering upon the consideration of the Tables, I propose to bring to notice the relative proportions of the working and dependent population, or those who have returned some means or other of gaining their living, and those who left a blank in the column of their schedule reserved for the entry of the occupation, or have entered what is equivalent to an admission that they are supported by the resources of others. For reasons that I will give in a later part of the chapter we may exclude for the present from the last-named category the mendicants, who are a mixed and not unimportant body in the Hindu community. Taking then only the unoccupied, we may assume the age before which work is rarely undertaken as a regular practice to be 15, and that after which it ceases, to be 60. It would be more accurate, perhaps, in the case of an Indian population, to take the earlier date of 12 for the starting point of the productive period, but comparison with the rest of the data necessitates the retention of the former age. The marginal table gives the ratios of the two classes, in the aggregate, for both sexes. The higher ratio of the women at the later period compensates, it will be seen, for that of the young of the other sex at the earlier age, so that on the whole, there is very little difference between the two proportions. The general ratio borne by the non-productive to the community is thus 43 per cent., if the age be the only consideration to which weight is given, but owing to the high ratio of the unoccupied amongst women, the actual proportion is over 46·6 per cent., showing that about 3½ per cent. of the community who are of an age to work are not employed. With the males the case is different, and there are only 34·9 per cent. unemployed, so that some 8 per cent. of the workers must belong to either one or the other of the two classes excluded by reason of their age. It will be shown hereafter in this chapter that probably about 12 to 14 per cent. of youths under fifteen are engaged in some occupation or other, so that the difference between the ratios may be in great measure attributed to the proportion of drones in the prime of life. In the latter period are included some 57 per cent. of the community, but the proportion of workers falls short of this by the 3·5 per cent. mentioned above. These calculations are made for the Home Division only, as owing to an omission during abstraction, the occupations of females in the towns of Sind are not available. The circumstances of the two main portions of the Presidency are, as it is to be seen from the Comparative Table at the beginning of the chapter, very different from each other, especially as to the relative strength of the female workers, so it has been thought better to separate the two sets of returns, and to comment on them as parts of one whole only when, as in the case of the males, there seems to be more or less of uniformity in the field of inquiry and the system of

| Ratio to Total Population* | Males | Females. | Both sexes. |
|---|---|---|---|
| A Under 15 years .. .. | 59·34 | 38·26 | 38·31 |
| B Over 60 years .. | 3·83 | 4·89 | 4·85 |
| Total A + B. . | 43 17 | 43 15 | 43·16 |
| C Non-workers .. .. | 34·94 | 58·67 | 46 63 |
| D, C compared with A. + B. | —8·23 | +15·72 | +3·47 |

* Home Division only, as the Sind return is incomplete.

record. Before, however, the local distribution of the non-productive class is brought under consideration, it is convenient to show the ratio of the small portion of it that is returned as engaged in some, though not a productive employment, in doing which the whole Presidency may be taken together. In the margin, therefore, is given the proportion of the actually unoccupied, which is that entered in the comparative statements that will be treated of below, and in addition to these figures, those of the rest of the non-productive population. With regard to this last class, it appears that not more than 0·1, or at most, 0·2 per cent. are engaged in indefinite or disreputable occupations, the rest being composed of mendicants and a few prisoners. Taking all into consideration, the ratio of the productive falls to just below one-half of the community. But the fact must not be lost sight of that in this calculation the extraordinary number of the unemployed women in Sind has a very weighty effect, and that the ratio of the unoccupied males is not more than 35·3, or, with the mendicants and others, either temporarily or by habit supported by other classes, about 37·5 per cent. Compared to other countries the ratio of this class is not excessive, but the different system on which the returns are compiled render comparisons of this sort very hazardous.

| Class. | Total Presidency.† | | | Home Division alone. | | |
|---|---|---|---|---|---|---|
| | Males. | Females | Total. | Males. | Females | Total. |
| A. Wholly unoccupied .. .. .. | 35·36 | 62·98 | 48·61 | 34·94 | 58·37 | 46·63 |
| B. Mendicants, &c.* .. .. .. .. | 2·49 | 1·20 | 1·87 | 2·34 | 1·24 | 1·80 |
| C. Total Non-productive .. .. .. | 37·85 | 64·18 | 50·48 | 37·28 | 60·11 | 48·43 |

* Includes all who returned either mendicancy or some unclassed or disreputable occupation.

† Females in Sind towns excepted.

| Country. | Ratio to Total Population. | |
|---|---|---|
| | Producers. | Dependents. |
| 1. Austria (Cis-Leithian).. .. .. | 58·44 | 41·56 |
| 2. Italy .. .. .. .. .. | 56·08 | 43·92 |
| 3. Bombay (*without Sind*) .. .. | 51·57 | 48·43 |
| 4. Belgium .. .. .. .. .. | 51·50 | 48·50 |
| 5. Bombay (*with Sind*) .. .. .. | 49·52 | 50·48 |
| 6. Switzerland .. .. .. .. | 49·40 | 50·60 |
| 7. England and Wales .. .. .. | 47·82 | 52·18 |
| 8. Austria (Hungary) .. .. .. | 47·25 | 52·75 |
| 9. France .. .. .. .. .. | 43·18 | 56·82 |
| 10. Prussia .. .. .. .. .. | 41·67 | 58·33 |
| 11. United States* .. .. .. .. | 32·44 | 67·56 |

*Apparently most females and all boys under 16 are included amongst dependents.

We can now leave out of consideration the indefinite class, and confine our attention solely to the unoccupied. The ratio of these will be found to vary with the following factors: first, the proportion of children, secondly, the proportion of agriculture to the total body of industry, and thirdly, the relative prevalence of occupations in which women usually take a large part. I will illustrate this from the Comparative Table. Take, for instance, the Panch Maháls, where the ratio of children is, as we have seen in the fourth chapter, very high. Here, the proportion of the employed is below the average of the Division, but less so than the ratio of children would lead one to expect on account of the almost entirely agricultural nature of the population, which admits of a larger participation by the women in the prevailing occupations.

In Ratnágiri we have an example of a high ratio of the young produced by the absence of the adults, and a consequent diminution in the ratio of the workers in the population at large. The high proportion of females as compared with males in this part of the country makes it interesting to note the gradual divergence of the ratios of the girls from those of the unemployed females on going from north to south in this Division, the difference in the class of people and occupation in Thána having the effect of raising the ratio of the occupied amongst both sexes, but especially amongst the women. As an example of the converse effect to that remarked in the above cases, we can take Broach, where the ratio of children is remarkably low and that of workers of both sexes remarkably high. Still more striking instances of the results of a paucity of the young in raising the ratio of the working population are to be found in Kaládgi and Sholápur, the first of which shows the lowest ratio, except Kánara, of non-productive population in the Presidency. With regard to Sholápur, it is noteworthy that the result just mentioned is due entirely to the deficiency in boy-workers, for though both sexes are in much lower proportions than in the other districts of the Division, the ratio of female workers is higher in both the North Deccan districts, where it is possible that the extended employment of women in field labour or in selling the grass and firewood that is more plentiful there than in the eastern portion of the table-land, may have resulted in the high proportion of women engaged in occupations. In Kánara the immigration of labourers has probably raised the proportion of the productive and lowered that of the other class of the population, but as regards the extraordinary feature of the Sátára return, namely the excess of non-productive population, I am unable to find any adequate explanation. It is true that in Ratnágiri, which is also a large labour-exporting tract, the proportions are somewhat similar, and in Poona, too, the tendency lies in this direction, though in the latter the presence of the large town may have a good deal to do with the ratio of distribution of female labour, but none of these appear to me to be sufficiently operative to bring about the striking absence of female workers in the rural portions of Sátára, and I must honestly admit that most of the apparent discrepancy seems due to erroneous record, more especially as a good deal of the work of this district was assigned to fresh gangs of abstractors introduced late in the operations to supplement the more experienced agency.

Setting this district aside, the lowest proportion of workers will be found in the other chief labour markets, namely, Poona, Ratnágiri and Kolába. In the fertile district of Kaira the comparative wealth of the agricultural population, and in Khándesh, some cause that is not immediately apparent, raise the ratio of the unemployed, especially, in the former case, of the women. Of the remainder, Ahmednagar is the only one that shows a ratio of workers below the average of the Presidency Division, and even here, it is actually not out of proportion to that of its neighbours, because the general ratio is due chiefly to the results of the famine and other causes in the Karnátic, not to any special state of affairs found to prevail in the more northern portions of this Division. After the three more or less famine-affected districts of Kaládgi, Sholápur and Broach, the ratio of the workers is highest in Kánara, where the adults are in greatest strength, and in the manufacturing district of Ahmedábád, and also in Násik.

*Ratio of productive agency in towns.*

In connection with what I said above regarding the tendency of the ratio of workers to rise in an agricultural population, it is worth noting that in every Division the productive agents are in a higher proportion to the total in the country than in the towns, and in the capital city, of which I shall have to treat more fully at the end of the chapter, the ratio of workers is only 38·9 per cent. of the total population. It is in the Karnátic, where the distinction between town and country is not very distinctly marked, that the two ratios are most in correspondence. In Gujarát the distance of the towns from the country, as might be expected from their relatively larger size, is widest and Surat and Ahmedábád show the greatest difference. We must also, as regards this point, discriminate between the two sexes, for in most of the Konkan districts, and in two of those in Gujarát and one in the Deccan, the ratio of male workers is higher in the towns than in the rural parts of the country, and it is the remarkably low proportion of females engaged in anything but agriculture that produces the great difference between the two localities. In the City of Bombay the male workers are relatively more numerous than anywhere else, except in the child-wanting Karnátic, whilst the females engaged are less than half as numerous in the proportion they bear to the entire population of their sex. On the whole, it appears that, barring an entirely agricultural community like that in the Panch Maháls, the tendency is that the larger the city the less is the ratio of female workers, though this may not actually appear on record at a particular time like the census. The marginal table gives the proportions for six of the larger towns, two of which, Sholápur and Hubli, have received large accessions of immigrants from the rural districts during the famine. On comparing these figures with those in the general table, where the smaller towns are included, it will be seen that only in the two last-named are the ratios of women-workers higher than in the general run of the towns of the district, whilst the proportions of the male-workers here is less, owing, no doubt, to the larger agricultural element in the smaller units. The remarks I have made above are enough to show that in both town and country the difference between the sexes in the matter of the relative proportions of the productive population is very wide. The part played by the two sexes respectively in the industry of the country will receive more notice further on after the general distribution of the occupations has been described. Meanwhile, I will only mention that the ratio of unemployed or unclassed females to males included in the same category is 154 to 100 in the Presidency Division and 160 to 100 in the whole area, including Sind. Compared to the state of things in Europe, this is a little below the proportion that is found in Cis-Leithian Austria, and considerably below the ratio returned for France and Hungary. In the latter country the ratio is no less than 206, the same as in Italy. In the towns of this Presidency the ratio rises to 180, but in the country, where the help given by the women of the family, and by the same sex as field labourers, is considerable, it falls to 156 per 100 males. The Comparative Table shows that in four districts, three of which are in Gujarát, there are more workers than unemployed amongst the women in the country, and in two others the ratio of workers is but a trifle less than half. In towns the average proportion is rarely, and then only in special tracts such as Kaládgi and Sholápur, above one-third. In Sind the disproportion between the two classes of the population is extraordinarily great, and taking the Province as a whole there are in the country, for which alone have the details been abstracted, no fewer than 92 per cent. unoccupied. The other sex seems, however, to be employed in a ratio that falls but little short of that prevailing in the Deccan and Gujarát, a difference no greater than may reasonably be accounted for in part by the higher ratio of children in this part of the Presidency.

| City. | Percentage of workers in each sex. | |
|---|---|---|
| | Males. | Females. |
| Ahmedábád .. .. | 64·99 | 24·16 |
| Surat .. .. .. | 60·37 | 22·94 |
| Broach .. .. | 66·69 | 27·18 |
| Poona .. .. .. | 60·68 | 18·84 |
| Sholápur .. .. | 66·90 | 38·02 |
| Hubli .. .. .. | 63·51 | 37·84 |
| Average .. | 63·16 | 28·41 |

## B.—Classification of Industry.

Now that the general distribution of the people between the two great groups of the workers and the dependents has been shown, it is time to enter upon the question of the classes of labour which occupy in different degrees the former branch of the community. The task of classification is the most laborious and difficult of all connected with the census, and even the system on which it should be conducted is still an open question amongst statisticians. Considering the variations between different countries with regard to the distribution of their working population, it seems reasonable to assume that the classification of details

should be such as to exhibit in the most complete form the organisation of industry in each particular state, so that if this view be correct, it is almost impracticable to make any general list of groups and orders that can take its place in the ranks of international statistics.

The classification of occupations at the present census has been conducted on the principles adopted for the English census by Doctor Farr, and by him obtained from a German source, approved by the Statistical Congresses at St. Petersburg and Stockholm. Whatever defects it may have from a scientific point of view, it has the merit of forming a good and clear index, and as it is now well known and has lasted through several bouts of severe criticism, it may presumably be accepted as more useful in the present day than one which introduces totally new features of classification and arrangement. I have already, on another occasion, expressed my general opinions on the subject of classification, and what I have to remark in the present context is little more than a reproduction of former views, modified by the experience gained in the course of superintending the census of 1881.

*General principles of classification.*

Due consideration must be given, in the first place, to the fact that industry is not stationary, but continually changing, so that a classification should not only show the condition or structure of the industrial community as at the time existing, but should also indicate the functions of each of its principal sections. A knowledge of the distribution of the working population amongst the various occupations is essential in order to estimate the relative local and numerical importance of each, and this information should be arranged in accordance with the observed tendencies of industrial development. It is with reference to this capacity of movement that the industrial statistics required in different countries, vary according to the degree attained in them severally by industrial progress. In England, for example, where industry is widespread and much enclosed in large establishments, a classification of occupations must take into consideration the ages of those engaged, in order to appreciate the influence upon life and health of each employment and the comparative ages of the workers therein, as well as to indirectly further the efforts being made towards the education of some of these classes, a matter which the political system renders of growing importance. In India again, such a classification as the above is scarcely wanted at present, but it is of the highest utility to ascertain, from time to time, how far occupations continue to be influenced by the rigid and artificial restrictions imposed upon them by the social system of the majority of the community, and the attempt which has been made in this direction was noticed in the course of the eighth chapter of this work.

*Distinction between workers and dependents.*

As a preliminary to the classification itself, it is necessary to determine what classes of the population are to be included. According to the English scheme, which has been followed, but is probably about to be abandoned, in Italy, every individual is presumed to have some occupation or other, and should, therefore, find a place in the classification. Such an assumption when embodied in statistics, is apt to be misleading, as can be seen from the English tables, where all women engaged in household work for their own families are entered in one group, and all habitually assisting their husbands in the business of the latter in another group, both under the head 'Domestic'. Others, not actually engaged in definite occupations, are entered as indefinite or unproductive; whilst persons under instruction are entered sometimes under the special occupations they are learning, but not exercising, sometimes as indefinite or unproductive, and sometimes, again, simply under 'Literature.' In France, and some other countries, persons exercising no special occupation were returned as dependent upon that of the head of the family, which included, too, the persons engaged in the personal or domestic service of that family. All these systems are open to some objection or other and furnish results either intrinsically misleading or insufficient for purposes of comparison. Life completely unoccupied is probably an anomaly, but for the purposes of classification the term occupation may be taken in the restricted signification of the business which principally engages the time and attention, or through which the means of subsistence are procured. It is advisable, at the same time, that an industrial classification should include, under a special and separate heading, those exercising no occupation, as above defined. Not only is a numerical test of the correctness of the returns thereby recorded, but even amongst the unoccupied there are distinctions, which from a statistical point of view it is interesting and useful to ascertain. There is, moreover, another aspect in which a classified record of the community as a whole, is most important. A return of all the persons actually engaged in some occupation or other, and duly classified, will show, it is true, the strength of the total reproductive (to borrow for the occasion a phrase specialized in political economy) as compared with that of the total dependent class, but will entirely fail to provide a measure of the vitality, or sustaining capacity of each occupation, or its class, as judged by the numbers of persons who live by it. To furnish informtion as to the aggregate number of persons depending on an occupation, the name of the occupation by the exercise of which on the part of another the means of subsistence are obtained might on future occasions be entered against all persons unoccupied (according to the definition just given), with the prefix of the word "dependent," and tabulated somewhat in the manner shown marginally. There will then remain beyond the scope of this distribution only that class of unoccupied persons who

| (a) Name, Class and Order of Occupation. | (b) Number of persons actually engaged in it. | | (c) Non-workers dependent on it. | |
|---|---|---|---|---|
| | Children. | Adults. | Children. | Adults. |

live on resources independent of any employment at all, such as the people possessed of private property, and those supported at the expense of the community at large, of whom I will speak more hereafter.

*Distinction between useful and useless occupations.*

The population to be dealt with, then, is primarily divided into the occupied and the unoccupied classes, and the next point for consideration is the distribution of the former. Occupations, as already defined, must be either useful or useless. Utility here implies the means of rendering service, and is held to include, for the purposes of classification, whatever, being transferable and capable of being acquired, satisfies any of man's faculties or requirements, and possesses, at the same time, a value in exchange, which it owes either to the human skill and labour bestowed upon it, or to a limitation of the quantity at the time at command, or to a combination of both. It is, in fact, what is ordinarily known as a product, but is used in preference to that term in order to avoid confusion with the narrower but more popular signification which the latter bears with reference to wealth in the sister branch of economic science, and which has already given a name, which it is convenient to retain, to a special industrial process to be described later on in this chapter. It may also be noted that the use of the term utility in connection with services, is not confined, as product is in political economy, to such services as are embodied in material substances, but will include those of any nature whatever which possess a value in exchange and are otherwise in accordance with the terms of the definition. A useful occupation, therefore, is one by which anything is caused to exist under circumstances which constitute it a utility, and it is with this class that a classification is principally concerned.

According to the scheme adopted at the present census in order to facilitate comparison with the returns from the United Kingdom and British Colonies, useful, or as they are there termed, productive, occupations are classed under five heads, a sixth being added to include those considered indefinite or unproductive. These are (1) the *Professional*, including Government, the Army and Navy and the learned and liberal professions; (2) the *Domestic*, in which are placed women engaged in household work, or in helping their husbands, servants engaged in personal attendance and persons engaged in entertainment of travellers and others; (3) the *Commercial*, including mercantile occupations, conveyance of wares, persons and messages and storage; (4) persons engaged in occupations connected with *Agriculture*, &c., and with animals; (5) the large and comprehensive *Industrial* class, subdivided into those who make and deal in (*a*) products composed of mixed materials, (*b*) textile fabrics and dress, (*c*) foods and drinks, (*d*) animal substances, (*e*) vegetable substances, and (*f*) mineral substances; (6) the last class comprises, as above-mentioned, all who cannot be classed in any of the other five, and includes the unproductive orders.

The confusion likely to arise from the insufficient distinction between useful and useless, occupied and unoccupied classes has been already pointed out, as well as the anomaly of including so large a proportion of the population under the heading of domestic. There are other points, too, in which this scheme might be altered with advantage, not only with reference to the special circumstances of Indian industry, but also on more general grounds, irrespective of what I said a little above regarding the probable difficulty of making a scheme which will be uniformly applicable to the industrial organization of all countries alike. Taking it first of all, in its statical aspect, as illustrative merely of co-existencies, the grouping may be brought somewhat more into accordance with natural similitudes. The practical purpose of classification is to facilitate the recognition of the connection between objects possessing the greatest number of important common properties; and in addition to the collocation of objects according to the general propositions that can be made about them, it is necessary that groups should be made as much as possible with reference to general aspect, taking care that undue prominence be not attributed to points of agreement selected for perhaps special reasons, though actually less clearly appreciable on the surface. It is with reference to these considerations, more particularly as regards services embodied in material substances, that Dr. Engel's scheme seems susceptible of improvement.

A useful occupation arises out of a need, and results in a means of satisfying that need. Human requirements are either material or incorporeal, and as the most important property of an occupation is the object it tends to serve, it seems that the natural basis of a classification should be, not the intrinsic nature of the utility called into existence, but the nature of the faculty or need which the utility is intended to satisfy. Useful occupations, therefore, may be grouped, in the first instance, according to whether their services are embodied in material substances or not; whether, that is, they render services to man direct, in satisfaction of some spiritual, moral, intellectual, emotional or other immaterial want, the value consisting of the service itself, or whether there is the intermediary of a material substance belonging to one or more of the three physical orders in which the service is embodied. According to this distribution, and bearing in mind the definition of useful occupation, a student, who produces no service of exchangeable value, and women engaged in household work for which they receive no special or independent remuneration, or the principal portion of whose time is not engaged in a definite useful employment, will be removed into the class of the unoccupied. So, too, will be pensioners, as such, who are no longer occupied with the services they formerly rendered. Apprentices, however, to trades, and students who devote their time to preparation for one of the more specialised of the learned professions, can be with propriety classed under the occupa-

tion they intend to exercise in after-life, but this exception is only applicable in cases where the pupil is definitely attached to some individual or firm in actual practice. The mere reading for a degree in a special faculty, except, perhaps, that of medicine, or engineering, is too slight an indication of an intention to adopt the profession connected with that faculty to admit of the application of any thing but the general rule. The classification of services embodied in materials should also be conducted in accordance with the object of the service, and not the product through which it is fulfilled. By regarding exclusively the latter, the important distinction between maker and producer is in great measure effaced, and under one heading are grouped occupations between which the sole connection is the somewhat obscure one of working on a material belonging to the same order, or kingdom, as it is called, of nature. A brush-maker, for instance, is classed with a tanner and the seller and manufacturer of manure. On the other hand, a classification according to the service to be rendered generally affords a fairly direct indication of the connection between the heading and the occupations grouped under it. There are, however, cases, such as those of metals and leather, in which the material worked upon or dealt in constitutes a more apparent diagnostic than the object of the occupation, and the classification, therefore, cannot safely be confined to the consideration of a single characteristic only. There must also be some discrimination between the utilities, or objects themselves, because if the groups be too general in their scope, the confusion will be little less than that just mentioned above. This seems to have been the case with the scheme adopted for the Bombay City Census of 1864, where the single heading of "Luxuries and Dissipation" included such various occupations as those of watch-maker, liquor-seller, photographer and prostitute; and that of "Skilled Labour," those of writer, civil engineer and rope-maker; whilst a mason and an umbrella-dealer each found a place under "Shelter." In both the English and the Bombay systems of classification, therefore, similarity of the aggregate of properties has been subordinated to that of some particular property, the latter, moreover, not being always the one most characteristic of the occupation.

The community has been divided above into (1) those engaged in some occupation or other, and (2) the unoccupied. Occupations, again, are classed as useful and useless, the former being subdivided into those whose object it is to satisfy (*a*) non-material or (*b*) material, wants respectively, according, that is, to the co-extensive distinction of the manner in which the object is fulfilled, direct or through the intermediary of a material substance. Before carrying the analysis any further, it is necessary to allude briefly to the historical, or dynamic aspect of industry, as in this may be perceived a certain uniformity of development which will provide a basis for the serial order in which the various groups of occupations should finally be arranged, and may thus tend to elucidate the process of classification.

*Dynamics of industry.*

The English classification, founded on the papers of Drs. Engel and Andrëiew, seems to be too much in one plane, so to speak, and the groups into which the different occupations are distributed, being placed alongside of each other, exhibit the structure of the industrial community without indicating the functions performed by its different sections or the connection between them. The classification therefore might be carried to a somewhat greater depth in accordance with the observed tendency of occupations in the directions of growing complexity. This is all the more important because the characteristic of industrial development is not only an increasing differentiation accompanied by an increasing definiteness of occupations, but also a growing interdependency of one branch of industry upon another. In the earlier stages of industry, the producer, using the word in the sense it bears in political economy, bred or captured the live stock with which he tilled his land, and had also to manufacture the weapons with which he was obliged to defend his produce. In the next stage, the community possessed sufficient resources, after providing for their own immediate family wants, to maintain, as in the chapter on Caste I have assumed the Indo-Aryans to have done, a separate body on whom the functions of defence devolved. The increased attention which was thereby set free for employment solely on production resulted in a supply of produce more than was required at home, so that intermediaries, such as Wánias, were employed to dispose of it by barter or sale amongst neighbouring communities; and thus, throwing on others at each stage more of the various functions originally exercised by the same individual, the foundations of the complex industrial organization of modern times were laid. The three chief functions of the occupied classes, therefore, are production, in the sense of the process of embodying services in material substances, distribution, by means of which the producer is enabled to advantageously dispose of whatever commodities he has in excess of his own needs, and is thereby stimulated to increased exertion, and lastly, protection, which ensures to both producer and distributor the enjoyment of the results of their efforts. The serial order in which these functions are developed, and specialized is, first, protection without which neither production nor distribution would be possible; then distribution, the foundation, in an industrial sense, of anything more than the hand to mouth existence of the savage, and lastly, production which with the aid of protection, and the stimulus of distribution is perpetually tending towards the concentration of its efforts on more definite subdivisions.* This order connotes the decreasing generality† of the services rendered by the three functions respectively and the

* It is understood, of course, that up to a certain point production precedes distribution, but in a settled community the demand may be said to vary with the means of distribution, so that, in an industrial sense, production follows the other branch.

† The principle of classification here indicated is identical with that by which the writer was guided in the arrangement of the whole series of statistics with which this work has to deal.

## CLASSIFICATION ADOPTED FOR THE STATISTICAL RETURNS IN THE APPENDICES.

| | | |
|---|---|---|
| (I.)—Professional ... | Government ... ... ... | National Government.<br>Local do.<br>Colonial do. |
| | Defence ... ... ... .. | Army.<br>Navy. |
| | Learned Professions and Art, Literature and Science. | Clergy and others connected with religion.<br>Lawyers and law stationers.<br>Medicine, Physicians, Surgeons and Druggists.<br>Literature, Authors, literary persons and students.<br>Art ... ... ... Artists. Musicians.<br>Actors.<br>Teachers.<br>Scientific persons. |
| (II.)—Domestic ... | Wives and women engaged generally in household duties but assisting in certain cases in the husbands' business. | Wives and others mainly engaged in household duties.<br>Wives assisting generally in their husbands' duties. |
| | Persons engaged in entertaining and performing personal offices for man. | Engaged in board and lodging.<br>Attendants. |
| (III.)—Commercial... | Persons who buy, sell, keep or lend money, houses or goods of any description. | Mercantile persons.<br>Other general dealers. |
| | Persons engaged in the conveyance of men, animals, goods and messages. | Carriers on Railways.<br>,, ,, Roads.<br>,, ,, Canals and rivers.<br>,, ,, Seas and rivers.<br>Engaged in storage.<br>Messengers and porters. |
| (IV.)—Agricultural. | ..... | Agriculturists.<br>Arboriculturists.<br>Horticulturists.<br>Persons engaged about animals. |
| (V.)—Industrial ... | Workers and dealers in mixed materials. | Workers and dealers in Books.<br>,, Musical instruments.<br>,, Prints and pictures.<br>,, Carving and figures.<br>,, Tackle for sports and games.<br>,, Designs, medals and dies.<br>,, Watches and philosophical instruments<br>,, Surgical instruments.<br>,, Arms.<br>,, Machines and tools.<br>,, Carriages.<br>,, Harness.<br>,, Ships.<br>,, Houses and buildings.<br>,, Furniture.<br>,, Chemicals. |
| | Textile fabrics and dress . | ,, Wool and worsted.<br>,, Silk.<br>,, Cotton and flax.<br>,, Mixed materials.<br>,, Dress.<br>,, Hemp and other fibrous materials. |
| | Food and drinks .. ... | ,, Animal food.<br>,, Vegetable food.<br>,, Drinks and stimulants. |
| | Animal substances .. ... | Workers and dealers in grease, bones, horn, ivory, and whale bone.<br>,, Skins, feathers and quills.<br>,, Hair. |
| | Vegetable substances .. | ,, Gums, resins and vegetable oil.<br>,, Wood.<br>,, Bark.<br>,, Cane, rush and straw.<br>,, Paper. |
| | Mineral substances ... ... | Miners.<br>Workers and dealers in coal.<br>,, Stone and clay.<br>,, Earthenware.<br>,, Glass.<br>,, Salt.<br>,, Water.<br>,, Gold, silver and precious stones.<br>,, Copper.<br>,, Tin and quicksilver.<br>,, Zinc.<br>,, Lead and antimony.<br>,, Brass and other mixed metals.<br>,, Iron and steel. |
| (VI.)—Indefinite and Non-productive. | . ..... | General labourers.<br>Other persons of indefinite occupations. |
| | . ... | Persons of rank or property not returned under any office or occupation. |
| | . .. | Scholars and children not engaged in any directly productive occupation. |

same characteristic can and should be indicated throughout the individual class. Protection, for example, originally centred in a single authority, uniting, as with the Rájanyas of the Vedic caste system and the Homeric leaders, the functions of military, religious, and social leadership, tends to become specialized in departments, and its direction is towards the divestiture of a central and supra-social agency of such of the protectional functions as can be efficiently exercised by local or special sections of the community. Similarly, the distributor, from dealing in or conveying products of various descriptions shows a tendency to concentrate his attention on transactions of a special nature, and to employ agents to assist his dealings in places beyond his reach, whilst the producer's functions become equally differentiated, as the development of the other branches of industry enable him to trust more and more to the co-operation of others in supplementing his needs.

*The protective and professional class of workers.*

Useful occupations, with very few exceptions, are intended to result in some service connected with one of the three functions of protection, distribution and production, but the first-named term it must be premised is used in a somewhat more extended sense than that of mere preservation from loss or annoyance which it usually bears. According to the latter meaning the only occupations that should be comprised under it will be those by which services are rendered first, in connection with the security of the community considered as a unit in the political system of nations, in the way, that is of defence against and of relations with, external nations. Secondly, those which guarantee to every individual his full rights as member of a civil society or what may be termed administration. There are, however, most important services, not protective in themselves, but which can only be rendered when protection has reached an advanced stage of efficiency, and are accordingly so intimately connected with that function that they may reasonably be treated as subsidiary to it. Some human requirements, notably those satisfied by means of the more simple services of production and distribution, are of so pressing a nature that the occupations dependent upon them are virtually co-existent with protection from its very earliest stage, but it is not until social organization has attained a considerable development that any necessity is perceived for the systematic fulfilment of spiritual, moral, intellectual or emotional wants, and until these wants become urgent, it is evident that the services rendered by religious teaching or ministration, by literature and the various forms of art and by instruction, have not enough value in exchange to promote their differentiation into distinct occupations. Equally connected with protection, also, are those utilities which may be termed the results of intellect applied to the direct service of protection itself, such as law, or to the reduction of empirical treatment to science, as in medicine or engineering. All of these are the outcome of long teaching and study, the opportunity for which an efficient protection alone makes possible. There is still one other order of occupations which may be considered as subsidiary to protection, partly because its existence implies, like those just mentioned, a certain advance in civilization, and partly because like protection, its immediate value consists of the service rendered itself and not embodied either in a material substance or in a person, as the foundation of future utility. The needs it satisfies are denoted by the term convenience or comfort, in connection with the home or house.

Thus the class denominated protection, in its wider signification, includes three main divisions; the first that of defence and civil government, which together may be called the adminstrative, or official order; secondly, that of edification, or building up the spiritual and mental man, which, with the occupations directly connected with applied science, forms the professional order; and lastly, comes the domestic order. Under the first are grouped the army, navy, and the diplomatic body, together with the national, local and municipal government. The second includes religion, art, in the three forms of its manifestation, and instruction, which are accompanied by the occupations, of law, medicine and the applied sciences. The third, or domestic order, is subdivided into the occupations connected with home services and those intended to satisfy needs similar to them away from home. It will be noted that all the above occupations are engaged in the supply of utilities such as security, efficiency and comfort, which are not embodied in material substances, so that this class coincides in the aggregate with the first of the main divisions of useful of occupations.

*The distributive class of workers.*

In the case of the functions of distribution and production, the subdivisions can be defined more exactly, as the services rendered in connection with them are more specialized. They both render services indirectly, through the intermediary of a material substance, the main distinction between them being that in production some change is effected in either the form, texture or composition of the material, whilst no such alteration takes place during the processes of distribution, by which, indeed, the exchange value alone is affected. The function of distribution is to equalize supply by providing that services rendered through material substances shall be available whenever and wherever required. Surplus produce is stored and kept, so as to be transported to the market where the favourable opportunity occurs, and other objects, of no use at the place of production, are brought within the reach of those to whom they are of value. The distinction between distribution and production is roughly expressed in the colloquial use of the phrase dealing *in*, as compared with the meaning implied in dealing *with*. The principal orders of occupations classed under the former denomination are those engaged in transport and mercantile pursuits. Transport includes both storage of a commodity till it is required and its actual conveyance by land or water, with the employments subsidiary thereto. Mercantile occupations can be classed as appertaining to commerce or to trade, the former signifying transactions more or less wholesale, not conducted with the public or consumer, and transactions in the medium of exchange, whilst the latter denotes transactions directly between those engaged in the occupation and the consumer, or person making actual use of the services embodied in the commodity. Under the head of commerce come occupations devoted exclusively to dealings in money and securities, and those engaged with

# ANALYSIS OF INDUSTRY.

- **THE OCCUPIED CLASSES.**
  - *(A) Useful occupations.*
    - **(I). Non-material services**
      - Official (Protection.)
        - **Defence**
          - Army.
          - Navy.
          - Diplomacy and consulate.
        - **Administration.**
          - National Government.
          - Local do
          - Municipal do.
          - Village administration
      - Professional.
        - **Edification.**
          - Religion.
          - Literature
          - Art ..
            - Manual
            - Phonetic.
            - Mimetic and minor.
          - Instruction.
        - **Applied Science.**
          - Law ..
            - Accredited.
            - Others.
          - Medicine...
            - Accredited.
            - Others.
          - Exact sciences.
      - **Domestic ...**
        - Home ...
          - General.
          - Special.
        - Entertainment.
    - **(II). Services embodied in a material substance.**
      - Distribution.
        - **Transport and storage**
          - Conveyance.
            - **Land.**
              - Rail
              - Road.
            - **Water.**
              - Sea.
              - River and canals.
            - **Message.**
              - Telegraph.
              - Post
          - Storage
            - Warehouseing
            - Porterage.
        - **Mercantile.**
          - Commerce.
            - **Money and securities**
            - **Merchandise.**
              - Merchants
                - General.
                - Special.
              - Agents and employés.
          - Trade ..
            - **(1) Dealers in general wares.**
            - **(2) Hawkers.**
            - **(3) Dealers in special wares.**
              - 1. Books and stationery.
              - 2. Metals and instruments.
              - 3. Materials for construction, machinery, conveyance.
              - 4. Textile fabrics, dress and personal ornament.
              - 5. Household furniture and utensils
              - 6. Food, drink, drugs and stimulants.
              - 7. Fuel, lighting and combustibles.
              - 8 Leather, &c.
      - Production ..
        - **Growing and Breeding**
          - Pasture.
          - Agriculture.
        - **Making**
          - 1. Books and stationery.
          - 2. Metals and instruments.
          - 3 Buildings, conveyances, and machinery.
          - 4. Textile fabrics, dress and personal ornaments.
          - 5 Household furniture and utensils, &c.
          - 6. Food, drink, drugs and stimulants.
          - 7. Fuel, lighting and combustibles
          - 8. Leather, &c.
      - Indefinite.
  - *(B) Useless occupations* ...
    - Ascetics and religious alms receivers.
    - Monastics.
    - Mendicants.

- **THE UNOCCUPIED CLASSES.**
  - **Dependent on realized property**
    - Persons of rank, estate-holders, &c.
    - Do. living on income from funds, shares, &c.
    - Do. annuities.
    - Pensioners.
  - **Dependent on community.**
    - Prisoners.
    - Paupers.
    - Inmates of asylums.
  - **Dependent on family ..**
    - Persons without definite employment (by sex and age).
    - Students and pupils (by sex and age).

merchandise, of either a general or special character, together with their agents and employés. Similarly the term trade, as here used, includes occupations by which the public or consumer is supplied direct with wares, either through special dealers for each sort or through general dealers. The latter are, in turn, either fixed in shops, or itinerant. Dealings in special products should be arranged, as remarked some way back, as far as possible according to their object, the need, that is, which the product they supply is intended to answer, without reference exclusively to the nature of the material employed in embodying it, unless the latter is manifestly the property most easily recognized as their characteristic. As this point will recur more prominently in connection with production, the grouping of services of this class and their serial order need not be explained till that subject is being considered.

*The productive class of workers.*

During the exercise of the functions of production the material substance in which the utility, or means of rendering service, is embodied, passes through processes in the course of which it becomes altered in form, texture or composition, and these follow a certain order of succession corresponding to that of evolutional processes generally, as described above, and which is manifest in an increasing complexity and definiteness of its operations. The two main groups under this head will therefore be, first, that of occupations connected with the land or utilities directly produced from the land, and secondly, that of those engaged in the manfacture of utilities from inanimate material. The former comprises such occupations as the breeding and pasturing of anmials for food and other uses, and husbandry. It is under this head that in the English scheme are included occupations dealing with or in animals, on the grounds that they are survivals of the pre-agricultural state of society. It seems advisable, however, not to constitute these a separate order, but to distribute them, as far as possible, amongst the larger and more definite subdivisions. In the first place, the connection with the venatic state of society is so weak as to be scarcely traceable, for the occupations in question are engaged in rendering services connected with either amusement, agriculture, conveyance, or supply of food. The first-named alone must be placed in a special order, along with the few other indefinite occupations that will require, probably, to be similarly treated. The occupations now really connected with hunting are those which are related to the pre-civilized state of society only through the sentiment of sport or amusement, not as industries. Such are those of the game-keeper, huntsman, jockey, dog-breaker and so on which need not be classed with graziers, and herdsmen, who are connected with farming and food supply, or with horse-breakers and farriers who are connected, as a rule, with conveyance; or again, with grooms and coachmen coming under domestic service, and cattle and sheep salesmen, subsidiary, like horse dealers, &c., to trade. Under the heading of agriculture in this order should be included, at least in India, and probably elsewhere also, only those occupations actively concerned wtith the processes of cultivation or subsidiary to them. Persons otherwise connected with land must be grouped, according to circumstances, under other headings. The artizan, or manufacturing order comprises all occupations, except agriculture, by which material substances are worked into the means of rendering service by the use of tools and instruments in mechanical processes. It might be divided into nine orders, according to the purpose the utility produced is intended to fulfil, or the nature of the material. These orders are (1) literary, such as books and stationery; (2) metals and instruments; (3) construction, conveyance and machinery; (4) textile fabrics, dress and personal ornaments; (5) household furniture, utensils and subsidiary utilities, such as musical instruments, toys and ornaments not regarded as personal; (6) nutritive, or food for men and domestic animals, including drinks, stimulants and drugs; (7) light, fuel and combustibles; and (8) leather and some few animal products not falling within the other groups. An additional group, however, is needed in the case of distribution, to meet the case of the supply of animals not intended for food, such as horses, draught oxen, and the smaller descriptions kept as pets.

This completes the classification of useful occupations, as far as they possess a considerable number of important common properties. There are, however, some which are outside any general proposition that can be made regarding them in common with others of sufficient weight or prominence, and which necessitate, therefore, a separate class under the heading of indefinite. This should obviously be reduced to the very narrowest dimensions and scope lest it should give an opening for careless and perfunctory compilation. It might therefore be divided into a part relating to material, and another relating to non-material services, so as to bring it within the general scheme of classification.

By the above analysis a system seems to be obtained which not only shows the extent of the subdivisions of occupations, in itself the index of the stage of development already reached, but which also, by the arrangement of occupations in groups according to the order of succession of the services they render, and these groups in a series on the uniform principle of decreasing generality, corresponds with the course taken by the development itself, and forms, therefore, an industrial synthesis based on rational and intelligible grounds.

*Classification of the useless and unoccupied.*

It is necessary also to touch briefly upon the useless and unoccupied classes. As to the former, it is evident that classification is barely possible. The only essentials to be taken into consideration are the two facts—firstly that some definite occupation is exercised, and secondly, that it results in nothing of exchangeable value and falling in other respects

within the definition already given of a utility. The occupation being purely personal, and unproductive of any transferable utility, no abstraction can be made of any common property but that of uselessness. As regards the unoccupied, a comprehensive classification is practicable, for though they exercise no definite business which takes up the greater part of their time and attention, they all exhibit the characteristic of dependency under different circumstances and in different degrees. The first class comprises those who do not rely directly upon others for their support, but derive their means of livelihood from what may be called realized property, such as landed estates, annuities, interest on funded capital, or from pensions. Another class is supported by the community at large, and includes the inmates of prisons, asylums, work-houses, and paupers generally, as distinct from professional beggars. The third and last class is that of persons dependent upon the family, such as women engaged in household work without any special remuneration, as in their own families. Small children, again, and those under instruction, will come into this category. Women, however, who habitually render active assistance in the occupation of their husbands or other workers of the family, must be classed with the latter, and not with the unoccupied, whether their remuneration be separate or included with that of the rest, the reason for making a special case of household work being the fact that, as a rule, the support of the household is the ulterior object which the worker at a useful occupation has in view when engaging in it.

Thus, the leading distinction between the system here suggested and that now adopted lies in the restriction in the former of the meaning of the term product, the differentiation of the producer and dependent, and the separation to the utmost practicable extent of the functions of production and distribution.

*Application of principles.*

A few remarks on the method of applying this system to actual statistics may be not irrelevant. In the first place, it is obvious that no person is to be entered more than once in the table, whatever may be the number of distinct occupations he may follow, and again that, when a person has more occupations than one, that only is to be returned which furnishes the greatest portion of his means of subsistence. Taking, now, the classes in the order of tabulation, it should be noted regarding the official group, firstly, that this term is necessarily held to include for this special purpose, the official element of foreign States temporarily resident in the territory enumerated, as well as that actually employed in that territory itself, and is to be applied to those whose sole or principal means of livelihood is derived from the exercise of functions specially connected with the administration of the State, or from corporate bodies entrusted with local government. It will not, however, be held to apply, according to the definition, to those who are not actually engaged in service, so that pensioners, if living solely on their pension and not engaged in any other occupation, are to be classed with the unoccupied. As regards the subdivision headed administration, it is advisable in a country where, as for instance in India, official agency has still to be employed in a number of diverse operations, to distinguish the persons engaged in the special departmental work from the merely clerical agency, and, again, from persons exercising unskilled function, such as menials and messengers.

In order to avoid misapprehension of the scope of the term diplomacy, it might be explained that it applies only to such agents of foreign governments as subsist solely or chiefly upon the remuneration of their services sanctioned by or derived from the power by which they are accredited, and not to those whose diplomatic or political functions are subordinate as regards means of subsistence, to other occupations, such as trade or commerce.

Considerable difficulty has been experienced at the present census with reference to the classification of two classes who may be termed semi-official: first, the village officers and servants, an important class in Indian society, and secondly, those who gain their living by the exercise of a definite occupation under Government, unconnected, however, with the duties of administration. In the first case there is no doubt that a separate heading is required for the three groups of village functionaries, namely, headmen, accountants and menials or messengers. It must be taken into consideration, however, that none but the village accountant, and where his office is hereditary, not even he, is dependent on the remuneration of his public services for his subsistence, and it is probable that the whole class might correctly be included as agriculturists with a subsidiary occupation. But the estimation in which the offices are held will no doubt result in the invariable return of the incumbents under their official designations, and thus necessitate the reservation of a separate heading, or they will be confounded, as now, with those exercising the more specialized functions of Government. As to the latter, the general principle should be laid down that the title should be reserved for those only who cannot find a place under a more definite heading, for those, in fact, who perform duties inseparable from State administration. Engineers, for instance, who in this country are entertained mostly by Government, should be classed, when not attached to special branches such as navigation or factory work, under the head of applied science. Medical men, too, are evidently ascribable to their profession, irrespective of their salary when in Government employ. Similarly with artists and professors, and teachers generally, as well as lawyers, if not entertained specially for legislation. Though but indirectly relevant to the present part of the subject I may as well mention here that the same rule applies to persons in the service of Railway Companies, who show a tendency to return the title of "railway employé" when the correct designation is evidently fitter, painter,

or labourer. Lastly, as to the special departments of the posts and telegraphs, I am of opinion that the persons employed therein should have special headings subordinate to transport, because their connection with the State is, as it were, accidental, and a mere matter of convenience at the present day, without anything to do with the functions of administration.

In the professional class it is desirable, at least, in the case of law and medicine, to distinguish the accredited from the unlicensed practitioners, and in India to discriminate also between the higher and the lower grades of the minor professions, such as acting, dancing and singing. At present a single heading comprises the trained performer and the village horn-blower and drum-beater; the Naikin, whose education is a matter of years, and the rope-dancer, so-called for the sake, probably, of euphony only.

Service, the next heading, may be either attached to a single individual or family, or, like that of a barber or washerman, performed for a collection of people. The second heading of this class, that of entertainment, is characterised by its distinction from the home, whether the occupation be that of keeping places of amusement or of board and lodging. Although the latter class of profession is so intimately connected with travellers, I am not disposed to transfer it, as has been done in the classification adopted in Italy, to the heading of transport.

The latter title comprises those directly concerned with conveyance and storage, and also those who prepare animals for draught and burden, such as farriers and horse-breakers. In the division of this class which deals with commerce, an attempt was made in 1872 to obtain for this country a distribution of the money-lending and money-changing interest which was intended to be of use for currency purposes, but it was not found to have resulted in much trustworthy information on the subject, and here too the leading principle of returning a person according to his main occupation only is probably the safest.

As regards industry, I have found that one of the greatest difficulties in the application to a backward and agricultural country like India of a scheme which entails the separation of the two functions of production and distribution, is the comparatively small extent to which the functions have in practice been divided. The general principle seems to be that when a person combines both functions his main employment should be held to be that of making, as the one in which his training and skill have been the more capitalised, so as to distinguish him from him who can only sell; but the wide field occupied by village industries in this country restricts the function of distribution chiefly to food next after the transactions in imported commodities.

Under the head of pasture may come all concerned with the breeding and supply of animals of different sorts, and not only cattle and sheep. It is almost impossible to divide this into the actual breeders and sellers in the market, except in very advanced countries, and certainly the task is out of the question in this Presidency. The difficulty that it has been found hardest to overcome is that occasioned by the common use of a single term for both the distinctive functions of the grazier, and those of the person who attends to the sheep or cattle of others, and who finds his place amongst the agricultural servants. In Sind this confusion is probably very common.

The greatest possible pains have to be taken with regard to the correct tabulation of the agricultural class, because it is in the majority of countries that of the most numerous and least progressive section of the community. Speaking generally, the groups into which this class can most usefully be divided are (1) landholders who do not cultivate, but let out their land for cultivation by others; (2) landholders who themselves cultivate their land; (3) tenants, who cultivate land held on rent from others; (4) agricultural labourers, who can also, if necessary, be further sub-divided into farm servants and as day-labourers. But it is also advisable, at least in India, to record the number not only of agriculturists, but of those who exercise agriculture as a subsidiary profession, or who have another occupation in addition to agriculture. In the one case this class has to be shown against the main occupation, his connection with the soil being given in a supplemental column. In the other, again, an entry should be made of the total number of agriculturists exercising also non-agricultural occupations.

One of the main difficulties of classification is the correct tabulation of the occupations of women, and whilst it seems on the whole best to prescribe, as was done in India on the present occasion, that only those should be entered as occupied who were engaged in a separate or special occupation, it appears that additional detail is required in the case of the agriculturists. There are many, especially amongst the lower grades of society, who habitually work in the fields of their husbands or male relations, though they are not labourers available for the tillage of other person's land, neither can they quite rightly be entitled, as they generally are here, the occupants of the land they till, though according to law they have in most cases a sort of vested interest in it. To add them to the number of landholders, however, will swell that item considerably, and seriously affect the average if any attempt is made to calculate the distribution of the soil amongst those who return themselves as having an interest in it. It seems safest, therefore, to return them as *assisting* in cultivation, under a distinct heading. Apart from agriculture, there is some difficulty as to the occupation of women in spinning. In this country there is a very large amount of home-spinning done, especially in the south of the Presidency, and it is believed that most

of the yarn goes to market, or is woven in the home-loom, in which case the spinsters are undoubtedly productive agents, and entitled to be recorded under the heading of their occupation.

Many other difficulties and anomalies are to be found by any one who takes the trouble to investigate carefully a large list of occupations comprising over 8,000 titles, like that of a census. Some of those will be noticed by me as I pass in review the classified list give in Table XII-A and XII-B of Appendix A, where the English system has been followed as far as it is applicable to the state of industry in this Presidency.

*System of classification adopted.*

This system is so well known that it is superfluous for me to give more than a very brief abstract of its general scope before taking up the actual statistics embodied in the adaptation of it.

The leading characteristic of the system, and the thread on which the whole classification is hung is the definition of a product, and the object which a product is intended to serve. Without entering into the scientific explanations with which the author begins the valuable paper in which his system is unfolded, I may start with saying that the product, as here defined, is not necessarily a material object—Government, for instance, is a product, as is the scientific knowledge of the engineer or medical practitioner.

The first class is that of the *Professionals* which corresponds in the main with that I have proposed, and includes three orders, the official, the military and naval, and the liberal or learned professions, with art and science.

The second class is called the *Domestic*, and includes in addition to servants and keepers of houses of entertainment, a large order entitled wives, which is subdivided into those of special occupations and those of no stated occupation. This is one of the stumbling-blocks in the way of the general adoption of the system in other countries, and the fifth chapter of this work will help to show that in this country the entry of the wife, as the substitute for the domestic, will reduce the last section of the community, the unoccupied, to a very small number indeed.

Passing on to the third class, the *Commercial*, we find two orders, one of the merchants, or those who sell without making or altering the material of their wares, and the other of those engaged in transport and storage, comprising the carriers on roads, rivers, seas and railways, as well as warehousemen, porters, messengers, and the like.

In the fourth class we have the *Agriculturists*, a more important section of the community in India, and indeed in most of the countries selected for comparison, than in England. A subdivision gives the shepherds, cattle-graziers and breeders, with all who are engaged with animals.

The fifth class is the large and varied one of the *Industrials* or Artisans. It is here that the nature of the material worked upon is the most distinguishing feature, not the use of the finished article. The first order is that of the persons engaged in working up art and mechanical productions, or otherwise, engaged in working with mixed materials. This order includes no less than 17 subdivisions. The next is that of the workers in textiles, of which there are six subdivisions, according to the material used. Here, too, we have a class engaged with mixed materials of a textile description, as well as a order dealing with dress.

The twelfth order is that engaged with food and drinks, the former divided into the three classes of animal, vegetable and mineral. There come then those who work and sell substances of the three kingdoms just mentioned, each in its order. The last, that of the minerals, is divided into fourteen sub-orders, whilst that of the animal substances has three, and the vegetable workers are grouped under five.

Lastly, there is the sixth class, or that of the *Indefinite* occupations, including those who return no occupation at all. There are three orders in this. The first is that of the labourers, mechanics, and others who return an occupation under a general designation without specifying the particular branch they follow. The next includes the persons of property, without occupation, and the third the unoccupied, and, as I have already stated early in this chapter, those exercising an indefinite or disreputable occupation.

I will now take up the classified figures for this Presidency as recorded proportionately to the population of each district in the second part of the Comparative Table that is given at the beginning of this chapter, and, in order to facilitate explanation, and to obviate continual reference to the larger table, the main features of that return are here reproduced. The dif-

| Class and Order. | Males. | | | | Females. | | | |
|---|---|---|---|---|---|---|---|---|
| | Ratio to working population. | | Ratio to total population. | | Ratio to working population. | | Ratio to total population | |
| | Total Presidency. | Home Division without Bombay City. | Total Presidency. | Home Division without Bombay City. | Total Presidency | Home Division without Bombay City. | Total Presidency. | Home Division without Bombay City. |
| Class I.—Professional .. .. | 4·70 | 5·09 | 3·04 | 3·24 | 0·20 | 0·21 | 0·10 | 0·09 |
| Order 1. Government .. .. | 3·51 | 3·32 | 2·27 | 2·48 | 0·07 | 0·03 | 0·02 | 0·02 |
| ,, 2. Defence .. .. | 0·34 | 0·33 | 0·22 | 0·21 | .. | 0·01 | .. | . |
| ,, 3. Professions .. .. | 0·85 | 0·84 | 0·55 | 0·55 | 0·23 | 0·17 | 0·08 | 0·07 |
| Class II.—Domestic .. .. | 2·65 | 1·87 | 1·71 | 1·21 | 1·29 | 1·10 | 0·47 | 0·46 |
| Order 4. Wives .. .. .. | .. | .. | .. | .. | 0·36 | 0·38 | 0·13 | 0·16 |
| ,, 5. Servants, &c. .. .. | 2·65 | 1·87 | 1·71 | 1·21 | 0·93 | 0·72 | 0·34 | 0·30 |
| Class III.—Commercial .. .. | 3·54 | 2·32 | 2·29 | 1·51 | 0·23 | 0·21 | 0·08 | 0·09 |
| Order 6 Trade, &c. .. .. | 1·53 | 1·06 | 0·99 | 0·69 | 0·14 | 0·13 | 0·05 | 0·05 |
| ,, 7. Transport, &c. .. .. | 2·01 | 1·26 | 1·30 | 0·82 | 0·09 | 0·08 | 0·03 | 0·04 |

| Class and Order. | Males. | | | | Females. | | | |
|---|---|---|---|---|---|---|---|---|
| | Ratio to working population. | | Ratio to total population. | | Ratio to working population. | | Ratio to total population. | |
| | Total Presidency. | Home Division without Bombay City. | Total Presidency. | Home Division without Bombay City. | Total Presidency. | Home Division without Bombay City. | Total Presidency. | Home Division without Bombay City. |
| Class IV.—Agricultural .. | 61·90 | 66·95 | 40·01 | 42·41 | 65·02 | 67·53 | 24·08 | 28·46 |
| Order 8. Cultivation .. .. | 61·53 | 66·64 | 39·77 | 43·20 | 64·93 | 67·44 | 24·04 | 28·42 |
| " 9. Pasture, &c. .. .. | 0·37 | 0·31 | 0·24 | 0·21 | 0·09 | 0·09 | 0·04 | 0·04 |
| Class V.—Industrial .. .. | 17·35 | 16·08 | 11·22 | 10·42 | 20·71 | 19·64 | 7·68 | 8·28 |
| Order 10. Mixed material .. | 1·84 | 1·60 | 1·19 | 1·04 | 0·21 | 0·21 | 0·08 | 0·09 |
| " 11 Textiles .. .. | 6·60 | 6·08 | 4·27 | 3·94 | 13·36 | 12·99 | 4·95 | 5·47 |
| " 12. Food or drink .. | 4·41 | 3·77 | 2·85 | 2·44 | 3·53 | 3·01 | 1·31 | 1·27 |
| " 13. Animal substances.. | 0·23 | 0·26 | 0·15 | 0·17 | 0·09 | 0·09 | 0·04 | 0·04 |
| " 14. Vegetable, do. .. | 1·44 | 1·49 | 0·93 | 0·96 | 2·25 | 2·09 | 0·83 | 0·88 |
| " 15. Mineral, do. .. | 2·83 | 2·88 | 1·83 | 1·87 | 1·27 | 1·25 | 0·47 | 0·53 |
| Class VI.—Indefinite .. .. | 9·36 | 7·78 | 4·14 | 5·04 | 12·45 | 11·31 | 4·61 | 4·76 |
| Order 16. Undefined .. .. | 6·01 | 4·18 | 3·88 | 2·71 | 9·20 | 8·41 | 3·41 | 3·54 |
| " 17. Property ... ... | 0·02 | .. | 0·01 | .. | 0·01 | .. | .. | .. |
| " 18. Unclassed .. .. | 3·33 | 3·60 | 0·25 | 2·33 | 3·24 | 2·90 | 1·20 | 1·22 |
| *Ratio of Unoccupied to total population* .. .. .. .. | .. | .. | 37·59 | 35·17 | .. | .. | 62·98 | 57·36 |

ference in many respects besides the more omission of a certain class of the population, that is found to exist between the circumstances of Sind and those of the rest of the Presidency renders it convenient to separate, at least for the present, the two series of statistics.

So, too, after briefly pointing out the chief features of the distribution as a whole, it is advisable to treat the two sexes separately, because in the case of the females, the table shows that more than eighty per cent. of those in the Presidency Division who do any work at all are engaged in agriculture or spinning cotton, a restriction which necessarily affects the ratios of the population when the two sexes are combined into one series, and allows undue weight to the comparative rarity of female labour. In the figures for the Home Division, too, the capital city has been excluded for similar reasons, and also because special mention is made of it at the end of this chapter.

Amongst the whole population of the Presidency, then, the largest class is that of the unoccupied, which averages over 48 per cent., though, if Sind be omitted, the ratio sinks to 46·6, that is by nearly 2 per cent. The agricultural class comes next in number, with the proportion of over 32 per cent. on the total and 34 in the Home Division. The industrial class, which according to the classification here under review, is somewhat an indefinite one, comprises between nine and a half and ten per cent. of the population, and no less than five and a half are grouped under the head of general labour, or other indefinite titles. There are but 1·2 per cent. of the people engaged in commerce, as defined in the adopted scheme of classification. If we omit the large class of the unproductive, and take the proportion, which the workers in each class bear to the entire productive, or working population, as is done in a portion of the table just given above, the preponderance of the agricultural element will be more strikingly apparent, and also the comparatively narrow extension of the sphere of the labour of women.

I will not enter further into the details of the table, as it will make explanation clearer to take in hand the description of the component parts of the different classes before describing and commenting upon their distribution. It may be interesting, however, to compare the statistics of this Presidency with those of some of the European countries selected in the small table I added to the text a little earlier in the chapter. The classification and compilation have been kindly furnished to me by Cav. Bodio, the Director General of Statistics for Italy, who has carried this branch of the study further perhaps than any of his confrères :—

| Class of Occupation. | Distribution per cent. of the Population. | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Bombay Presidency. | England and Wales. | France. | Italy. | Prussia. | Austria (Cis-Leithian) | Hungary. | Belgium. | Switzerland. | United States. |
| I. Production of primary materials .. .. | 32·62 | 9·52 | 17·04 | 32·60 | 23·93 | ‡37·32 | 32·66 | 18·11 | 20·70 | 15·81 |
| II. Industry and manufacture .. .. | 8·33 | 22·33 | 10·11 | 12·27 | | 11·15 | 4·17 | 19·59 | 18·23 | 6·56 |
| III. Commerce .. .. .. .. .. | 0·54 | 1·34 | 3·23 | 0·75 | 2·32 | 1·48 | 0·68 | 0·69 | 1·84 | 3·09 |
| IV. Transport .. .. .. .. .. | 0·69 | 3·06 | 1·06 | 1·01 | | 0·47 | 0·18 | 0·77 | 1·58 | |
| V. Property (independent) .. .. .. | *0·47 | 0·74 | 2·50 | 2·85 | 2·03 | 2·13 | 0·52 | 1·18 | 0·99 | .. |
| VI. Personal and domestic service .. .. | 1·05 | 5·16 | 6·92 | 1·77 | †10·54 | 4·01 | 7·27 | §9·18 | 4·19 | ‖5·12 |
| VII. Defence of the country .. .. .. | ¶0·12 | 0·60 | 1·03 | 0·54 | 1·08 | 0·91 | 0·94 | 0·18 | .. | 0·07 |
| VIII. Administration .. .. .. .. | §1·15 | 0·47 | 0·52 | 0·82 | | 0·35 | 0·23 | 0·35 | 0·40 | 0·17 |
| IX. Religion.. .. .. .. .. .. | 0·08 | 0·19 | 0·42 | 0·56 | | 0·15 | 0·13 | 0·56 | 0·21 | 0·12 |
| X. Law .. .. .. .. .. .. | 0·01 | 0·16 | 0·08 | 0·10 | | 0·04 | 0·03 | 0·06 | 0·07 | 0·11 |
| XI. Medicine and sanitation .. .. .. | 0·04 | 0·19 | 0·11 | 0·20 | 1·27 | 0·14 | 0·09 | 0·17 | 0·21 | 0·16 |
| XII. Instruction .. .. .. .. .. | 0·07 | 0·56 | 0·27 | 0·20 | | 0·20 | 0·17 | 0·24 | 0·49 | 0·33 |
| XIII. Fine Arts .. .. .. .. .. | 0·05 | 0·19 | 0·06 | 0·15 | | 0·08 | 0·08 | 0·13 | 0·27 | 0·01 |
| (" a) Liberal Professions unspecified .. .. | .. | .. | 0·24 | .. | | .. | .. | .. | .. | 0·30 |
| XIV. Literature and science .. .. .. | 0·01 | 0·04 | 0·03 | 0·05 | | 0·01 | .. | 0·04 | 0·02 | ... |
| XV. Minor Professions .. .. .. .. | 0·06 | .. | .. | 0·00 | .. | — | .. | 0·13 | .. | .. |
| XVI. Indefinite .. .. .. .. .. | 3·06 | 2·27 | 0·26 | 2·42 | .. | .. | .. | 0·10 | .. | .. |
| XVII. Dependent on others .. .. .. | 50·55 | 52·16 | 56·32 | 43·92 | 58·33 | 41·56 | 52·75 | 48·50 | 50·00 | 57·56 |

*Includes pensioners and non-cultivating proprietors.
† Includes many agricultural labourers.
‡ Includes probably some general labourers.
§ The high proportion is due to the inclusion of village establishments the members of which are agriculturists rather than officials.
¶ The withdrawal of troops for service in Afghanistan should be borne in mind in connection with this item.

It is scarcely possible, as the instance of Prussia shows, to re-arrange the whole body of industrial statistics on a uniform basis for all the countries mentioned, but using the detailed table of the Italian census of 1871 I have endeavoured to bring the figures of the Bombay census into harmony with the arrangement adopted for the comparative tables used by Sig. Bodio.

The two principal points that I need notice here are the comparatively low ratios of the industrial and the domestic class, and the high proportion of agriculturists, compared to what is found in countries like England and Belgium. It will be seen that in the case of Italy, with which my tables have been more specially collated, the two ratios of agriculture and indefinite correspond most nearly, whilst the dependent class is more like that found in Switzerland.

I will now return to the classification and figures of this Presidency and before commenting on the territorial distribution of the different orders of occupations, I will endeavour to give, as far as time and space allow, a brief description of the component parts of each class.

### Class I.—Professional.

Of the three orders comprised in this class, the first two are respectively concerned with the administration and defence of the country. The third is that of the liberal and learned professions, and is the only one of the three in which women take an appreciable place. As regards the official orders, it will be at once seen that the ratio they bear to the total working population is considerably above that of the corresponding class in other countries. The foot-note to the table just given explains the general cause of this discrepancy. In the preliminary abstraction the distinction between the regular, salaried official and the village staff, which latter, as I showed in a previous portion of this chapter, is more than half agricultural in its main and supporting pursuits, was not clearly drawn, so that it is now impossible to say with accuracy what proportion of the order under consideration is really less official than agricultural. Judging from the number who are also agriculturists and so tabulated in the detailed table given at page lxx of Appendix C, it appears to me that about forty per cent. of the Government officials, if not more, belong to the village staff. There should also be mentioned the tendency on the part of workers in special branches, such as education, engineering and medicine, who are employed by Government, to return themselves under the head of officials, so that these, also, go to swell the proportion. In the second sub-order, that of local and municipal bodies, this tendency is still more to be traced, and it is clear that many of the persons employed as scavengers and sweepers and so on, have been entered as appertaining to municipal government.* As regards the third sub-heading, it seems strange, considering the number and the proximity of the Native States in connection with the Government of Bombay, that this item is not a larger one. The comparatively low proportion of the army to the population is due to the absence of many of the local regiments in Afghánistán and Baluchistán. The navy consists of the flying squadron of His Excellency the Naval Commander-in-Chief of the East India Station, which was in Bombay harbour at the time of the census.

| Order and Sub-order. | Percentage on Total Order. | |
|---|---|---|
| | Males. | Females. |
| Order I.—National or Local Government .. ... ... .. | (2·27) | (0·02) |
| Sub-order 1. National Government ... | 85·18 | 0·00 |
| ,, 2. Local or Municipal ... | 14·69 | 94·34 |
| ,, 3. Foreign or independent States ... ... ... | 0·13 | 5·66 |
| Order II.—Defence ... ... ... | (0·22) | (0·00) |
| Sub-order 1. Army... ... ... ... | 98·51 | 100·00 |
| ,, 2. Navy.. ... ... ... | 1·49 | ... |
| Order III.—Learned and Liberal Professions ... ... ... | (0·55) | (0·08) |
| Sub-order 1. Religion ... ... ... | 24·73 | 25·47 |
| ,, 2. Law... ... ... ... | 4·08 | ... |
| ,, 3. Medicine ... ... ... | 9·59 | 31·39 |
| ,, 4. Literature ... ... ... | 2·93 | 0·08 |
| ,, 5. Art ... ... ... ... | 1·40 | 0·11 |
| ,, 6. Music . ... ... ... | 24·21 | 9·30 |
| ,, 7 Drama, &c. ... ... .. | 8·44 | 26·04 |
| ,, 8. Instruction ... ... ... | 23·70 | 7·46 |
| ,, 9. Science ... ... .. | 0·02 | ... |

*N.B.*—In this and the similar marginal notes that follow the ratio of the Order is always taken on the total population and that of the Sub-order only on the workers in that Order.

The most numerously represented occupation coming under the head of the liberal and learned professions is that of *religion*, or religious ministration, but amongst the women it comes only third in order, and nursing, midwifery and dancing are in greater strength. The most numerous item in this sub-order is the temple and mosque official, which includes amongst the Hindus, the large class of *gurao*, in which the women share the task of their male relatives. Religious exhortation and ministration, as well as the half secular offices of the Kázi, Mulána and Shástri, are here included. Taking the *law* as the next in order, though not a very frequently exercised occupation, it appears that next to actual practitioners, the stamp-vendor and deed-writer is the most numerously represented class. This, however, is open to the explanation that the petition-writer is almost invariably returned under the head of public scribe, and does not in theory connect his daily occupation entirely with the law. Under the head of *medicine*, we have no clear distinction between the practitioner who has a diploma and the ordinary quack of the native town, but the return in the supplementary table at page lxx may be regarded as approximate. The midwives, native nurses, and herb-doctors, amongst the women are a well represented section. *Science, art,* and *literature* are very small bodies. The first comprises, as its chief support after the engineers, the village horoscope-caster and fortune-teller, or astrologer, as he might be termed. There is no very marked profession under art, except the photographer, as the actual rank of those returned

* This appears clearly from the castes to which many of these employés belong, especially in Bombay and the larger cities.

as "picture-painters, &c.," is not determined. Leaving, too, the *school masters* and others occupied in teaching, we come to the miscellaneous class of *actors* and *dancers*, with whom we may take the *musicians*. The lastnamed consist principally of the bands attached to towns and large villages for the performance of ceremonies, like the *Gondhal* and others, to play before marriage processions, and at the village feasts. The trained element is but a small one. The professions of dancing and acting are, it is needless to say, quite undistinguishable in the return, though there are entries of both. As a rule, the two classes, as far as the census is concerned, can be combined.

### Class II.—Domestic.

In the first order of this class, that of *wives*, the chief entry is one that might well be transferred either to the agricultural or to the unoccupied orders. It consists of the wives and other female relatives of village headmen, messengers, and other functionaries, who hold their office hereditarily, and who being also agriculturists or labourers, return their families under the same denomination as themselves. It is obviously misleading to enter the latter as village officials, whilst there is a large majority of them, especially in the lower grades, who are not landholders, so I have assigned them to this heading. In the next order the two subdivisions bear very different respective proportions to the total, because the conditions of Indian life do not render establishments for the entertainment of travellers matters of very urgent necessity. The village temple or road-side resting-house provides shelter, whilst food is a matter for the consideration of the way-farer himself, if he esteem his caste highly, and is anyhow, to be bought at the nearest grain shop and prepared at a small fire by the road-side, if he is friendless where he halts. Thus the bulk of this order consists of the domestic servant including those employed in the garden and stables. The ratio of females employed in this description of occupation is rather higher than in either the official or the professional orders, but forms only a small proportion of the whole number of workers of this sex.

| Order and Sub-order. | Ratio of Sub-order to Order. | |
|---|---|---|
| | Males. | Females. |
| Order IV—Wives .. .. .. | .. | (0·12) |
| Sub-order 1. Special occupation .. | .. | 100·00 |
| " 2. No stated occupation .. | .. | .. |
| Order V.—Entertainment and Service.. .. .. .. .. | (1·71) | (0·24) |
| Sub-order 1. Board and lodging .. | 0·42 | 0·78 |
| " 2. Attendance .. .. | 99·58 | 99·22 |

### Class III.—Commercial.

Of the two orders in this class, that of *transport* is slightly the larger, owing, in some measure, to the number of the agricultural class who occupy most of the non-cultivating season, and in some parts of the country off the railways, the whole of their time, in carting goods along the roads to the nearest market or station. There is also an admixture of boatmen in the second order, who are really fishermen, or plyers of fishing smacks, and are not connected with traffic in any way. Lastly, there is no doubt that some of those returned as in railway service are no more than labourers on the permanent way, but entertained by the month and not by the day. The relative proportion of each of the classes of carriers can be seen in the marginal table. The proportion of women engaged in the last sub-order is due apparently to the number of porters in some of the larger towns.

| Order and Sub-order. | Ratio of Suborder to Order | |
|---|---|---|
| | Males. | Females. |
| Order VI.—Commerce .. .. ... | (0·99) | (0·05) |
| Sub-order 1. Merchants &c. .. .. | 82·98 | 78·03 |
| " 2. General dealers .. .. | 17·02 | 21·97 |
| Order VII.—Transport and Storage.. | (1·30) | (0·03) |
| Sub-order 1. Railways .. .. .. | 15·98 | 22·05 |
| " 2. Roads .. .. .. | 32·47 | 35·65 |
| " 3. Rivers .. .. .. | 2·54 | 0·91 |
| " 4. Seas .. .. .. | 42·10 | 15·38 |
| " 5. Warehousing, &c. .. | 1·08 | 0·55 |
| " 6. Message, &c. .. .. | 4·83 | 25·51 |

Going back, now, to the *Mercantile order*, it may be remarked at once that the classification includes but a portion of those actually living by the sale of goods. For instance, the grain-dealer, cotton merchant and cloth seller, not to mention others nearly as numerous, are classed as industrials. We have, however, the three important orders of the money-lenders, the general merchants and the commercial clerks, as well as the increasing order of brokers and agents, who seem to be spreading over every district where there is a chance of business being done with centres like Bombay, Ahmedábád or Sholápur. A point to which, as it seems of importance, I propose to revert in another portion of this chapter, is the high proportion of the banking agency in the rural parts of the country which has also an interest in land, the fact being observable in the case of the few women thus engaged, as well as in that of the other sex.

### Class IV.—Agriculture.

The importance of the agricultural class in this country is such that it is advisable to treat of it in detail apart from the present subject and in connection with the statistics of land and land revenue that will be brought forward in a later and supplementary portion of this work.*

* *Vide* Note A at the end of this Volume.

The class is composed of two orders, the first is that of agriculture properly so termed, or cultivation, the second contains occupations connected with animals. The numbers in the two classes are very different from each other, and the marginal table shows that more than 99 per cent. of the population classed herein is engaged in cultivation either as occupant or as labourer.* The only item in this class that does not fall within one or the other of these divisions is that of land agent and surveyor, an occupation returned from Sind, and of the nature of which I am not informed. The gardeners shown in the detailed table are those persons who so returned themselves in preference to taking the title of vegetable sellers, which seems to have been the more usual course. In the second order the largest item is that of dealer in cattle, sheep, and other animals of the like nature. From the similarity, or, in some cases, the identity of the terms used, it is likely, as I have already stated, that some of the dealers in stock have been included amongst the shepherds and cattle-tenders in the preceding order. In Gujarát, where the distinction of age was observed in the abstraction, it was easy to discriminate between the two, as the bulk of the last-named class are boys of from ten to fifteen, and though this resource was not open to me as regards the Marátha country, the proportions of the occupations allow an inference that the transfer from one headingrto another has not been very extensive. In Sind, however, there seems to be no doubt that the dealers are too few in the record. There is one more point regarding this return that I should mention here, and that is the wrong impression that is given by the figures with reference to fishing as they now stand. It is the intention of the proposer of the classification that here should be entered all those who catch fish, but unfortunately the returns for nearly all the Presidency give this occupation as either catching *and* selling, or as selling alone. It has therefore found a place in the twelfth order under the dealers and workers in animal food, but in the classification given for comparison with other countries, it has been adjusted by transfer to its proper place. A similar instance of inconsistency between the returns for different parts of the country will be found in the case of tanning and shoemaking, as I will point out when the orders in question are being reviewed.

| Order and Sub-order. | Ratio of Sub-order to Order. | |
|---|---|---|
| | Males. | Females. |
| Order VIII.—Agriculture ... | (39·77) | (24·04) |
| Sub-order 1 Cultivation... .. | 99·58 | 99·96 |
| ,, 2 Arboriculture ... | ... | ... |
| ,, 3 Horticulture ... | 0·42 | 0·04 |
| Order IX.—Pasture, &c. ... | (0·24) | (0·04) |
| Engaged with animals | 100·00 | 100·00 |

The proportional tables have shown the great preponderance of the agricultural class, in which for the sake of avoiding more understatement than is necessary, we may include the pastoral, and it appears that of the total working population no less than from 63 to 67 per cent. is returned as belonging to it. This high proportion is clearly due in great measure to the extent to which women are employed, and in the remarks on the application of a classification to actual figures which I made a few pages back, I brought to notice the effect of returning as a sort of joint occupant a landholder's female relatives who actually assist him in his field operations. It is this, too, that causes the chief difference between the present return and that of the previous enumeration, as most of the women now entered as occupied in cultivation were then returned amongst the persons without definite occupation, or wholly unoccupied, a point to which I hope to revert later on in this chapter. It will be seen, lastly, from the last column of the first detailed occupation return in Appendix C, in which is shown the number of those who exercise agriculture as a supplementary occupation, that if for the area in which this special detail was tabulated, namely, the four Home Divisions, the agriculturists, pure and simple, be deducted from the entire body of workers, there are 5·08 per cent. of the remaining population engaged more or less in connection with the soil. It is interesting to ascertain the special occupations in which this tendency towards cultivation is most marked, and though I do not think that the return on the present occasion, which is the first on which such a detail has been tabulated, or even asked for at the enumeration, can be held to be entirely accurate, it may, like so much of the classified details, be assumed to represent at least the relative distribution, and the minimum under each head. The following table gives the occupations in which the admixture of agriculture is most marked, or which are so widely diffused over the country that the extent to which agriculture is practised in conjunction with them is a matter of interest† :—

* In anticipation of a more detailed investigation of the return, I give in the margin the proportional distribution of the working agriculturists, including those in Sind. It will be seen from this that of the males, 68 86 live on wages and profit, the wages being self-paid ; 1·53 live on profit alone, and 29·61 on wages paid by others. Of the last class, the cattle-tenders are probably not paid in most cases any actual wages, as they belong to the family of their employer. 70 39 per cent have some title to the soil they use, of whom 18·72 hold under some of the other 51 67. In the case of the women, the ratio of labourers appears to be more than double what it is amongst the men and there is considerably less ownership or title amongst the former They are scarcely employed at all as cattle-minders, but exceed the men in numbers as labourers in the field. On the whole they number little over a third of the total number of agricultural workers.

| Class. | Distribution per cent. of each sex by Class | | | Distribution per cent of each Class by sex. | |
|---|---|---|---|---|---|
| | Males | Females | Total. | Males. | Females |
| Land-holders cultivating | 50 14 | 48 71 | 49 63 | 64·84 | 35 16 |
| Do. not cultivating.. | 1 53 | 0 96 | 1 32 | 74.15 | 25 85 |
| Total, Land holders .. | 51·67 | 49 67 | 50·95 | 65·08 | 34·92 |
| Tenants ... .. .. .. | 18 72 | 10 81 | 15 89 | 75·63 | 24 37 |
| Field Labourers .. .. | 17·03 | 36 44 | 23 98 | 45·59 | 54 41 |
| Farm servants .. .. . | 5 15 | 2·21 | 4 10 | 80 67 | 19 33 |
| Cattle tenders .. .. .. | 7 43 | 0 87 | 5·08 | 93 88 | 6 12 |
| Total .. | 100 00 | 100·00 | 100 00 | 64·18 | 35 82 |

† The proportional distribution by orders is given at page lxxx of Appendix C.

| Occupation. | Proportion per cent. of landholders engaged in it. | Occupation. | Proportion per cent. of landholders engaged in it | Occupation. | Proportion per cent. of landholders engaged in it. |
|---|---|---|---|---|---|
| 1. Village Servants .. | 55·77 | 14. Cart-drivers, &c. .. | 11·89 | 26. Washermen ... ... | 5·09 |
| 2. Graziers and stock dealers ... ... ... | 28·72 | 15. Government servants, departmental and clerical ... ... ... | 11·66 | 27. Coppersmiths, &c. .. | 4·74 |
| 3. Tanners, &c. ... ... | 24·36 | 16. Pensioners ... ... | 11·24 | 28. Money changers ... | 4·51 |
| 4. Temple officers ... ... | 22·75 | 17. Blacksmiths ... ... | 10·74 | 29. Cane and basket weavers ... ... | 4·38 |
| 5. Money-lenders ... ... | 22·43 | 18. Potters ... ... ... | 10·47 | 30. Masons and bricklayers.. | 4·23 |
| 6. Sawyers and wood cutters... ... ... | 22·12 | 19. Religious mendicants ... | 10·10 | 31. Grain dealers ... .. | 4·08 |
| 7. Wives of village servants. | 19·16 | 20. Leaf-plate and fan-makers ... ... | 9·57 | 32. Cotton weavers ... ... | 4·05 |
| 8. Molasses boilers and sellers . ... ... | 16·85 | 21. Oil-pressers and sellers... | 8·17 | 33. Fishermen ... ... | 3·75 |
| 9. Liquor-makers and sellers | 15·61 | 22. Goldsmiths ... ... | 6·41 | 34. Blanket weavers, &c. ... | 3·42 |
| 10. Village and other Police, | 15·10 | 23. Cow-keepers and dairymen ... .. ... | 6·34 | 35. Boatmen, &c. ... ... | 3 28 |
| 11. Barbers ... ... .. | 14·72 | 24. Musicians, &c. ... ... | 5·94 | 36. Rope-makers, &c. ... | 3·19 |
| 12. Pleaders .. .. ... | 14·70 | 25. Shoemakers ... ... | 5·89 | Average for all Non-agricultural Workers ... | 5·08 |
| 13. Carpenters ... ... | 12·60 | | | | |

If the instructions issued before the enumeration have been correctly applied, the number on which this table is based represents only those persons who having a more lucrative or important occupation than agriculture have been shown in the general returns under that occupation, and not the agriculturists who add a subsidiary occupation to cultivation; but it may be safely said with regard to the village servants* and the sugar-boilers in the above table that they should rightly be included in the latter class. It is the same, of course, with the wives, who are shown merely as assistants to their husbands.

A few general remarks are all that I will offer with reference to this table. It will be noticed that, as a rule, the village artisan, such as the potter, tanner, carpenter and blacksmith, is more connected with the soil as his occupation is the less honourable or lucrative in itself, and that the special classes of weavers and workers in textiles, as silk, are but little occupied with cultivation, as they congregate chiefly in towns and the larger villages. Of the other classes we may note the large proportion of landholders amongst the money-lenders, and the temple servants, with whom we may mention the religious alms-receivers, who are usually fixed in the neighbourhood of their ancestral or favourite shrines. The pensioners of the State and the rising class of pleaders, too, have a good many landholders in their ranks. Of the former class it may be said that they were, in the military section at least, originally cultivators, and only revert to their former life and occupation when their term of service with the colours is over. A class which I should have expected to have found in a higher place in the table is that of the cart-letters, who, in the Deccan, certainly, and perhaps in the Karnátic also, are a semi-agricultural community.

## Class V.—Industrial.

### *Order X.—Workers in mixed materials.*

Though this class is a large one in the number of its subdivisions, it bears by no means a high ratio to the total population, and on reference to the table given in the margin it will be seen that more than four-fifths of it is entered under a single heading, that of building and construction. I will take up, therefore, this section first. The most numerous class included herein is that of the carpenters, who in this Presidency combine the offices of joiner, boat-builder, upholsterer and wheel-wright with the ordinary duties of what we understand by the term applied to them as a class. The bricklayers and masons do not number more than a little over a third of the wood-workers, even if the builders be counted as belonging to them; rather than as I believe is the case, to the carpenters. The next subdivision is that of the makers and users of dyes and chemicals, of whom the dyer, who did not return the special stuff he usually works in, is the chief. This class may, however, be assumed to be made up very largely of cotton-dyers, who, when so specified in the return, are enrolled amongst the workers in that fabric. The makers of fireworks who in many cases also prepare blasting powder come next in numbers to the dyers, though a long way behind. The makers of tools follow the makers and workers of chemicals, and in addition to the number of mechanics in the towns provided with factories, the number of these is swelled by the numerous makers of loom-combs and other appurtenances of the machine used in the home industry. There are also to be considered the makers of ploughs and other tools for the agriculturist, but this class is much intermixed with the blacksmith and village carpenter, both of whom undertake the provision of these articles in addition to their more usual jobs. The sub-order dealing with books and newspapers is not, as is to be expected, a large one. The latter class have possibly been returned in some cases under the head of printers and owners of presses which is an occupation they carry on in addition to the

| Order and Sub-order. | Ratio of Sub-order to Order. | |
|---|---|---|
| | Males. | Females. |
| Order X.—(Workers in Mixed Materials) ... ... ... ... | (1·19) | (0 08) |
| Sub-order 1. Books, &c. .. .. | 3·26 | 0·03 |
| ,, 2. Musical Instruments ... | 0·10 | 0·13 |
| ,, 3. Prints and pictures ... | 0·04 | 0 05 |
| ,, 4. Carving and figures ... | 2·20 | 1·39 |
| ,, 5. Toys and tackle ... ... | 0·12 | 0 47 |
| ,, 6. Engraving and casting ... | 0·17 | 0·03 |
| ,, 7. Watches, clocks, &c. ... | 0 26 | 0·03 |
| ,, 8. Surgical instruments ... | ... | ... |
| ,, 9. Arms and ammunition ... | 0·18 | 0·50 |
| ,, 10. Tools, &c. ... ... | 3·48 | †20·28 |
| ,, 11. Carts and carriages ... | 1·08 | 0 05 |
| ,, 12. Saddlery and harness .. | 0·51 | 3·08 |
| ,, 13. Ships and boats .. ... | 0·23 | ... |
| ,, 14. Houses and buildings .. | 82·85 | 62·77 |
| ,, 15. Furniture .. ... .. | 0·37 | 0·29 |
| ,, 17. Dyes and Chemicals, &c . | 5·15 | 10·90 |

* The village servants constitute 26·5 per cent. of all those exercising cultivation as a subsidiary occupation.

† Loom-combs constitute a large proportion of the instruments in question.

literary branch of their means of livelihood. If this be the case the class of printers must be understated by a considerable number in some districts, and the journeymen lumped together in the indefinite class. As to the carvers and makers of ornaments, it is worth while remarking that much of the large carved work of the Presidency is done by Pársis and others who return themselves as carpenters.* The largest section of this sub-order is that of the casters or moulders of images in metal or composition, as the case may be. These are found in small numbers in all the towns of the Deccan. Of the other sub-divisions, none but the makers of carriages bear a ratio of more than 1 per cent. on the total of the order, and it will be seen that most of these are the Railway employés in Bombay. I will therefore pass on to the next order, that of the workers and sellers of textiles.

### *Order XI.—Textiles.*

Of this section of industry there are six subdivisions. The two most numerously represented are, first, the workers in cotton, which includes most of the women workers who are not agriculturists, and next the workers in dress. The numbers of the spinners and of the weavers are nearly identical on the whole, because the preponderance of females in the former serves to counterbalance their deficiency in the more laborious branch of the industry. The number of dyers and calico printers, too, is by no means insignificant, but in these occupations the share taken by the women is comparatively small. In the class of dress, the largest occupation as tabulated is that of shoemaker, but owing to the use of this term in the Maráthi-speaking districts to denote both tanners and the other workers in leather, there is no doubt but that the first place in the sub-order belongs of right to the barbers. In the latter occupation women, properly speaking, take no part, though there are a few returned under the designation of "Hajám's work," which may mean either that they live on the work done by their husbands, or that they have some special caste-function, as I see they have in parts of Gujarát. The tailors are the next class, and are closely followed by the washermen and women. The latter sex takes a considerably greater share in the washing than in the making of clothes. It is not quite certain whether in this case the return does not include a few entries of cloth-sellers, as well as clothes-makers and menders, for, as in the case of the shoemakers, there are Vernacular entries found of "Darzi's work," as a known caste-employment, but in the present day in the North Deccan, there is a good deal of cloth-selling done by the caste that, according to the doctrine of heredity as held by Manu, should only sow what is sold by others. It may be mentioned, too, in reference to the workers in wool, that the sellers of cloth entered under that order comprise in many cases those who deal in piece-goods of cotton and calico, as well as of woollen fabric, because the term used in the returns, both Gujaráti and Maráthi, and also in Kánarese, is the same for both materials.† The manufacture of silk is very much sub-divided, especially in Gujarát, where it has its chief seat in some of the larger towns. It is remarkable for the proportion of the women employed in it, which is very high. In the sub-order of the woollen workers and sellers on the other hand less than one-third are of this sex, and these are mostly the relatives of shepherds and others engaged in spinning yarn from the wool which has not been sold to larger workers by the flock-owners. The weaving of the coarse blankets used throughout the country is the principal branch of this manufacture, and here the women have their full share of the work. The great discrepancy between the sexes in the total of this sub-order is confined to the distributing portion of the workers, a fact which confirms what I have just said regarding the considerable element of cotton-goods sellers included in this head, since the latter is a larger branch of the trade, and more spread about in detached shops and travelling establishments than that in woollen fabrics, which is rather fixed in special localities. The small number of those who work and deal in cordage and other hempen or fibrous materials consists of the village Mángs and the net-makers, classes that are not well distinguishable from each other in the return.

| Order and Sub order. | Ratio of Sub-order to Order. | |
|---|---|---|
| | Males. | Females. |
| Order XI.—Textiles .. .. | (4·27) | (4·95) |
| Sub-order 1. Wool.. .. .. | 9·07 | 4·06 |
| " 2. Silk .. .. .. | 3·30 | 3 12 |
| " 3. Cotton . .. | 42·92 | 79·72 |
| " 4. Mixed materials .. | 0·49 | 0 36 |
| " 5 Dress .. .. | 40 44 | 10 21 |
| " 6. Hemp, &c. .. . | 3 39 | 2 53 |

### *Order XII.—Foods and Drinks.*

The preponderance in this order of the preparers and sellers of vegetable food would be much more apparent if the class of fishers had been entirely relegated to the heading of those who deal with animals, instead of appearing in this class. No doubt the same persons both catch and sell fish, and the chief difference between the return here and that in a European country lies in the absence in this country of the middleman, who brings to market the supply procured by quite a distinct agency. It seems to be the rule here that the males catch the fish for their wives to sell, or at least to carry to market, and it is in the capital city alone that there is any appearance of a distinct order like that of the fishmongers of Europe. Next to those concerned with fish, the milk-sellers are the most numerous of the purveyors of animal products for food. In the classification which we have adopted the sellers of milk include those who deal also in the allied products of butter, whey, and the important article known as ghee, or *túp*. Next to the dairy-keepers are the butchers and slaughterers, a class in which the females seem to me to be overstated in number, especially in the Thána District. This is probably due, again, to the inclusion of wives in the occupation of their husbands, as

| Order and Sub-order. | Ratio of Sub-order to Order. | |
|---|---|---|
| | Males | Females. |
| Order XII.—Foods and Drinks | (2 85) | (1 21) |
| Sub-order 1. Animal food .. | 30·37 | 45·89 |
| " 2 Vegetable food | 59·05 | 47·35 |
| " 3. Drinks and Stimulants . .. | 10·58 | 6·76 |

* Such as the well known black-wood furniture and sandal-wood articles of Bombay, Surat and Ahmedabád.
† This seems to be the case, too, in Berár, another Marátha district.

there is a considerable colony of the latter sex at Bándora just beyond the limits of the Island of Bombay, on which no slaughter-houses are allowed. Amongst the providers of vegetable food, the most important class as far as the Hindus and Jains are concerned, the most prevalent occupation is that of the grain-dealers, which includes both the village shop-keeper and some of the larger operators. Amongst the men, the sale of vegetables and fruit comes after that of grain, but in the other sex the occupation most practised is that of grain-pounding and husking, which is very near the confines of general labour in one direction and of domestic service in the other. Baking and confectionery are almost entirely male occupations, though the former, if it be held to include the parching of grain and pulse, is exercised by a fair proportion of the women of the Bhadbunja and similar castes.

Amongst drinks and stimulants liquor and betel hold the first place. The former includes the large class who both distill and sell their wares, and the latter are combined with the sellers and preparers of opium and narcotic drugs made from hemp. Next to this come the tobacconists, amongst whom the women who sell the *ápta* leaf, used as the wrapper of the native cigarette, are prominent. In the other sections of this sub-order the latter sex takes but a small share of the work unless it be in the sale of scents, perfumery and betel-leaf.

*Workers and Dealers in Special Substances.*†

In the next three orders we have the classes that are engaged with materials from one of the three great natural kingdoms respectively. The first is that of the workers in *animal substances*, which is divided into three sub-divisions. The first and third are comparatively unimportant, as they are concerned with hair, bone, animal oil and fat, for the products from which there is little demand in the country beyond what can be more easily supplied from abroad than by the establishment of manufactories locally. Soap* and ivory are the only products that are worked in any considerable quantity compared to the others mentioned in the table. Even the other sub-order of the group, that of hides and skins, is not recorded in a way that gives an accurate idea of its entire strength, owing to the confusion mentioned in the preceding paragraph between tanners and shoemakers in the largest portion of the Presidency. Throughout the group, there is but a small proportion of women engaged and the business of tanning is the only one that has any marked admixture of this sex.

| Order and Sub-order. | Ratio of Sub-order to Order. | |
|---|---|---|
| | Males. | Females. |
| Order XIII. Animal Substances. | (0·15) | (0·04) |
| Sub-order 1. Grease, horns, &c... | 6·21 | 9·14 |
| " 2. Hide, skins.. .. | 93·62 | 90·86 |
| " 3. Hair .. .. .. | 0·17 | .. |
| Order XIV. Vegetable Substances. | (0·93) | (0·83) |
| Sub-order 1. Oil and Gums .. | 32·21 | 17·66 |
| " 2. Wood .. .. | 29·26 | 30·45 |
| " 3. Bark, &c. .. .. | 0·01 | .. |
| " 4. Cane and basket work .. .. | 36·76 | 51.29 |
| " 5. Paper .. .. | 1·76 | 0·60 |

In Order XIV. comprising the workers and dealers in *vegetable substances*, there are five sub-divisions, the largest of which is that of the cane, basket and rush weavers, with whom are mixed up the providers of forage. In this the women are in excess of the men and have the larger share of the not very lucrative or honourable employments of broom-making, grass-selling, with a very nearly equal share to that of the other sex in the manufacture of baskets and fans. The preparation of the date-matting so much used in the Deccan and indeed, all over the country except the Konkan, is almost entirely in the hands of women. As regards the first sub-order of this group, that of the workers in gum, oil and resin it will be seen that the majority of the trades entered under this heading are scarcely known, and that the business of pressing and selling oil is the only one of any local importance. The materials worked with are various, the chief are the *til*, and *khorassani* of the Deccan and the *divel* in South Gujarát. Other products, such as ground-nut, sunflower and mustard, are grown for use in this way, but the export trade is more attractive than the development of an innovation nearer home. In the workers in wood, from whose ranks the carpenter has been taken in order to appear amongst the artificers of building and construction, the most important item numerically is that of the purveyors of firewood, in which are engaged most of the women shown under the head of wood and timber dealers in the detailed table given in Appendix C. Real timber merchants, even amongst the men, are comparatively rare. Paper-making, the last occupation belonging to this group to which I need specially refer, is carried on at Ahmedábád, and in parts of Poona and Násik, but nowhere to any great extent.

The workers in *minerals* are classed in fourteen sub-orders, of which the goldsmiths and the potters are the most numerous. Included in the former are those who work and sell precious stones, and in the latter there are a good many brick-makers, as the occupations are not separated, except in the neighbourhood of towns, where the demand for the building article is as great as that for earthenware vessels. The next group is that of the iron-workers, of whom the blacksmiths are the chief, and many of the persons recorded as iron-workers, in general terms, or as dealers in iron ware, probably belong to the same class. In the case of the blacksmiths, as well as in that of the gold, brass and coppersmiths, it is most likely that the women returned are in the last three instances the wives employed in keeping the shop, and in the other those engaged in house work, and not in the special duties of the forge at all.

| Order and Sub-order. | Ratio of Sub-order to Order. | |
|---|---|---|
| | Males. | Females. |
| Order XV. Mineral Substances. | (1·33) | (0·47) |
| Sub-order 1. Mines .. .. | | .. |
| " 2. Coal .. .. .. | 0·05 | .. |
| " 3. Earth, stone, &c... | 10·41 | 18·26 |
| " 4. Earthenware, &c... | 28·31 | 55·88 |
| " 5. Glass .. .. | 5 90 | 10·24 |
| " 6. Salt .. .. .. | 1·36 | 1·49 |
| " 7. Water, &c... .. | 2·68 | 3·29 |
| " 8. Precious metals and stones .. | 31·04 | 2·80 |
| " 9. Copper .. .. | 4·70 | 0·84 |
| " 10. Tin .. .. .. | 1·23 | 0·31 |
| " 11. Zinc .. .. .. | 0·01 | .. |
| " 12. Lead, &c. .. .. | 0·00 | .. |
| " 13. Brass, &c. .. .. | 3·10 | 1·02 |
| " 14. Iron .. .. .. | 16·12 | 5·07 |

*In the north of Ahmedábád there is a considerable soap manufacture in the hands of Sunni Bohoras, but, with the exception of soda, the materials used are all vegetable.

† It may be mentioned here that after the completion of Tables XII-A and B an error of classification was discovered in the case of the few sellers of cowdung cakes and charcoal in the City of Bombay. The mistake is rectified in the detailed Table at page lxxxi of Appendix C.

The section of the workers in earth and stone is an indefinite one, owing to the introduction of special classes such as railway and road labourer, most of the persons returned under which titles are also liable to be entered as general labourers or as in the service of the Railway Companies. The scavengers, too, are but partially shown as workers in earthy substances, since, as I remarked with reference to the official class, many of this occupation entertained by municipalities are included amongst municipal servants. There is a somewhat similar cause of error in the group of those who deal with water and ice, because the water-carriers are divided, in fact, though not in their returns, between the domestic and the public functionary. Some, like the bhisti entertained in the households of the upper classes of society, serve but one family or household, others, like the barber or washerman, work for a whole section of a street in a town, or simply earn their living by selling water to passers in the road. The rest of the classes need no comment, beyond the mention that in Gujarát the group returning their occupation as brass-working also prepare the household vessels, which are in many cases of copper, so that in this Division the coppersmiths are combined with the workers in the mixed metal.

### Class VI.—Indefinite.

In this class we have, first, those who return an occupation evidently falling within some one of the preceding classes, but not expressed with sufficient detail to enable the abstractors to enter it under any of the prescribed heading. Secondly, there are the occupations in themselves not susceptible of classification, such as the large one of general labour. Lastly, there are certain occupations which do not fall under any one of the classes into which the community of industrial workers has been divided above. The list closes with those who have returned no occupation at all, and of whom we have already seen the distribution and other detail in the early part of this chapter.

As to the first category, it will be seen that there are not very many of the indefinite occupations that cannot be classed under one of the main, even if not under the detailed headings previously given. In the last, we have the two subdivisions of the unoccupied and the unprofitably occupied, such as mendicants, and prisoners. There are then those who cannot be classed, and though the actual number of these is small, their diverse appellations are comparatively many. Amongst them come the disreputable classes of which, as they are sure to be returned in an utterly inadequate ratio to the real number, it is perhaps advisable to take no separate notice at a census. In this class, too, comes the heading of independent property, which might be classed amongst the unoccupied, if it were not in the present instance, so very small. In the classified list which I have prepared for the comparison with those of other countries, the proprietors of land who do not themselves cultivate are entered under this denomination.

With regard to the heading of general labour, it is impossible to state what is the proportion, though there is no doubt a not inconsiderable one, of those here included that are by predilection and training field hands, but obliged for various reasons to take to miscellaneous tasks involving as little as possible of anything beyond bodily strength. The marginal table shows the proportion borne to the total by the different sub-orders, and according to it the number of the persons of property, and of those of indefinite pursuits is seen to be relatively insignificant. In the order of mendicants, I have endeavoured to keep up the distinction between those who are simply paupers, and those who are supported by alms given on a regular system, and in some cases for a special consideration. The latter class which is not as strong in the return as in actual life, owing to combination of the two classes in Sind and some other parts of the country, is occasionally possessed of considerable wealth, and it is not uncommon to see on the banks of a sacred stream at the time of pilgrimage a local millionnaire demanding and accepting his share of the coppers offered at the shrine in which he has an interest received from his ancestors, since it is contrary to the ruling principle of Hindu society that a hereditary right of even this comparatively trifling description should be let drop from want of usage. Of the regular occupations insufficiently defined the more important here recorded are those of shopman and contractor. The latter is found in most parts of the Presidency, whilst the former is confined to the capital city. The unclassed professions including such items as ear-cleaner, nose-borer, amulet-maker, maker of caste-marks for the forehead, garland-maker, tattooer, maker of imitation shrines for the religious processions of the Muharram, and so on, only average five men and three women in a thousand of each sex.

| Order and Sub-order. | Ratio of Sub-order to Order. | |
|---|---|---|
| | Males. | Females. |
| Order XVI.—Indefinite ... ... | (3 88) | (3 41) |
| Sub-order 1. General labour ... | 99 00 | 99 96 |
| „ 2. Undefined occupations | 1·00 | 0 04 |
| Order XVII.—Property ... ... | 0 01 | 0 00 |
| Order XVIII.—Unoccupied and unclassed ... ... ... | (37 84) | (64 18) |
| 1. Mendicants ... .. .. | 5·38 | 1·41 |
| 2. Religious devotees and hereditary alms receivers ... | 0·68 | 0·12 |
| 3. Others, unclassed ... ... | 0·50 | 0·33 |
| 4. Unoccupied ... ... ... | 93·44 | 98·14 |

### C.—Relative Proportions of Male and Female Workers.

When treating of the distribution of the workers and non-workers of the community in the beginning of this chapter, I indicated the comparatively small share taken by the weaker

sex in the industry of the country, and it has been seen from the cursory description of the classification of the different occupations returned in this Presidency that there are but five or six trades in which the proportion of women workers at all approaches that of the men engaged in the same pursuit, whilst those in which the former are in the numerical minority are still fewer. Considering the imperfection of the return for Sind, it is advisable in treating of this portion of the subject of occupations to omit from our calculations the statistics of that Division, and to confine the inquiry to the circumstances of the rest of the Presidency, including, it is understood, the capital city. Throughout the area, then, the average proportion of female workers to the total returned as occupied is 37·65 per cent., a ratio that is raised a little by the exclusion of Bombay City, in which, as I remarked earlier in the chapter, the proportion of unoccupied women is abnormal. Conversely, of the dependent class, 61·67 per cent., or in the districts outside the capital, 60·58 per cent., are females. The distribution of the women who actually do work has been shown in tables already given from time to time in the course of this chapter. Speaking generally, in the four extra-metropolitan Divisions of the Presidency without Sind, the three classes of, first, agriculture, second, spinning, and third, general labour, contain more than 88 per cent. of the whole number of working women. If to these we add the preparation of grain and the sale of fish and vegetables, of grass and fuel, and mendicancy, with the unclassed occupations in an economical sense nearly allied to it, there will remain but a trifle more than 3 per cent. to account for. Half of this remainder will be found amongst the potters and earth-workers of the 15th order, and the balance widely distributed in small portions over most of the industrial and non-official classes. In Sind the distribution, as we shall be able to see further on, is very different, and that in the City of Bombay, too, will be separately noticed at the end of the chapter.

In consideration of the immense preponderance of the agricultural element I propose to take it up first. The short abstract at the foot of page 192 will show that next to field labour, where the women are more numerous than the men, it is only as cultivating landholders that the former sex exceed a proportion equivalent to one-third of the others. It is not unreasonable to assume that the bulk of this class consists of the wives and other relations of landholders who habitually help their male relations in the duties of cultivation. There are, of course, many cases of independent occupancy on the part of women, but the vast preponderance of the other class renders it possible to take the whole as nearly homogeneous. It is the same, though in a less degree, in the case of the tenants, a somewhat indefinite class, found in the greatest numbers in the Konkan. In the duties of cattle-tending the female population takes but little part, and as farm servants, too, they are scarcely more employed, though some engaged in this occupation may have been returned under the head of domestic service. The next class of occupation in which the female element is strongly represented is that of the workers in textile fabrics. A reference to the detailed tables will show that it is above all in the domestic pursuit of spinning cotton yarn that the preponderance of females is most marked. Taking the two occupations of spinning and weaving together, 60 per cent. of the workers belong to the weaker sex. There is a similar excess of female workers in the case of two other main occupations, omitting those which are peculiarly or necessarily reserved to this sex. Amongst the mat and cane-workers and amongst the general labourers there are a few more women than men returned, whilst in the sub-order of those who work and deal with wood, the number of sellers of firewood belonging to this sex raises the average of female workers to very nearly the level of that of the males. In order to assist reference on these points a table showing the proportional strength of the different sub-orders, and of the female workers in each is given on the next page. It refers, however, to the main body of the Presidency alone, as the exclusion of towns in Sind from the total of females returned would render the average misleading if based on the entire area.

Next to the occupations in which the women actually or nearly predominate in numbers, come a few in which they bear a comparatively high ratio, though not more than one-half. The first of these is silk manufacture, where 48·5 per cent. of those engaged are women. Then there is the weaving of blankets and spinning of woollen yarn, in which the female workers are more numerous than the male, but do not appear to be so in the total of the order for the reason mentioned in the preceding section of this subject, namely, the inclusion of the sellers of cloth which is almost entirely a male occupation and a very prevalent one in this class of the community. I will next mention the purveyors of animal food, the ratio of which is affected mostly by the inclusion of the fish-women and the butchers. The former are very numerous, and take an active part in the trade of their male relations. The proportion of butchers, including meat-sellers of different classes, returned by females is, as indicated just now, high in one case only, and that is the sub-division of the Thána district in which is situated the general slaughter-house and meat depôt from which the capital city is supplied, and which seems to be surrounded with a colony of the butcher caste. In the next order, that of the provision of vegetable food, the excess of the women employed in preparing grain in the way of husking, grinding and so on, is counterbalanced by the great number of men who return themselves as the sellers of grain. In the business of selling fruit and vegetables there is comparatively little difference between the two sexes. In the third subdivision of this order, the sale or preparation of drinks and stimulants, the only trades in which there is more than an insignificant proportion of women engaged are those of selling betel and cheroot leaves.

The occupations concerned with metals contain but a small proportion of female workers, but this sex musters in tolerable numbers in pottery, earth and stone work, which is practically

*Proportional Table of Orders and Sub-orders in the Home Division, including Bombay City.*

(*Both Sexes.*)

| Order and Sub-Order. | Ratio per cent. (a) Of Sub-Order to Order. | On Total Workers. (b) Of town workers. | On Total Workers. (c) Of Female workers. |
|---|---|---|---|
| ORDER I.—GENERAL GOVERNMENT ... .. ... ... | ... | 29·46 | 1·10 |
| Sub-order 1. National ... | 85·89 | 21·61 | ... |
| ,, 2. Local and Municipal ... ... | 13·91 | 77·94 | 7·49 |
| ,, 3. Foreign or Native States ... | 0·20 | 31·56 | 31·56 |
| ORDER II.—DEFENCE ... | ... | 82·38 | 1·45 |
| Sub-order 1. Army ... ... | 98·41 | 82·09 | ... |
| ,, 2. Navy ... ... | 1·59 | 100·00 | ... |
| ORDER III.—PROFESSIONS ... | ... | 42·69 | 1·91 |
| Sub-order 1. Religion .. | 26·45 | 38·55 | 12·94 |
| ,, 2. Law ... ... | 3·53 | 82·88 | .. |
| ,, 3. Medicine ... | 10·90 | 63·57 | 25·61 |
| ,, 4. Literature ... | 2·05 | 54·39 | 0·20 |
| ,, 5. Art ... ... | 0·47 | 89·08 | 3·06 |
| ,, 6. Music ... ... | 22·82 | 31·84 | 5·25 |
| ,, 7. Drama, &c. ... | 11·49 | 35·87 | 30·48 |
| ,, 8. Education ... | 21·43 | 44·87 | 4·56 |
| ,, 9. Science... ... | 0·86 | 62·53 | ... |
| ORDER IV.—WIVES ... ... | ... | 7·27 | 100·00 |
| ORDER V.—ENTERTAINMENT AND SERVICE ... ... | ... | 62·99 | 17·10 |
| Sub-order 1. Board and lodging ... ... | 0·52 | 84·57 | 26·80 |
| ,, 2. Domestic service | 99·48 | 62·88 | 17·05 |
| ORDER VI.—MERCANTILE ... | ... | 67·02 | 5·32 |
| Sub-order 1. Merchants ... | 89·89 | 63·72 | 4·66 |
| ,, 2. Other dealers ... | 10·11 | 95·54 | 11·12 |
| ORDER VII.—TRANSPORT, &c. | ... | 64·39 | 2·45 |
| Sub-order 1. Railway ... | 17·15 | 56·54 | 3·47 |
| ,, 2. Road ... ... | 32·47 | 48·92 | 2·72 |
| ,, 3. River ... ... | 0·65 | 27·85 | 3·74 |
| ,, 4. Sea ... ... | 44·15 | 76·34 | 0·65 |
| ,, 5. Storage, &c. ... | 1·10 | 78·89 | 1·35 |
| ,, 6. Message ... | 4·48 | 90·37 | 15·38 |
| ORDER VIII.—AGRICULTURAL ... ... ... ... | ... | 4·44 | 39·48 |
| Sub-order 1. Agriculture ... | 99·93 | 4·38 | 39·07 |
| ,, 2. Arboriculture... | ... | ... | ... |
| ,, 3. Horticulture ... | 0·07 | 85·07 | 20·48 |
| ORDER IX.—PASTURE AND ANIMALS ... ... ... | ... | 30·42 | 12·51 |
| ORDER X.—ART AND MECHANICAL PRODUCTS .. ... | ... | 43·95 | 6·31 |
| Sub-order 1. Books ... ... | 3·36 | 98·93 | 0·06 |
| ,, 2. Mechanical instruments ... | 0·10 | 59·13 | 8·60 |
| ,, 3. Prints ... ... | 0·03 | .. | ... |
| ,, 4. Carriage, &c. ... | 0·32 | 53·56 | 17·20 |
| ,, 5. Tackle and toys. | 0·15 | 73·57 | 20·71 |
| ,, 6. Designs, medals. | 0·11 | 97·36 | 1·75 |
| ,, 7. Watches, &c. .. | 0·25 | 99·58 | 0·83 |
| ,, 8. Surgical instruments ... ... | ... | ... | ... |
| ,, 9. Arms and ammunition ... | 0·22 | 50·60 | 15·27 |
| ,, 10. Machines and tools ... ... | 4·54 | 78·64 | 22·37 |
| ,, 11. Carriages, carts, &c. ... ... | 1·15 | 94·42 | 0·27 |
| ,, 12. Harness ... | 0·73 | 58·41 | 26·90 |
| ,, 13. Boats, ships, &c. | 0·17 | ... | ... |
| ,, 14. Houses and buildings ... | 82·84 | 36·87 | 4·90 |
| ,, 15. Furniture ... | 0·38 | 91·57 | 4·89 |
| ,, 16. Chemicals ... | 5·65 | 64·07 | 12·40 |

| Order and Sub-order. | Ratio per cent. (a) Of Sub-Order to Order. | On Total Workers. (b) Of town workers. | On Total Workers. (c) Of Female workers. |
|---|---|---|---|
| ORDER XI.—TEXTILES ... | ... | 36·16 | 54·37 |
| Sub-order 1. Wool ... ... | 6·59 | 45·25 | 34·34 |
| ,, 2. Silk .. ... | 3·57 | 88·10 | 48·55 |
| ,, 3. Cotton ... ... | 63·54 | 33·28 | 69·33 |
| ,, 4. Mixed material. | 0·29 | 65·68 | 33·33 |
| ,, 5. Dress ... ... | 23·69 | 34·81 | 23·13 |
| ,, 6. Hemp, coir, &c. | 2·32 | 18·83 | 31·78 |
| ORDER XII.—FOOD AND DRINK ... ... ... | ... | 40·99 | 33·53 |
| Sub-order 1. Animal food ... | 33·70 | 34·18 | 45·57 |
| ,, 2. Vegetable, &c. . | 54·78 | 42·03 | 28·55 |
| ,, 3, Drinks and Stimulants ... | 11·52 | 55·98 | 21·89 |
| ORDER XIII.—ANIMAL SUBSTANCES ... ... ... | ... | 23·97 | 18·22 |
| Sub-order 1. Grease, bones, &c. | 5·42 | 77·33 | 30·48 |
| ,, 2. Hides, Skins ... | 94·58 | 21·78 | 18·45 |
| ,, 3. Hair ... ... | ... | ... | ... |
| ORDER XIV.—VEGETABLE SUBSTANCES... ... ... | ... | 29·91 | 46·29 |
| Sub-order 1. Oil, gums, &c.... | 27·63 | 35·14 | 32·32 |
| ,, 2 Wood ... ... | 29·87 | 30·03 | 49·70 |
| ,, 3. Bark, &c. ... | ... | ... | ... |
| ,, 4. Cane, rush, &c. | 41·13 | 24·16 | 54·04 |
| ,, 5. Paper ... .. | 1·37 | 95·21 | 22·26 |
| ORDER XV.—MINERAL SUBSTANCES ... ... ... | ... | 34·38 | 20·59 |
| Sub-order 1. Mines ... ... | ... | ... | ... |
| ,, 2. Coal ... ... | 0·04 | 100·00 | 2·63 |
| ,, 3. Stone, clay, &c.. | 12·08 | 37·19 | 30·45 |
| ,, 4. Earthen-ware, &c. ... ... | 30·22 | 18·08 | 37·62 |
| ,, 5. Glass ... ... | 7·49 | 38·43 | 29·16 |
| ,, 6. Salt ... ... | 1·51 | 26·06 | 22·43 |
| ,, 7. Water ... ... | 2·68 | 39·00 | 26·11 |
| ,, 8. Gold, silver, &c. | 25·55 | 44·29 | 2·20 |
| ,, 9. Copper ... ... | 4·09 | 71·48 | 4·35 |
| ,, 10. Tin and quicksilver ... .. | 0·95 | 84·33 | 6·57 |
| ,, 11. Zinc ... ... | ... | ... | ... |
| ,, 12. Lead ... ... | ... | ... | ... |
| ,, 13. Brass ... ... | 1·87 | 72·13 | 11·62 |
| ,, 14. Iron and steel ... | 13·52 | 28·11 | 8·89 |
| ORDER XVI.—UNDEFINED ... | ... | 36·61 | 50·17 |
| Sub-order 1. Labour ... ... | 99·44 | 36·31 | 50·44 |
| ,, 2. Others undefined | 0·56 | 90·04 | 2·34 |
| ORDER XVII.—PROPERTY ... | ... | 99·02 | 31·98 |
| ORDER XVIII.—UNCLASSED . | ... | 21·50 | 60·63 |
| (*a*) Mendicants ... ... | 2·62 | 23·41 | 35·36 |
| (*b*) Alms-receivers, devotees, &c. ... ... ... | 0·73 | 40·73 | 11·94 |
| (*c*) Indefinite occupation ... | 0·36 | 45·31 | 65·65 |
| (*d*) Of no occupation ... | 96·29 | 21·50 | 61·68 |

a subdivision of general labour, and water-carrying, which, as I stated in the preceding section, is in many instances, a branch of domestic service. Beyond the pale of the industrial and the agricultural sections of the community the proportion of female workers is rarely appreciable, but I will point out a few of the occupations in which they bear comparatively the largest share. In the learned professions they cannot be expected to be prominent, so that their presence in the third order is due to the number of midwives and nurses classed subordinate to medicine; and to the temple servants and dancers respectively. Under the head of domestic service the proportion they bear is only 17 per cent., or not a quarter of the males. There are still fewer engaged in commerce and trade, of the class, that is to say, which is included under this category, and not entered, like some we have just mentioned, subordinate to the material they sell.

In the class of artisan that deals with mixed materials the women-workers are found very sparsely. Masons, labourers, dyers, needle-sellers and makers, and loom-comb makers are the most prominent occupations under this head. In many this sex is not found to the extent of one in a hundred workers. Lastly, amongst the unclassed, the mendicants which form the majority of the group, contain about two men to every woman returned in their ranks.

*Female workers in Sind.*

As regards Sind very few remarks are needed in connection with this part of the subject, because in the rural portion of that Division, the return shows that only some 8 per cent. of the women are employed at all. Of this small group of workers, 27 per cent. are agriculturists, 25 per cent. general labourers, 13 per cent. dealers in food and drinks, and 8 per cent. mat-weavers and wood-sellers: the rest are much scattered over the different occupations, and are to be found especially engaged in pottery and domestic service. The whole number, however, of whom we have any record, does not exceed 982,931, and of these all but 52,742 are returned either as engaged in an indefinite occupation, or not at work at all.

### D.—Relative Proportions of Adult and Child Workers.

A few pages back, when I was treating of classification in the abstract, I mentioned that the tabulation of the ages of the persons returned under each respective class of occupation was not a matter of such urgency in this country as it is in places where the manufacturing population is massed in large towns and factories as in England or Belgium. At the same time it is everywhere useful to have the means of discriminating between the occupations in which children take a prominent part and those which are reserved for adults only. With this view, then, I began the abstraction of occupations on sheets divided into two parts, in order to show separately the workers of more than fifteen years old and those below that age. The period of division was selected partly because the same division was used on the last occasion at the enumeration of Italy and England, and partly because it corresponds fairly, as we have seen in the two preceding chapters, with the natural division of life amongst the main body of the population with whom we have to deal.

Shortly after the commencement of the work, however, the retention of the distinction of age was abandoned as far as the Imperial scheme of compilation is concerned, but in order not to be without some information on this subject, as well as to supply an additional check on the rest of the work, I retained the original plan of working in the Gujarát Divisional office and also in the City of Bombay. It is with the results in the former, however, that we have now to deal, as those of the capital will be treated of entirely apart from the rest at the end of the review of the general statistics. It is unfortunate that the application to the rest of the Presidency of the proportions between the two classes of workers now to be considered could not be safely undertaken, but on making the attempt in various ways, I came to the conclusion that with the exception perhaps of the large but more or less uniform class of the agriculturists, the conditions to be taken into consideration were so manifold, that the result would not be trustworthy enough to be accepted on the same footing as direct statistics. It is necessary in such a case to base the proportion on a single constant, which may be either the ratio of children engaged in work, or that of the children, as a body, to the population, or again, a proportion compounded of both. As we have the exact number returned of the children in each district it is out of the question to disregard such a basis, since, if the Gujarát ratio of child-workers to the total be applied to some parts of the country, say to the workers in the south, and to each class of these separately, it will probably result in a total considerably in excess of the entire number of children. As, however, it is of great importance to procure even derivative information regarding the agricultural population, and it is probable that in their case a ratio which takes into consideration both the proportion of the children and the proportion of agriculturists to the population of the district may be nearer the truth than one which took into consideration only one of these two relations, I have attempted to calculate in this manner the entire number of the agricultural population of every district for a special section of this work that is excluded by this very use of derivative statistics, if by nothing else, from the main body of the census returns and the deductions based on them.*

In Gujarát we have an averagely fertile, or, according to the standard of the Presidency a very fertile, tract, with a population that fairly represents the well-to-do element of an Indian community. From what has been said in previous parts of this work it may be

* See Note A. at the end of the Volume.

inferred that this tract contains rather more than the average proportion of artisans of certain classes and of traders; otherwise, the distribution of occupation may be held to be normal. The only other country that I can compare with it at present is Italy, the detailed statistics of which I happen to have ready for other subjects. It is necessarily inconclusive, as a question of general or practical statistics, to place in one table the ratios based on an area of 10,000 square miles and less than three millions of people and those for a country of 114,300 square miles and twenty-six millions of people in another part of the world, but the comparative table I gave a few pages back shows that there are a good many points of resemblance between the two countries, and, assuming Gujarát to be fairly a representative country of the better class of Indian civilization, we may admit the comparison at a certain, not inconsiderable, value. The following table serves to introduce the details of the present subject :—

| Percentage. | Gujará't (1881.) | | | Italy (1871.) | | |
|---|---|---|---|---|---|---|
| | Males. | Females. | Total. | Males. | Females. | Total. |
| *A.—Upon Total Workers—* | | | | | | |
| 1. Of child workers ... ... | 8·60 | 6·98 | 7·97 | 11·48 | 14·43 | 12·53 |
| 2. Of adult workers ... ... | 91·40 | 93·02 | 92·03 | 88·52 | 85·57 | 87·47 |
| *B.—Upon Total Children—* | | | | | | |
| 1. Workers ... ... ... | 14·02 | 8·15 | 11·24 | 25·10 | 18·07 | 21·64 |
| 2. Dependents ... ... ... | 85·98 | 91·85 | 88·76 | 74·90 | 81·93 | 78·36 |
| *C.—Upon Total Adults—* | | | | | | |
| 1. Workers ... ... ... | 96·59 | 65·43 | 81·26 | 94·58 | 50·67 | 72·63 |
| 2. Dependents ... ... ... | 3·41 | 34·57 | 18·74 | 5·42 | 49·33 | 27·37 |
| *D.—Upon Total Population—* | | | | | | |
| 1. Workers ... ... ... | 64·11 | 43·89 | 54·30 | 71·77 | 40·21 | 56·07 |
| 2. Dependents ... ... ... | 35·89 | 56·11 | 45·70 | 28·23 | 59·79 | 43 93 |
| *E.*—Of each sex amongst child-workers ... | 65·66 | 34·34 | 100·00 | 58·94 | 41·06 | 100·00 |
| *F.*— do. do. adult workers ... | 60·39 | 39·61 | 100·00 | 65·12 | 34·88 | 100·00 |
| *G.*— do. do. all workers ... | 60·81 | 39·19 | 100·00 | 64·34 | 35·66 | 100·00 |

From this we see that in Gujarát less than 9 per cent. of the male workers and just under 7 per cent. of the female workers are children, whilst the second set of ratios shows that of the entire body of children of both sexes a little over 11 per cent are engaged in work. There is considerable difference between the boys and the girls in this respect. The latter show only 8 per cent. against the 14 of the others. Amongst the adults, on the other hand, it appears that the ratio of workers is very high in the case of both sexes, compared to the return for the European country selected to stand by its side; but if we take the whole male population together, the greater extent to which the young are employed in Italy raises the proportion of the productive inhabitants of that country to considerably more than what prevails in this Presidency. Both sexes taken together, it will be seen, make the balance between the two fairly true. Lastly, we may consider a third way of expressing the conditions of industry proportionately, from which it appears that the young girls are in Italy employed much more and the women much less than in this country. The explanation of this fact must be sought in the distribution of the total body of working women, which varies very much in the two countries. But before I enter upon this subject it is necessary to dispose of the question of the employment of the other sex, for after all, the girls employed bear a proportion to the boys of no more than 52 per cent. or, as expressed in the table, in every hundred child-workers, there are 34 girls to 66 boys.

Out of the entire number of working boys in Gujárat 71 per cent. are engaged in agriculture and cattle-tending, and if the latter occupation be excluded, the average ratio sinks to 64. In Italy it is 66, and here too, it is probable that the cow and sheep boys are included under the head of Pasture, rather than of Cultivation. Adding them to the latter for the sake of comparison, the aggregate ratio rises to 71 per cent., or very nearly equal to that prevailing in Gujarát. In both countries the occupation bearing the next highest ratio is general labour, which in Italy reaches 5 per cent. but in the Indian Province is returned under that special title at 3·8 per cent. only. It may be assumed, however, that occupations such as forage-selling and firewood-gathering and one or two others of the like nature are practically included in the Italian return with labour, though shown separately in Gujarát under the different conditions of life that prevailed there, and if this assumption be allowed, the ratios in the two countries will nearly coincide. Cotton-working, by which we may understand picking and cleaning chiefly, is much followed by the boys in Gujarát, though in Italy the weavers and spinners of this sex and age period are relatively not so numerous, and their place is taken by the workers in dress, who are but thinly represented in the ranks of eastern youth. Domestic service bears about the same ratio in both countries. Without going into the smaller proportions, which soon verge into fractions per cent., I will ask attention to the following statement, in which the ratio of boys engaged to the entire

body of workers at each of the occupations selected is shown for the two countries :—

| Occupation. | Males. | | | | Occupation. | Males. | | | |
|---|---|---|---|---|---|---|---|---|---|
| | Guja'rat. | | Italy. | | | Guja rat. | | Italy. | |
| | Serial Order. | Ratio of Boy Workers to total Male Workers. | Serial Order. | Ratio of Boy Workers to total Male Workers. | | Serial Order. | Ratio of Boy Workers to total Male Workers. | Serial Order. | Ratio of Boy Workers to total Male Workers. |
| Forage-sellers .. .. . | 1 | 13 63 | .. | .. | Barbers .. .. .. .. | 15 | 7 50 | 13 | 8 83 |
| Carpenters .. .. .. | 2 | 12·64 | 11 | 9 41 | Shoemakers .. .. .. | 16 | 7 05 | 6 | 11·00 |
| General labourers .. .. | 3 | 10 58 | 2 | 14·74 | Blacksmiths .. .. . | 17 | 6·87 | 5 | 11 26 |
| Firewood sellers .. .. | 4 | 10 57 | 18 | 6 73 | Domestic servants .. .. | 18 | 6 71 | 4 | 11 58 |
| Silk-workers .. .. .. | 5 | 10 07 | 1 | 17·05 | Cart-drivers .. .. .. | 19 | 5·99 | 21 | 3·92 |
| Cane, mat, and basket-weavers. | 6 | 9 98 | 17 | 6 86 | Boatmen, &c. .. .. .. | 20 | 5·98 | 8 | 10 39 |
| Fishermen .. .. .. | 7 | 9·82 | 7 | 10 56 | Tanners .. .. .. .. | 21 | 5·66 | 20 | 5 04 |
| Tailors .. .. .. .. | 8 | 9 30 | 10 | 9·65 | Goldsmiths .. .. .. | 22 | 4·51 | 12 | 9·02 |
| Potters .. .. .. .. | 9 | 8·88 | 9 | 9·70 | Agriculture .. .. .. | .. | 9·07 | .. | 13·75 |
| Dyers .. .. .. . | 10 | 8·79 | 19 | 6·06 | (a) *Cultivating land-holders* | .. | 8·25 | .. | 13·44 |
| Cotton spinners, &c. .. .. | 11 | 7 87 | 14 | 8 03 | (b) *Proprietors, not cultivators.* | .. | 7·13 | .. | 10 51 |
| Oil-pressers .. .. .. | 12 | 7·56 | 16 | 7·55 | (c) *Tenants* .. .. .. | .. | 7·88 | .. | 13·58 |
| Masons and builders .. .. | 13 | 7 54 | 15 | 7 87 | (d) *Labourers* .. .. .. | .. | 12·09 | .. | 14·67 |
| Copper and brass-workers .. | 14 | 7 50 | 3 | 11·81 | | | | | |

In this it appears that in spite of the number of boys employed in agriculture, the total number of the workers in that class of occupation bears such a high ratio to the entire community in both countries that the youthful element in it is almost effaced. The trades are arranged in the serial order of the prevalence of boy labour in Gujárat, and the corresponding number in the other country is added in a separate column. Thus, the sellers of grass and hay in the east are largely recruited from the young, whilst in the west, where the foraging is managed on a different system; the profession is scarcely returned as an independent one at all. The general labourers, however, stand high in both. The occupations in which the nearest correspondence between the countries is to be found are those of fishing, pottery, tanning, hair-cutting, cart-driving and tailoring. Of what in India may be termed the village occupations, the carpenter bears the highest ratio of young workers, and next to it, but at a considerable distance, the potter. Though the serial order they occupy in the list for their respective countries is different, there is a curious similarity between the ratios of the young in the case of the masons, oil-pressers and tailors. I have left till last the consideration of the agricultural community in the detail of its branches. At the end of the above table is the proportion of this class as a whole, and the ratios of the boy-workers in the sections of cultivation and land-holding. In both countries, it will be seen, the ratio is highest amongst the labourers, with whom are combined the permanent, or farm servants. In Italy the next division in this respect is that of the tenants, of whom the *Mezzaiuoli* or half-sharers, are the chief. In Gujarát, on the other hand, though the tenant element is strong in places like Kaira and parts of Ahmedábád, the peasant proprietor, or occupant, as he is termed, bears a higher ratio both to the total population and to the boy workers. The distinction between the circumstances of the two countries can best be appreciated by comparing the statistics in the margin with those for the Presidency as a whole given in connection with the general description of Class VIII. in the foot-note on page 192, the omission of the large class of cattle-tenders being borne in mind, and duly allowed for.

| Class | Gujara't. | | | Italy. | | |
|---|---|---|---|---|---|---|
| | Ratio to total Agriculturists of each Sex. | | Ratio of Females employed. | Ratio to Total Agriculturists of each Sex. | | Ratio of Females employed |
| | Males. | Females | | Males | Females | |
| 1. Occupants, cultivators . | 64·11 | 53 58 | 47 61 | 31·02 | 31·78 | 37 51 |
| 2. do. not cultivators. | 2·17 | 1·33 | 32·58 | 6·45 | 9 43 | 46 16 |
| 3. Tenants .. .. | 10 58 | 8·46 | 38 68 | 24 77 | 22 21 | 34 44 |
| 4. Labourers .. .. .. | 23 14 | 36·63 | 55·54 | 37·76 | 36 58 | 36·21 |
| Total .. | 100 00 | 100·00 | 48·97 | 100·00 | 100·00 | 36·94 |

*Female workers by age.*

The extent to which girls are engaged in the occupations most affected by their sex is not a point requiring lengthy notice. Of all the workers of this age returned in Gujarát over three-fourths belong to the agricultural order, and the majority, apparently, to the families of occupants. Those returned as labourers or farm-servants number about two-thirds of the class just mentioned. The cattle-tenders, amongst whom the young are comparatively more numerous, form but a small proportion to the entire body of agriculturists. The following are the occupations which

appear to show most distinctly the share taken in industry generally by the class of females in question :—

| Occupation. | Percentage of Girls to total Females engaged. | Occupation. | Percentage of Girls to total Females engaged | Occupation | Percentage of Girls to total Females engaged. |
|---|---|---|---|---|---|
| 1. Domestic service ... | 11·59 | 7. Tailoring, &c . | 6·42 | 13. Vegetable selling | 3 88 |
| 2. Mat and basket-making | 7·92 | 8. Fish-selling ... | 6·35 | 14. Grain grinding ... | 3·03 |
| 3. General labour ... | 7·17 | 9. Pottery ... .. | 6 28 | Agriculture ... ... | 7·12 |
| 4. Forage selling ... | 6·89 | 10. Silk-working ... | 5 23 | (a) *Land-holding* ... | 6 49 |
| 5. Cotton working ... | 6 80 | 11. Calico-printing ... | 5·05 | (b) *Labour, &c.* ... | 7·71 |
| 6. Washing clothes .. | 6·42 | 12. Grain, &c, selling . | 4·42 | (c) *Cattle-tending* ... | 40·51 |

Thus it appears, that the general average of 6·98 per cent. is determined chiefly by the preponderating numbers of the cultivators, either possessing an interest in the land or labouring without such interest. Comparing the return with that for the boys, on the preceding page, it seems that in both sexes the minor occupations, such as general labour, forage-selling and basket and mat-weaving, are exercised more largely than the rest by children, or that at least the tendency is in this direction. In agriculture, the ratio of the boys to the total of their sex engaged is higher than that of girls to the corresponding class of their sex. Lastly, with reference to these proportional figures, it may be remarked that as the employment of female labour apparently varies throughout the Presidency in description and extent more than that of the other sex, the application of the above calculations should be restricted to the Division from which they are derived, whereas those for males may be fairly taken to have a wider utility.

The last point that I will dwell upon in connection with this subject is the distinction between town and country with regard to the employment of children. Bearing on this matter are the few statistics that I give in the margin for the aggregate of towns in Gujarát and the rural portion of that Division, and added to them are the corresponding ratios for the largest towns only. The return for the capital city is also entered for comparison, though it need not be discussed in detail at present. The tendency, according to these figures, seems to be for the ratio of child workers to decrease in proportion as the commercial element is more prominent. Perhaps it will be more correct if I say that the ratio increases with the agricultural element, and though less marked amongst the manufacturing population, is at its minimum amongst the commercial. There is no doubt that Surat is relatively one of the chief, if not the chief city in this Division in point of commerce, whilst I am given to understand that it has less local manufacture than its larger rival Ahmedábád. Broach is both smaller and more agricultural in the composition of its population, and here the ratio of workers is highest in the case of both sexes, and is accordingly less removed from the ratios found to prevail in the small towns and the rural districts. The very peculiar conditions of the capital city as to the distribution of its population by occupation are slightly indicated in the few figures given in the margin. The comparatively large employment of children of both sexes, especially girls, is the chief feature to be here noted.

| Locality. | Ratio of Child-Workers. | | | |
|---|---|---|---|---|
| | (a) To total workers of each sex | | (b) To total children of each sex. | |
| | Males. | Females. | Males. | Females |
| GUJARA'T— | | | | |
| I.—In aggregate of Towns .. | 5·72 | 5 29 | 10·30 | 4 58 |
| (a) Ahmedábád .. .. .. | 5·33 | 4·38 | 10·66 | 3 54 |
| (b) Surat .. .. .. .. | 4·67 | 4 59 | 7 81 | 3·05 |
| (c) Broach . . . | 6·37 | 6·93 | 12 59 | 5 51 |
| II.—In aggregate of Rural districts .. .. . . | 9·29 | 7·23 | 14 81 | 8·91 |
| *Bombay City* .. .. .. | *7·37* | *11·61* | *18·39* | *6 52* |

## E.—Territorial Distribution of Occupations.

Before taking up the relative proportions of town and country industries, to the consideration of which the remarks at the end of the preceding paragraph have paved the way, a short space may be devoted to the discussion of the local variations in the distribution of the different classes of occupations as they are tabulated in Part B of the Comparative Statement at the beginning of the chapter.

This subject appears to be treated more conveniently, at all events in the first instance, by taking the two sexes apart from each other I will begin, then, with the males. Here, with the exception of Sind, the largest class is that of the agriculturists, but in Sind the ratio of the unoccupied outbalances it. Of all the districts in the Presidency Division, the cultivating order is most prominent in Kaládgi, where it averages more than half the males in the district. The two adjacent districts of Belgaum and Dhárwár, too, have more

than the usual proportion of the same class, and in spite of the comparatively widespread textile industries of the Karnátic table-land, the ratio of agriculturists is here 7 per cent. higher than in the Home Division as a whole, and about 4 per cent. above the average in the Konkan and North Deccan. Towards the south of the last-mentioned tract the ratio begins to rise as the Karnátic is approached. Possibly the same cause is, or was, at the time of census, operative in both. It is deceptive, however, to take the proportion as classified, owing to the great variations which I showed in the beginning of the Chapter exist in the different districts as to the number of children, which tends to determine in some measure the ratio of the unoccupied. If, for instance, we take from the population the unoccupied and calculate the ratio of agriculturists on the occupied population alone, as is done in the following table, we shall find a considerable variation in the serial order of agricultural prevalence :—

| District. | Males. | | | | | | | | Females. | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Ratio of each class to working population. | | | | | | Serial Order. | | Ratio of each class to working population. | | | | | | Serial Order. | |
| | I. Professional. | II. Domestic. | III. Commercial. | IV. Agricultural. | V. Industrial. | VI. Indefinite | IV. In Agriculture. | V. In Manufactures. | I. Professional. | II. Domestic. | III. Commercial. | IV. Agricultural. | V. Industrial | VI. Indefinite. | IV. In Agriculture. | V In Manufactures. |
| Ahmedabad .. .. .. .. | 3·8 | 2·5 | 3·8 | 53·8 | 25·8 | 10·3 | 22 | 1 | 0·22 | 0·50 | 0·24 | 63·77 | 23·57 | 11·59 | 15 | 9 |
| Kaira .. .. .. .. | 3·1 | 1·0 | 2·1 | 71 1 | 16·1 | 6·6 | 5 | 11 | 0·27 | 0·28 | 0·16 | 77·68 | 13·73 | 7 88 | 4 | 12 |
| Panch Mahále .. .. .. | 4·1 | 1·8 | 1·8 | 76·1 | 12·0 | 4·2 | 1 | 20 | 0·15 | 0·29 | 0·12 | 88·52 | 7 36 | 3·56 | 1 | 21 |
| Broach . .. .. .. | 7·3 | 3·3 | 3·4 | 61·7 | 15·8 | 9·5 | 17 | 13 | 0·23 | 0·44 | 0·21 | 77·08 | 12 29 | 9·75 | 7 | 14 |
| Surat . . .. .. .. | 6·5 | 2·9 | 5·0 | 59·4 | 21·1 | 5·1 | 19 | 2 | 0·26 | 0·66 | 0·32 | 77·00 | 16·69 | 5·07 | 8 | 12 |
| *Gujarat* . | *4·6* | *2·1* | *3·3* | *62·7* | *19·7* | *7·6* | IV. | I. | *0·24* | *0·45* | *0·25* | *74·44* | *16·50* | *8·12* | II. | III. |
| Thána . .. .. .. .. | 2·8 | 3·3 | 3·3 | 60·1 | 11·9 | 9·6 | 8 | 21 | 0·06 | 0·90 | 0·22 | 78·76 | 7·99 | 12·07 | 2 | 20 |
| Kolába .. .. .. .. | 2·7 | 3·4 | 2·5 | 70·8 | 11·2 | 9·4 | 6 | 23 | 0·16 | 0·50 | 0·31 | 77·58 | 7·30 | 14·20 | 8 | 22 |
| Ratnágiri .. .. .. .. | 3·2 | 1·3 | 3·3 | 72·9 | 11·6 | 7·7 | 2 | 22 | 0·27 | 0·48 | 0·17 | 78·47 | 6·30 | 14·31 | 3 | 23 |
| *Konkan* .. | *3·0* | *2·5* | *3·2* | *70·9* | *11·6* | *8·2* | I. | V. | *0·16* | *0·65* | *0·21* | *78·44* | *7·14* | *13·40* | I. | V. |
| Khándesh .. .. .. .. | 4·9 | 1·2 | 1·8 | 68·5 | 15·4 | 8·2 | 9 | 16 | 0·10 | 0·67 | 0·26 | 76·18 | 12·71 | 10·08 | 10 | 13 |
| Násik . .. .. .. | 5·1 | 1·2 | 2·1 | 66·9 | 15·9 | 8·8 | 12 | 12 | 0·16 | 0·62 | 0·14 | 76·61 | 11·98 | 10·49 | 9 | 15 |
| Ahmednagar . .. .. | 7·0 | 1·1 | 1·7 | 65·3 | 15·4 | 9·5 | 13 | 15 | 0·18 | 2·23 | 0·17 | 71·05 | 9·98 | 16·39 | 12 | 19 |
| Poona .. .. .. .. | 9·3 | 2·9 | 2·9 | 59·6 | 16·9 | 8·4 | 18 | 9 | 0·48 | 3·41 | 0·48 | 71·57 | 10·75 | 13·31 | 11 | 18 |
| Sholápur .. .. .. | 5·4 | 1·7 | 2·6 | 63·6 | 18·6 | 8·1 | 15 | 4 | 0·21 | 2·79 | 0·36 | 64·94 | 18·63 | 13·07 | 13 | 10 |
| Sátára .. .. .. .. | 5·4 | 1·5 | 1·2 | 71·9 | 13·8 | 6·2 | 3 | 19 | 0·20 | 0·91 | 0·15 | 77·37 | 10·87 | 10·50 | 6 | 17 |
| *Deccan* .. | *5·1* | *1·6* | *2·0* | *66·4* | *15·8* | *8·1* | III. | IV. | *0·21* | *1·61* | *0·26* | *73·70* | *12·24* | *11·98* | III. | IV. |
| Belgaum .. .. .. .. | 5·7 | 2·4 | 1·3 | 70·3 | 15·5 | 4·8 | 7 | 14 | 0·16 | 1·22 | 0·15 | 30·41 | 50·19 | 8·36 | 18 | 4 |
| Dhárwár .. .. .. .. | 4·6 | 1·5 | 1·2 | 68·4 | 17·7 | 6·6 | 10 | 6 | 0·21 | 1·45 | 0·10 | 32·66 | 52·72 | 12·66 | 19 | 2 |
| Kaládgi .. .. .. .. | 4·5 | 0·8 | 0·6 | 71·8 | 16·6 | 5·7 | 4 | 10 | 0 07 | 0·55 | 0·04 | 39·65 | 51·39 | 8·30 | 17 | 3 |
| Kánara .. .. .. .. | 4·1 | 2·6 | 2·9 | 64·1 | 14·1 | 12·2 | 14 | 18 | 0·42 | 2 36 | 0·11 | 64·05 | 11·49 | 21·57 | 14 | 16 |
| *Karnátic* .. | *4·3* | *1·8* | *1·9* | *69·2* | *16·2* | *6·7* | II. | III. | *0·18* | *1·25* | *0·10* | *40·92* | *46·02* | *11·53* | IV. | I. |
| Karáchi .. .. .. .. | 2·9 | 3·9 | 8·5 | 49·8 | 17·3 | 17·1 | 23 | 5 | 0·90 | 1·32 | 0·89 | 14·13 | 45·50 | 37·17 | 20 | 5 |
| Hyderabad .. .. .. .. | 1·7 | 2·1 | 2·0 | 62·5 | 17·5 | 14·2 | 16 | 7 | 0·91 | 1·80 | 0·48 | 8·23 | 36·99 | 51·64 | 23 | 7 |
| Shikárpur .. .. .. | 2·5 | 1 8 | 3·1 | 56·9 | 19·0 | 16·7 | 20 | 3 | 1·13 | 1·05 | 0 15 | 46·22 | 25·16 | 26·29 | 16 | 8 |
| Thar and Parkár .. .. .. | 1·4 | 1·0 | 1·3 | 67·6 | 17·3 | 11·4 | 11 | 8 | 0·05 | 0·15 | 0·55 | 13·96 | 53·57 | 31·72 | 22 | 1 |
| Upper Sind Frontier .. .. | 4·4 | 2·4 | 5·0 | 55·4 | 14·4 | 18·4 | 21 | 17 | 0·66 | 0·24 | 0·83 | 14·10 | 37·25 | 46·92 | 21 | 6 |
| *Sind* . | *2·4* | *2·3* | *3·8* | *58·0* | *17·9* | *15·6* | V. | II. | *0·92* | *1·14* | *0·41* | *27·21* | *34·74* | *35·58* | V. | II. |
| Presidency Division* .. .. | 5·00 | 1·87 | 2·32 | 66·95 | 16·08 | 7·78 | .. | .. | 0·21 | 1·10 | 0·21 | 67·58 | 19·64 | 11·31 | .. | .. |
| Presidency, Total .. | 4·70 | 2·65 | 3·54 | 61·90 | 17·35 | 9·86 | .. | .. | 0·30 | 1·29 | 0·23 | 65·02 | 20·71 | 12·45 | .. | . |

*Without Bombay City.

Surat, Thána, Poona, Karáchi and Shikárpur maintain, it appears, the same place in serial order, whether the proportion be based on the total or only on the working population, Ahmedabád and the Upper Sind Frontier district vary only one place reciprocally, and Kaládgi and the Panch Mahále change places. If we judge the ratio of agriculture according to the working population only, the Panch Mahále, Ratnágiri and Sátára are the three most agricultural districts. In the first case this inference is no doubt correct, and taking the large proportion of children into consideration, it may be so in the other two also.* As regards the proportion of agriculturists amongst the women, the table discloses great uniformity between the two sexes as far as the most rural districts are concerned, but in Sind and in some of the parts of the country where there is more home manufacture carried on, as in the Karnátic table-land, the serial order is very different in the case of the females from what we have seen it to be in the other sex. In Poona, as is to be expected from the number of domestic servants and unoccupied women, the ratios of the two sexes are very far apart in the order they occupy in the general list. It is the same, though from different causes, in Surat.

Taking now the class of occupation that comes next to agriculture in numerical importance, it appears that, as regards males, the two first districts in the proportion of their industrial population are Ahmedábád and Surat, Bombay City being throughout this part of the chapter omitted from consideration. Sholápur and Dhárwár, where there is cotton manufacture, are

* But in the Note on agricultural statistics at the end of this volume it all be seen that owing to the small part in actual cultivation taken by the women in the Southern table-land, the above proportion, based on the workers alone, is further from the real proportion of the entire agricultural population than that which is given at the beginning of the chapter. Kaládgi is the first of the districts in the ratio of its agricultural population.

the only others that show much activity in this respect, except in Sind, where the districts of Shikárpur, Karáchi and Hyderabad all have high ratios compared to the average of the whole country. Poona comes after these, and the Konkan Districts are at the bottom of the list. Immediately above these last is the Panch Maháls, which, in turn, is slightly in arrear of Sátára and Kánara. As regards females the case is very different, because the home industry of spinning which, as we have seen above, forms the strongest element of this class, is to be sought for chiefly in those districts where the raw material is not only indigenous, but not grown for export, that is to say, is kept in great measure for consumption in the tract itself. We have, for example, at the head of the list, the southern portion of the table-land since it is unnecessary to take into consideration the proportion ruling in the outlying and thinly-populated district of the Sind desert. In the Karnatic, then, where communication is at present, as I pointed out in the opening chapter of this work, very slow and expensive, there is a large portion of the women workers solely engaged in spinning and in the general preparation of the raw material for the looms of their husbands, and a reference to the statement shows that in the three table-land collectorates of this Division, comprising what is known as the black plain, the artisans number more than one-half the whole body of women returned as exercising any occupation at all. The next ratios are to be sought in Sind, but, as has been already stated, the entire gross number of workers of this sex returned from that Province is so small that they may be disregarded in estimating the economic distribution of the total working population. We then come to Gujarát, where cotton is much cultivated, but for exportation rather than for home use, except in certain localities. With this part of the country, too, we may class in this respect, the greater portion of Khándesh. The ratio of artisan women is high in Ahmedábád and Surat, where there are factories, and low in the Panch Maháls, where there is little cotton and little demand for local industry. In Sholápur, on the other hand, the cotton seems to be worked up locally to a great extent, and there is also woollen weaving carried on, so that this district stands next to Ahmedábád in the order of the number of women workers engaged in this class of industry. The case of Broach is curious, for there are a good number of factories there, but it is perhaps owing to the fact of their being mostly for cleaning and packing, not for spinning or weaving, and that at the time of the census they were not in full work, that so few, comparatively speaking, have returned themselves there under the head of cotton manufacture. The ratio of labour of a general description is here high, and this lends support to the notion that the people who work in the ginning establishments during the height of the season were at the time of census engaged as labourers elsewhere. In the case of the females, as in that of the males, the Konkan with the Panch Maháls are the districts in which there is the least non-agricultural industry.

The rest of the classes need not take us long in consideration. The tendency regarding the entry of the village hereditary office as the bread-giving occupation, which I have already noticed above, has contributed, no doubt, to raise the proportion of the professional class in the Deccan and Karnátic, as it has undoubtedly that of the domestic in the case of the women. The garrisons in Poona, Ahmedábád and Belgaum, as in Karáchi and the Upper Sind Frontier district, are strong enough to make a perceptible difference in the ratio of this class. In the first named place, too, the number of lawyers, pensioners and players, may be taken into consideration. Amongst the women, the ratio is high in Gujarát, and still higher in Sind, but low in the Konkan and Karnátic.

The domestic class is a very indefinite one, and the numbers for the different districts do not suggest anything beyond the most general characteristics. The ratio is highest in the places containing large towns, as far as the males are concerned, but to this the Konkan seems an exception, both in the Marátha portion and in Kanára. In the case of the other sex the ratio, as I observed just now, is affected by the proportion of the wives of hereditary officers of villages who are here included, so that that ratio in the Deccan and Karnátic, especially the central portion, are abnormally high. In the north and in Kanára other causes are probably at work. On the whole, Gujarát may be taken as representing the most general average of those actually engaged in domestic service. The commercial class comprises the two very different elements of trade and transport. It is not easy, therefore, to discriminate between the two in the district ratios. In the Konkan and the sea-coast districts generally, the boating traffic is considerable, whilst in the districts of the table-land lying off the Railway the occupation of cart-hiring and driving is unusually prevalent. Next to Karáchi, the trading element is comparatively most numerous in Surat and Ahmedábád. It is also present in considerable strength in Poona and Sholápur, whilst the high ratios in the Konkan may be partly attributed to the prevalence of the boating classes. The indefinite class, as its denomination points out, is not susceptible of any general description. Assuming that the greater portion of it, at least in the Presidency Division, is engaged in unskilled labour, it may be taken as in some degree an indication of the condition of the people, though the line between it and field labour has not in many case, been finely drawn. It may result, on the other hand, as seems likely to be the case in Ahmedábád, from a real demand for this class of occupation. Leaving Sind again out of the question, owing to the abnormal difference between it and the rest of the returns, which points to local influences of which I am not aware, the highest ratio of this class, both for men and women, will be found in the Konkan. The lowest for women is in the north of Gujarát and for men in the Karnátic. In the Panch Maháls it will be seen that field labour must have absorbed most of the unskilled workers of both sexes. In Sind the average pro-

portion amongst the males is nearly double that of the rest of the Presidency, and in the case of the other sex almost thrice as high and in one district, Hyderabád, it amounts to more than half the working population. Apart from this case and that of the capital city, which are both exceptional, the proportion may be said to be about 7·8 amongst the men and 11·3 amongst the women.

It would no doubt be profitable to still further analyse the returns and attempt to localise the different trades and classes of occupation in detail, but the space and time before me are quite inadequate for such an undertaking, and I will now proceed at once to the consideration of the more general topic of the distinction, in an industrial sense, between the rural and the urban parts of the country.

### F.—Town and Country Industry.

Some few indications of the differences between the circumstances of the town and the country as regards the distribution of the working population have been casually given in connection with those branches of the general subject that have already been treated of in this chapter, and as far as the employment of child labour is concerned, little more need be said.

Taking the entire male population of the Presidency, including Sind, the urban portion will be seen to average 18·50 per cent. and if the capital be excluded, 13·78 per cent. on the total. The ratio of the urban workers to the entire productive population of this sex is 18·61 in the one case, and 13·61 in the other. In the Presidency Division alone the towns contain with the capital city, 19·85 of the male population and 19·90 of the workers. As regards the other sex, for which details are available for this area, the proportion they bear in towns is 18·06, the difference between the sexes being due, it is needless to say, to the large excess of males in Bombay. The ratio of town female workers to the total is, however, very small, and reaches an average of no more than 12·25 per cent. The effect of the inclusion of the capital can be seen by the following calculation. In the four Home Divisions the ratio of town male population in the aggregate is 14·30 and of town workers 14·05. For females the corresponding proportion is 14·20 and 10·32 per cent. respectively. Thus the want of female workers in Bombay tends to increase the difference between population and workers by nearly two per cent. of the population concerned, but with the other sex the effect amounts to little over one-tenth of that amount.

The marginal table gives the ratios of the productive adult population in the aggregate of the towns of Gujarát (and the three largest separately), just as the corresponding ratios were given a few pages back for the children. In the first series, that of the ratio of the adult workers to the entire productive population, the same features are necessarily distinguishable as were noticed when treating of the children, namely, the decrease of the latter in this class as the agricultural element tended to diminish. In the second series the effect of agriculture is again apparent in the high ratio of the workers in the country as compared with that in the town. This feature is most marked in the female portion of the community. The result of the deficiency of the productive element in this and in the child population of the towns tends to make the whole body of workers appear in a less ratio to the total population than might be expected from the high proportion of male adults engaged. On comparing the statistics of the Gujarát towns with those of three towns in the table-land of the Deccan and Karnátic, it appears that in Poona, where there is a large community of the upper classes, Bráhmans of position as well as mendicants and unemployed, the ratio of the females is very low, whilst that of the males is but a trifle above that in the commercial city of Surat, and considerably below that prevailing in the surrounding rural district. In Sholápur, on the other hand, the population is not only a much busier one than in the capital of the Deccan, but owing to the famine, an older one, and therefore more liable to show a high ratio of workers. Besides, the agricultural element is more pronounced in this town. There is far less difference, accordingly, between the ratio of the women employed in the city and of those in the surrounding country. The last characteristic is also very marked in the smaller town of Hubli, the manufacturing centre of the Karnátic. Here it seems probable that the commercial element, as in Surat, tends to depress the proportion of boy-workers, though there is not the same evidence with respect to the artisans, who are equally represented in these districts.*

| Locality and Class. | Ratio per cent. | |
|---|---|---|
| | Male. | Female. |
| **A.—Gujará't.** | | |
| *I. To Total Workers.* | | |
| (a) Adult workers in *Towns* .. | 94·28 | 94·71 |
| (b) " " Ahmedabád City .. | 94·66 | 95·62 |
| (c) " " Surat " .. | 95·34 | 95·40 |
| (d) " " Broach " .. | 93·63 | 93·08 |
| (e) " " *Rural districts* .. | 90·71 | 92·77 |
| *II. To Total Adults.* | | |
| (a) Adult Workers in *Towns* .. .. | 92·96 | 39·99 |
| (b) " " Ahmedábád City .. | 91·15 | 32·93 |
| (c) " " Surat " .. | 90·10 | 38·43 |
| (d) " " Broach " .. | 94·22 | 38·42 |
| (e) " " *Rural districts* .. | 97·55 | 72·54 |

| Locality and Class. | Ratio per cent. | |
|---|---|---|
| | Male. | Female. |
| *III. To Total Population.* | | |
| (a) Workers in *Towns* .. ... .. | 63·72 | 28·38 |
| (b) " Ahmedábád City .. | 64·99 | 24·16 |
| (c) " Surat " .. | 60·37 | 22·94 |
| (d) " Broach " .. | 66·99 | 27·18 |
| (e) " *Rural districts* .. | 64·21 | 47·83 |
| **B.—Other Divisions.** | | |
| *III. To Total Population.* | | |
| (f) Workers in Poona City . | 60·68 | 18·84 |
| (g) " Rural districts .. | 64·95 | 41·12 |
| (h) " Sholápur City .. | 66·90 | 38·02 |
| (i) " " Rural districts .. | 72·61 | 41·65 |
| (k) " Hubli City .. .. | 63·58 | 37·84 |
| (l) " Dhárwár Rural districts | 68·98 | 38·68 |

* There was no doubt an influx of rural population of the poorer class in both Sholápur and Hubli during or soon after the famine, probably comprising a larger number of females than males.

I must now proceed to the consideration of the difference between the two communities with respect to the classes of industry they follow, and on this point we have not unfortunately on the present occasion the aid that might be given by the age-statistics, except for a few individual cases. The following table gives for the whole Presidency, including Sind, the proportional distribution of the different classes and orders of occupations :—

| Class and Order. | Distribution per 100·00 (including Sind). | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | Males. | | | | Females. | | | |
| | Country | Town. | | Total | Country | Town. | | Total. |
| | | With Bombay. | Without Bombay. | | | With Bombay. | Without Bombay | |
| *Class.* | | | | | | | | |
| I.—Professional ... ... ... ... ... | 2·38 | 5·97 | 6·52 | 3·04 | 0·6 | 0·39 | 0·25 | 0·10 |
| II.—Domestic ... ... ... ... ... | 0·79 | 5·78 | 4·14 | 1·71 | 0·36 | 1·11 | 0·79 | 0·47 |
| III.—Commercial ... ... ... ... ... | 1·09 | 7·54 | 5·15 | 2·29 | 0·05 | 0·25 | 0·27 | 0·08 |
| IV.—Agricultural ... ... ... ... ... | 46·86 | 9·85 | 13·22 | 40·01 | 27·52 | 5·69 | 7·47 | 24·08 |
| V.—Industrial ... ... ... ... ... | 8·35 | 23·81 | 24·21 | 11·22 | 6·63 | 13·21 | 14·33 | 7·68 |
| VI.—Indefinite ... ... ... .. ... | 40·53 | 47·05 | 46·76 | 41·73 | 65·37 | 79·36 | 76·89 | 67·59 |
| *Order.* | | | | | | | | |
| I — 1 Government ... ... ... ... | 1·94 | 3 72 | 4·20 | 2·27 | 0·00 | 0·15 | 0·8 | 0·02 |
| I — 2 Defence ... ... ... ... ... | 0·05 | 1·01 | 1·14 | 0·22 | 0·00 | 0·01 | 0·01 | 0·00 |
| I — 3 Professions... ... ... ... ... | 0·39 | 1·24 | 1·18 | 0·55 | 0·06 | 0·23 | 0·16 | 0·08 |
| II — 4 Wives ... ... ... ... ... | ... | ... | ... | ... | 0·15 | 0·06 | 0·08 | 0·13 |
| II — 5 Servants ... ... ... ... ... | 0·79 | 5·78 | 4·14 | 1·71 | 0·21 | 1·05 | 0·71 | 0·34 |
| III — 6 Commerce ... ... ... ... ... | 0·46 | 3·31 | 2·47 | 0·99 | 0·03 | 0·17 | 0·18 | 0·05 |
| III — 7 Transport ... ... ... ... ... | 0·63 | 4·23 | 2·68 | 1·30 | 0·02 | 0·08 | 0·09 | 0·03 |
| IV — 8 Agriculture ... ... ... ... | 46·66 | 9·44 | 13·03 | 39·77 | 27·48 | 5·67 | 7·45 | 24·04 |
| IV — 9 Pasture ... ... ... ... ... | 0·20 | 0·41 | 0·19 | 0·24 | 0·04 | 0·02 | 0·02 | 0·04 |
| V — 10 Mixed Materials ... ... ... ... | 0·84 | 2·75 | 2·14 | 1 19 | 0·06 | 0·17 | 0·23 | 0 08 |
| V — 11 Textiles ... ... ... ... ... | 2·89 | 10·33 | 9·87 | 4·27 | 4·38 | 7·96 | 8·47 | 4·95 |
| V — 12 Food ... ... ... ... ... | 2·25 | 5·46 | 6·14 | 2·85 | 0·98 | 3·05 | 3·12 | 1·31 |
| V — 13 Animal Substances ... ... ... | 0·13 | 0·23 | 0·26 | 0·15 | 0·03 | 0·04 | 0 05 | 0·04 |
| V — 14 Vegetable do. ... ... ... ... | 0·79 | 1·55 | 1·88 | 0·93 | 0·77 | 1·19 | 1·49 | 0·85 |
| V — 15 Mineral do. ... ... ... ... | 1·45 | 3·49 | 3·92 | 1·83 | 0·41 | 0·80 | 0·97 | 0·47 |
| VI — 16 Indefinite ... ... ... ... ... | 2·87 | 8·35 | 6·17 | 3·88 | 3·02 | 5·46 | 5·70 | 3 41 |
| VI — 17 Independent ... ... ... ... | ... | 0·06 | ... | 0·01 | ... | 0·04 | ... | ... |
| VI — 18 Unclassed ... ... ... ... ... | 37·66 | 38·64 | 40·59 | 37·84 | 62·35 | 73·86 | 71 19 | 64·18 |

Taking first the males of the Classes, not of the orders, it appears that if the capital be admitted to consideration with the rest of the towns, the greatest difference, next, of course, to that of the agricultural, will be found in the ratios of the industrial classes. The commercial comes after this, and, owing to the inclusion of the village officers amongst the professionals, that class becomes the one in which the difference is least. The distribution by Orders shows this more fully, as the gap between town and country in the case of the liberal professions, even with the large contribution of village priests and musicians, is very wide. As regards transport and commerce, the difference is more marked in the former, since the railway and harbour centres are necessarily more urban in their location than a wide and comprehensive occupation like trade. In the last class, that of the indefinite workers, it is enough to select the order of which the principal component part is general or unskilled labour, and this is much more numerously represented in the town than the country, even if from the category of the former the capital be withdrawn. With respect to service and entertainment the latter city has a very great influence in the increase of the proportion but the more scattered and less populous towns are still much above the country districts with regard to the relative number of their workers of this class. Nothing need be said with regard to agriculture, and pasture except that the higher ratio of those who deal with animals in towns, when Bombay is included, as compared with the country may be noted. We have lastly, the large and varied industrial class to consider. In all the six orders of this, the country ratio is below that of the town, but the difference is most marked with regard to textiles, food, and minerals. The difference is less in the case of mixed materials, which, it may be remembered, include the large order of carpenters and masons, and also in workers in vegetable substances, of which firewood and oil, besides cane-work, form a large proportion. Without entering into the whole of the details, it is enough for me to mention with regard to this class, that the workers in wood, dress, wool, hemp, animal and vegetable food, oil, matting, firewood, earthenware, glass, salt, stone and iron, are more numerous in the villages than the towns, since most of them are either specially concerned with country products, or adapted to supply the necessities and not the luxuries of a rural population. On the other hand, most of the metal working, save that of the blacksmith, and most of the organized textile industry, is carried on in towns. The curious exception is the goldsmith, who seems to be employed in the ratio of 110 to every 100 inhabited villages throughout the Presidency, and though in the towns the rate is more than 121 per town, the gross number is more in the villages. The distribution of village industry, however, is an interesting and important subject that cannot be reached by general statistics such as these, so I have deferred consideration of it till the latter have been completely brought under

review, and hope to take up the more detailed subject at a later opportunity.* The general proportion of town industries to the total number of persons engaged in the different occupations is shown in the Table of sub-orders, on page 198. As compared to, not the total, but the country workers alone, it will be seen that only in the case of the army and navy, commerce, and to a less extent transport, service, weaving, and the supply of food, that the town in the Home Division approaches in gross numbers the aggregate of the country, whilst it exceeds that aggregate in the first two instances only. Amongst the women workers only municipal service shows an excess in the town, and scarcely any of the rest of the orders come within one-half the number returned from the country. Taking the larger divisions, that of classes, only, the distribution of this sex differs from that of the males in the gap between town and country in the last class (which here includes the unoccupied) and the widest separation is in this order and not in that of the artisans. It is superfluous for me to go further into the details of what is apparently plain enough in the table to need no more explanation in order to render its bearings quite clear.

### G.—Comparison with the Return for 1872.

The variations in the growth and distribution of industry from decade to decade would be one of the most useful and interesting facts on which the census could supply information, but on the present occasion it is not likely to be forthcoming, at least to any practical purpose, owing to the difference in the way of compilation and abstraction, as well as in the system of classification.† I have had the return for 1872 re-arranged as far as possible in accordance with the classified list of occupations prescribed for the last census, but the results are anything but satisfactory, and can only be accepted within very wide limits. The following table, therefore, gives the distribution of the two years and the differences on the two occasions between the respective classes only, omitting all more detailed classification :—

| Class. | Males. | | | Females. | | |
|---|---|---|---|---|---|---|
| | Distribution per cent. by Classes. | | Percentage of Variation in 1881. | Distribution per cent. by Classes. | | Percentage of Variation‡ in 1881. |
| | 1872. | 1881. | | 1872. | 1881. | |
| Class I.—Professional ... ... ... .. | 3·68 | 3·04 | —17·64 | 0·08 | 0·10 | +38·56 |
| Class II.—Domestic ... ... ... ... ... | 1·74 | 1·71 | —1·93 | 0·38 | 0·47 | +26·72 |
| Class III.—Commercial ... ... ... ... | 4·24 | 2·29 | —46·20 | 0·36 | 0·08 | —315·27 |
| Class IV.—Agricultural ... ... ... .. | 38·32 | 40·01 | +4·13 | 9·82 | 24·08 | +147·71 |
| Class V.—Industrial ... ... ... ... ... | 10·92 | 11·22 | +51·03 | 8·03 | 7·68 | —3·53 |
| Class VI.—Indefinite ... ... ... ... ... | 41·10 | 41·73 | —1·56 | 81·33 | 67·59 | —16·06 |
| Total ... | *100·00* | *100·00* | ... | *100·00* | *100·00* | ... |
| (*a*) *Unoccupied*... ... ... ... ... | 34·62 | 37·59 | +0·84 | 77·10 | 62·98 | —19 85 |

‡Allowance must be made for the omission in 1881 of the occupied females in towns in Sind, though the number of these, judging from the corresponding proportion amongst the rural population will not be enough to affect seriously any of the ratios of variation.

It is not worth while, under the circumstances, to enter into the distribution by smaller divisions than the above, though a few remarks are called for regarding some of the more important groups of occupations. Taking the return as a whole, the most striking differences are briefly these: first, the decrease amongst both men and women workers in the commercial class, which I find is due to the entry under the head of retail dealers of many of those who in the return of 1881 are recorded, no doubt, as sellers of or dealers in special wares, such as grain, cloth, and others. The confusion is a necessary consequence of the determination of the class by regarding the product only, and neglecting the use made of it. The next point I will mention is the decrease in the professional class. This is most marked in the case of the sub-order connected with religion, and is due to the amazing decrease in the recorded number of temple servants, and persons officiating in religious buildings or services, which amounts to more than 92 per cent. Under the head of transport, again, there is a decrease in the number of porters and messengers of nearly the same proportion. Passing to the agricultural class, it will be seen that the increase, though apparent in both sexes, is far larger in the case of the women. Looking over the whole return, I am inclined to attribute this partly to the entry of the wives in accordance with the instructions I quoted in a former part of this chapter, which have taken this class out of the unoccupied, and partly to the entry as agriculturists of the women who both spin and cultivate, but take to the former only when disengaged from the latter. This will also go far to account for the decrease in the number of the industrial class amongst this sex. As for the increase of the women in the professional class, I think a good deal is due to the entry of the municipal employés in that class when they rightly belong to the industrials. The distribution of the population of each of the two years irrespective of each other seems not very dissimilar except with regard to

*The best means of analysing the rural communities is by the selection of villages representative of each district. The detail thus obtained can then be subjected to closer examination. I owe the suggestion of this plan to Mr. J. B. Richey, C.S.I., Collector of Ahmedábád, and perhaps there will be time to avail myself of it before the publication of the later portion of this work.

† Even in European countries anything like perfection in this branch of statistical enterprise has not yet been attained.

# BOMBAY CITY.

## *Distribution of Working Population by Orders and Sub-orders.*

| Class, Order and Sub-order. | Percentage of Order on total workers and of Sub-order on Order. Males. | Females. |
|---|---|---|
| ORDER I.—GOVERNMENT ... ... | 3·77 | 1·85 |
| Sub-order 1. National ... ... | 40·74 | ... |
| ,, 2. Local ... ... | 59·06 | 100·00 |
| ,, 3. Foreign ... ... | 0·20 | — |
| ORDER II.—DEFENCE ... ... ... | 0·99 | *0·04 |
| Sub-order 1. Army ... ... ... | 91·11 | — |
| ,, 2. Navy ... ... ... | 8·89 | ... |
| ORDER III.—PROFESSIONS ... ... | 1·99 | 2·19 |
| Sub-order 1. Religion — ... | 34·14 | 3·38 |
| ,, 2. Law ... — ... | 5·64 | ... |
| ,, 3. Medicine ... ... | 18·96 | 28·85 |
| ,, 4. Literature ... — | 0·49 | 0·07 |
| ,, 5. Art ... ... ... | 2·41 | 0·07 |
| ,, 6. Music ... ... ... | 10·74 | 0·53 |
| ,, 7. Drama ... ... ... | 3·37 | 52·52 |
| ,, 8. Education ... ... | 22·81 | 14·58 |
| ,, 9. Science ... ... ... | 1·44 | ... |
| ORDER IV.—WIVES ... ... ... | ... | ... |
| ORDER V.—SERVICE ... ... ... | 14·18 | 10·48 |
| Sub-order 1. Entertainment ... | 0·35 | 0·39 |
| ,, 2. Domestic ... ... | 99·65 | 99·61 |
| ORDER VI.—COMMERCE ... ... | 7·82 | 0·81 |
| Sub-order 1. Merchants ... ... | 75·26 | 6·72 |
| ,, 2. Other dealers ... ... | 24·74 | 93·28 |
| ORDER VII.—TRANSPORT ... ... | 11·59 | *0·03 |
| Sub-order 1. Railways ... ... | 11·36 | ... |
| ,, 2. Roads ... ... ... | 16·62 | ... |
| ,, 3. Rivers ... ... ... | ... | — |
| ,, 4. Sea ... ... ... | 67·42 | ... |
| ,, 5. Storage ... ... ... | 0·71 | — |
| ,, 6. Message ... ... | 3·89 | — |
| ORDER VIII.—AGRICULTURE ... ... | 1·34 | 1·45 |
| Sub-order 1. Cultivation ... ... | 55·08 | 81·46 |
| ,, 2. Arboriculture ... ... | — | ... |
| ,, 3. Horticulture ... ... | 44·92 | 13·54 |
| ORDER IX.—ANIMALS ... ... ... | 1·34 | 0·10 |
| ORDER X.—MIXED MATERIALS ... | 6·14 | *0·08 |
| Sub-order 1. Books ... ... ... | 14·89 | ... |
| ,, 2. Musical instruments ... | 0·16 | ... |
| ,, 3. Prints, &c. ... ... | 0·12 | ... |
| ,, 4. Carvings, &c. ... ... | 0·43 | ... |
| ,, 5. Toys and tackle ... | 0·23 | ... |
| ,, 6. Medals, designs, &c. ... | 0·48 | ... |
| ,, 7. Watches ... ... | 0·90 | ... |
| ,, 8. Surgical instruments ... | ... | ... |
| ,, 9. Arms ... ... ... | 0·55 | ... |
| ,, 10. Machines and tools ... | 11·06 | ... |
| ,, 11. Carts, &c. ... ... | 4·94 | ... |
| ,, 12. Harness ... ... | 0·69 | ... |
| ,, 13. Ships and boats ... | 0·82 | ... |
| ,, 14. Houses and buildings... | 62·68 | ... |
| ,, 15. Furniture ... ... | 1·40 | ... |
| ,, 17. Chemicals ... ... | 0·65 | ... |

| Class, Order and Sub-order. | Percentage of Order on total workers and of Sub-order on Order. Males. | Females. |
|---|---|---|
| ORDER XI.—TEXTILES ... ... ... | 16·71 | 32·51 |
| Sub-order 1. Wool ... ... ... | 0·66 | 32·11 |
| ,, 2. Silk ... ... ... | 3·10 | 2·08 |
| ,, 3. Cotton ... ... ... | 60·36 | 51·10 |
| ,, 4. Mixed Fabrics ... ... | 1·17 | 0·13 |
| ,, 5. Dress ... ... ... | 33·05 | 14·19 |
| ,, 6. Hemp, Coir, Jute, &c. ... | 1·66 | 0·39 |
| ORDER XII.—FOOD AND DRINK, &c.... | 5·61 | 14·39 |
| Sub-order 1. Animal food ... ... | 25·69 | 33·72 |
| ,, 2. Vegetable food ... ... | 41·03 | 51·48 |
| ,, 3. Drinks and stimulants ... | 33·28 | 14·80 |
| ORDER XIII.—ANIMAL SUBSTANCES ... | 0·22 | 0·28 |
| Sub-order 1. Bone, ivory, grease ... | 16·86 | 91·86 |
| ,, 2. Skins, &c. ... ... | 83·14 | 8·14 |
| ,, 3. Hair ... ... ... | ... | ... |
| ORDER XIV.—VEGETABLE SUBSTANCES. | 1·11 | 1·48 |
| Sub-order 1. Oil, gum, &c. ... ... | 23·59 | 24·97 |
| ,, 2. Wood ... ... ... | 41·39 | 9·36 |
| ,, 3. Bark ... ... ... | ... | ... |
| ,, 4. Cane and rush ... ... | 28·36 | 59·98 |
| ,, 5. Paper ... ... ... | 6·66 | 5·69 |
| ORDER XV.—MINERAL SUBSTANCES ... | 3·62 | 1·15 |
| Sub-order 1. Mines ... ... ... | ... | ... |
| ,, 2. Coal ... ... ... | 0·64 | 0·29 |
| ,, 3. Stone, clay ... ... | 12·00 | 29·61 |
| ,, 4. Pottery ... ... | 4·55 | 37·20 |
| ,, 5. Glass ... ... ... | 3·89 | 13·02 |
| ,, 6. Salt ... ... ... | 2·02 | 16·88 |
| ,, 7. Water ... ... ... | 1·26 | 0·14 |
| ,, 8. Precious stones and metals ... ... | 35·12 | 1·00 |
| ,, 9. Copper ... ... ... | 11·09 | ... |
| ,, 10. Tin ... ... ... | 6·10 | 1·72 |
| ,, 11. Zinc ... ... ... | ... | ... |
| ,, 12. Lead, &c. ... ... | ... | ... |
| ,, 13. Brass ... ... ... | 3·77 | 0·14 |
| ,, 14. Iron and steel ... | 18·66 | ... |
| ORDER XVI.—INDEFINITE ... ... | 19·82 | 24·15 |
| Sub-order 1. Labour ... ... ... | 96·72 | 99·66 |
| ,, 2. Others ... ... ... | 3·28 | 0·34 |
| ORDER XVII.—PROPERTY ... ... | 0·28 | 0·70 |
| ORDER XVIII.—UNCLASSED ... ... | 3·47 | 8·31 |
| (a.)—*Mendicants*... ... ... ... | 59·90 | 58·73 |
| (b.)—*Devotees and Ascetics* ... ... | 27·06 | 8·79 |
| (c.)—*Unclassed* ... ... ... ... | 12·95 | 32·48 |
| *Unoccupied on Total Population* ... | *31·62* | *80·30* |
| ABSTRACT. | | |
| I.—Professional ... ... | 4·63 | 0·81 |
| *on Workers* ... ... | *6·75* | *4·08* |
| II.—Domestics ... ... ... | 9·69 | 2·06 |
| *on Workers* ... ... | *14·18* | *10·43* |
| III.—Commercial ... ... | 13·24 | 0·16 |
| *on Workers* ... ... | *19·11* | *0·84* |
| IV.—Agricultural ... ... | 1·84 | 0·31 |
| *on Workers* ... ... | *2·68* | *1·55* |
| V.—Industrial... ... ... | 22·86 | 9·83 |
| *on Workers* ... ... | *33·41* | *49·39* |
| VI.—Indefinite ... ... ... | 47·74 | 86·83 |
| *on Workers* ... ... | *25·57* | *33·16* |

*Under 100 workers in the Order.

the classes I have selected for mention above, and the difference is considerably less amongst the men than amongst the other sex, where agriculture and commerce show very wide divergences. It is not to be supposed that the return of 1881 is by any means complete, and no one can be so conscious of its defects as I am myself, who have seen it compiled from the original registers, and have tested the latter by reference over and over again to the original schedules. Nevertheless, the fact that the whole work was done under uniform instructions and under uniform supervision, instead of being undertaken independently at the head-quarter station of each collectorate under the casual supervision of a native subordinate, raises a strong presumption in favour of its being a more correct return, on the whole, than the former one; but I have little doubt that the next will as far surpass the present one as I believe the latter is more trustworthy than that which preceded it. The tabulation of occupations is a branch of the census operations that above all others requires experience, and the present attempt will go far, I trust, towards lightening the labour and improving the results in 1891.

## Bombay City.

The conditions of industry in this city are so essentially different from those which we have seen to prevail in the parts of the Presidency where the population is less concentrated, that I should feel myself under an obligation to enter into this part of my subject at considerable length, were it not that the analysis of the industrial statistics of the capital will no doubt engage a great part of the attention of the Health Officer who is in charge of the Census operations there, and who can add to the interest of the figures by the introduction of his own practical knowledge of the state of the factories and working-places that come every day under his supervision. From the information gathered at the enumeration we are enabled to localise any special industry, and to ascertain the classes of the population that are engaged in it—an advantage that should be made of as much use as possible in the quarterly analysis of the mortuary returns, but which it is out of the question for me to attempt to combine with the general outlines of the industrial organisation of the city which alone I am prepared to undertake in the present work.

The proportional distribution of occupations in the city is given in the comparative table at the beginning of the chapter, and a glance at it will serve to show the main points in which the city is different from the rest of the Presidency. In the first place, there is the high average of dependent females with an accompanying high ratio of working men and boys. The girls, too, are more engaged in some task or other than they are elsewhere in the area that I have had to deal with in the preceding portion of this subject. The ratios corresponding to those given for the towns in Gujarát at page 202 will for the capital, be as follows:—In the case of male workers, 7·37 per cent. are under fifteen, which is midway between the proportions of town and country in the Division before taken as an example. This gives a ratio to the total boy population of the city of nearly 18·4 per cent., which is considerably above the country ratio in Gujarát. As to the girl workers, we find that in Bombay they average 11·6 per cent. on the entire body of workers of their sex, or a proportion of 6·5 on the whole girl population. This is above the average for the smaller towns, but below that in the agricultural districts. There is, however, a very large difference between the capital and the rest in the ratio of women workers to the total number of women in the population. It is, in fact, below that in the towns of Gujarát by nearly one-third, and little less than two-thirds below that prevailing in the rural districts. Thus, considering the high proportion borne by the adults to the total of each sex in this city—a point that was brought prominently to notice in the fourth chapter—the productive agency amongst men is in a very high ratio if the population be taken as a whole, whilst that amongst the other sex is far below what it is in the smaller industrial centres.

I now pass on to the actual workers, and their distribution. In the first place the chief cause of the variation in the ratios of the males as compared with those in other parts of the Presidency, is the deficiency of agriculturists who form so prominent a feature in the rest of the returns. That class here bears a proportion of only 1·84 per cent. of the population, against about 42 per cent. in the districts. The greatest differences in the respective classes of occupations, omitting this of agriculture, are found, as is to be expected, in the industrial and commercial classes, though both that which includes general labour and the domestic servant order are in a relatively very high ratio. The table on page 208 opposite, in which are given the ratios first of the classes and orders to the total body of workers, and secondly, that of each sub-order to the total of the order in which it is included, will serve to place the facts clearer before the eye than a distribution like that of the general comparative table, in which the large body of the dependents is included. Using this basis, then, the industrial class is found to comprise 33·4 per cent. of the male workers, and 49·89 of those of the other sex who return their occupation. Next to this comes the indefinite class, consisting, mainly, as I have just observed, of the general body of labourers not addicted to any special class of unskilled work. These average 23·6 in the male and 33·2 in the female productive population. In the commercial class there is a wide difference between the ratios of the two sexes, for whilst the males show a ratio of 19·4 the proportion amongst the women is only 0·84. The ratios in the case of the domestic and the professional classes are nearer to equality. As regards the orders and sub-orders few remarks from me are necessary, and I can leave the reader to appreciate the details from the return itself. I may remark, however, that under the head of Municipal Service are apparently included many who are rightly classed as police, labourers

or sweepers. The term merchant, too, is used in a wider sense than usual, and includes, no doubt, a good many who should correctly be classed amongst other general dealers or, if the classification adopted for the Imperial return be strictly followed, in the industrial class. It is above all things necessary that on the occasion of the next enumeration of the city the occupations should be abstracted as they are returned, without attempting, as on this occasion, to use any sort of preliminary classification. The latter is one of the greatest possible impediments to a general scheme of classification that is to be applied to more than one community, because without full knowledge of every occupation that has to be classed the scope and arrangement of the classes themselves cannot be determined. The error was not entirely avoided, as can be seen in the Supplementary Occupation Table I in Appendix C, in the case of the abstraction done under my immediate instructions, and the results have shown me the inconvenience of the plan I at first followed. It is owing in great measure to the system of abstraction adopted in the city that the comparison of the results of the two enumerations that have been taken is rendered all but impossible with any practical or satisfactory result. The distribution of occupations in a large town like that in question is so wide that it is very difficult to select the main items that go the furthest in forming the bulk of the working classes. In Appendix C the Supplementary Occupation Table II which shows that whilst the selected occupations form over 98, and sometimes over 99 per cent. of the productive orders of each district, in Bombay they reach in the aggregate a much lower ratio. I have, therefore, selected for the present purpose the occupations that show most fully the respective degrees in which adult and child labour is employed, and the manner in which they are engaged. It is needless to observe that the ratio of the total is smaller on the adult workers of both sexes than upon that of the childworkers, especially in the male series.

*General Distribution of Child and Adult labour in Bombay City.*

| Males | | | | Females. | | | |
|---|---|---|---|---|---|---|---|
| Occupation. | Percentage on Total Workers. | | Ratio of Boys to Total engaged | Occupation. | Percentage on Total Workers | | Ratio of Girls to Total engaged. |
| | Under 15. | Over 15. | | | Under 15 | Over 15 | |
| | | | Per cent. | | | | Per cent. |
| *A.—Average* ... ... ... | ... | ... | 7·37 | *A.—Average* ... ... ... | ... | ... | 11·5 |
| Cotton manufacture by steam .. | 20·87 | 6·52 | 25·48 | Cotton manufacture by steam.. | 20·77 | 8·51 | 24·26 |
| Do. do by hand ... | 1·75 | 1·36 | 9 31 | Do. do. by hand... | 4·58 | 3·58 | 14·77 |
| Weaving (*unspecified*) ... ... | 3·21 | 1·21 | 17·42 | Weaving (*unspecified*) ... ... | 4·44 | 2·56 | 18·56 |
| Domestic service ... ... ... | 16·36 | 13·08 | 9·06 | Domestic service ... ... | 5·92 | 9·90 | 7·29 |
| Tailors ... ... ... ... | 2·39 | 2·03 | 8·55 | Washing ... ... ... ... | 2·34 | 2·73 | 10·13 |
| Barbers ... ... ... ... | 0·92 | 1·18 | 5·83 | Blanket-making... ... ... | 12·84 | 9·68 | 14·83 |
| Shoemakers ... ... ... | 1·04 | 0·97 | 7·88 | Grain-grinding ... ... ... | 1·05 | 4·38 | 3·04 |
| Goldsmiths... ... ... ... | 0·74 | 1·11 | 5·02 | Fruit, &c., selling ... ... | 1·35 | 2·92 | 5·71 |
| Carpenters ... ... ... ... | 1·64 | 2 64 | 4·73 | Municipal service, &c. ... ... | 1·74 | 2·27 | 10·08 |
| Masons ... ... ... ... | 0·16 | 0·76 | 1·62 | Tobacco selling ... ... ... | 1·52 | 1·82 | 9·86 |
| Cart-drivers ... ... ... | 0·35 | 1·58 | 1·75 | Fish selling ... ... ... | 2·96 | 3·51 | 9·97 |
| Government service ... ... | 0·09 | 1·65 | 0·43 | General labour ... ... ... | 23·56 | 23·05 | 11·44 |
| Municipal service ... ... ... | 0·54 | 2·56 | 1·79 | Mendicants ... ... ... | 5·36 | 4·82 | 12·74 |
| Commercial clerks... ... ... | 0·29 | 2·77 | 0·85 | | | | |
| Merchant, and general dealers ... | 1·18 | 2·51 | 3·61 | | | | |
| Brokers and Agents ... ... | 0·05 | 1·23 | 0·36 | | | | |
| Sailors ... ... ... ... | 6·20 | 6·05 | 7·54 | | | | |
| Boatmen ... ... ... ... | 2·20 | 1·02 | 14·71 | | | | |
| General labour ... ... ... | 22·14 | 18·27 | 8·93 | | | | |
| Mendicants... ... ... ... | 2·72 | 2·03 | 9 64 | | | | |
| Total selected ... | 84·84 | 70·53 | ... | Total selected ... | 88·43 | 80·63 | ... |

This table shows us that amongst the young and full grown of both sexes more persons are employed in general labour than in any other occupation. Next to it comes cotton-spinning in the mills amongst the children, and domestic service in the case of those of larger growth. The manufacture of blankets and the like by hand stands high amongst the females, both young and adult, whilst maritime pursuits and commerce take the corresponding place, though in a far lower ratio, amongst the men. The boys are still more subdivided, and return no other markedly high ratios for any occupation. It will be noted that in no other occupation but that of cotton manufacture in mills does the proportion of the young to the total approach one quarter. This introduces the question of the child labour in the large establishments like those now so plentiful in Bombay. As far as I can make out from the returns, there are 33,548 persons engaged in this class of work, of whom 19,794 are men, 6,186 women, 1,850 girls under fifteen, and 5,718 boys under the same age. But in addition to these there is the large class of those who returned their occupation as that of *labour* only, without qualification, and it is reasonable to assume that some of these, too, are employed from time to time in the mills, so that the total number of mill-hands may be taken, according to the Census, to be nearly 36,000, or 9·5 per cent. of the working community, and of these about 8,000 are probably under fifteen.

In order not to omit entirely the important element of caste or race in the distribution of the working classes of the city, I add the following short abstract which shows roughly

the different ways in which the various component parts of the community are employed, and the extent to which they relatively contribute towards the productive population :—

| Class. | Ratio of Workers to Total Class. | Distribution by Class of Occupation of 100 Workers. | | | | | |
|---|---|---|---|---|---|---|---|
| | | Professional | Domestic. | Commercial | Agricultural. | Industrial. | Indefinite. |
| **A.—Males.** | | | | | | | |
| 1. Bráhman ... ... ... ... | 68·71 | 15·50 | 19·18 | 20·22 | 0·46 | 17·09 | 27·55 |
| 2. Bhátia ... ... ... ... ... | 62·99 | 1·99 | 23·98 | 28·17 | 0·03 | 36·02 | 9·81 |
| 3. Jain ... ... ... ... ... | 74·03 | 1·02 | 21·29 | 33·33 | ... | 30·73 | 13·63 |
| 4. Low-caste Hindu ... ... ... | 65·32 | 20·29 | 18·83 | 3·93 | 1·21 | 26·00 | 29·74 |
| 5. Muhammadan ... ... ... ... | 67 36 | 5·18 | 11·75 | 29·37 | 1·32 | 36·11 | 16·27 |
| 6. Pársi ... ... ... ... ... | 45·74 | 16·75 | 17 96 | 28·65 | 0·58 | 31·18 | 4·88 |
| 7. Jew ... ... ... ... ... | 54·65 | 11·73 | 6·46 | 22·17 | 0·65 | 51·88 | 7·11 |
| 8. European ... ... ... ... | 75·81 | 37·32 | 0·49 | 51·65 | 0·46 | 7·54 | 2·54 |
| 9. Eurasian ... ... ... ... | 36·80 | 28 70 | 0·93 | 36·57 | 0·46 | 27·78 | 5·56 |
| 10. Native Christian ... ... ... | 72·69 | 5·79 | 42·68 | 12·65 | 5·67 | 29·32 | 3·89 |
| **B.—Females.** | | | | | | | |
| 1. Bráhman ... ... ... ... | 8·29 | 0·62 | 27·92 | 0·20 | 0·20 | 10·05 | 61·01 |
| 2. Bhátia ... ... ... ... ... | 3·92 | 0·01 | 39·26 | 4·30 | ... | 30·68 | 25·15 |
| 3. Jain ... ... ... ... ... | 3 11 | 1·45 | 27·54 | 8·69 | ... | 39·86 | 22·46 |
| 4. Low-caste Hindu ... ... ... | 23·24 | 21·95 | 13·65 | 0·10 | 0·97 | 21·95 | 41·38 |
| 5. Muhammadan... ... ... ... | 15·76 | 3 03 | 16·46 | 1·40 | 0·84 | 45·48 | 32·79 |
| 6. Pársi ... ... ... ... ... | 3·02 | 8·39 | 59·18 | 0·28 | ... | 12·38 | 19·77 |
| 7. Jew ... ... ... ... ... | 7·41 | 2·50 | 32·50 | 0·84 | ... | 20·83 | 43·33 |
| 8. European ... ... ... ... | 8·52 | 64·00 | 12·36 | ... | ... | 8·73 | 14·91 |
| 9. Eurasian ... ... ... ... | 6·54 | ... | ... | ... | ... | ... | ... |
| 10. Native Christian ... ... .. | 27·10 | 4·59 | 53 84 | 0·14 | 5·78 | 24·69 | 10·96 |

The large class of miscellaneous Hindus, the Negroes and the Chinese have been omitted from the above table, the first on account of its heterogeneous composition, the others because their numbers are insignificant. With regard to the males it must be recollected that the sellers of cotton piece-goods and grain are included not in the commercial but in the industrial class, an arrangement which seriously affects the distribution of the Jain, Bhátia, and Bráhman workers. Amongst the indefinite occupations in the last column, labour and mendicancy are the only two that require to be mentioned, as they affect the low-castes and the Bráhmans respectively. As regards the females, I need only point out that of the 20,441 workers which form the basis of the above calculations, and who number altogether 14 per cent. of the collective classes, over 10,000 are Muhammadans, and the workers of this sex amongst the Bhátias, Jains and Jews number less than 200 respectively and of the Eurasian women 38 are at work at all. Under these circumstances the actual returns are probably more instructive than the proportional reductions which are wanted for larger aggregates. In Appendix C (page lxxxi) will be found the return with which I have been furnished by the Municipality, and which, though I am unable before the publication of this work, to utilize as I should have wished, is adapted to form the basis of two valuable series of calculations, one, the distribution of class by occupation, and the other, that of occupation by class, both essential, as I mentioned above, in estimating the sanitary conditions and contingencies of a crowded city.

In connection with the general subject of occupations it may be interesting to note the relative proportions of the sexes amongst different sections of the community, though with a shifting population like that which, we are now dealing it is difficult to draw any permanently valuable deductions from the data. It appears, however, that amongst the Wánias and other traders, except those from Gujarát, which is within easy distance by rail, there is a tendency to settle with their families, and as this class is one in which the women take but a nominal, if any, share in the business, and have no special occupation of their own, there is no doubt that the influx of these families goes towards swelling the large number of unoccupied women, which is the leading feature in the city from an industrial point of view. It will also be noted that the ratio of females is far above the average in the case of the Parbhus, too, a caste indigenous to the island and of a position to maintain their female relatives unoccupied. It is the same with the brass and goldsmiths, whilst the Maráthás and Mahárs, who form the bulk of the immigrant labouring classes, import a rather high average proportion of females with them, and it is from amongst these I believe, that the factories are mostly recruited. I have omitted mention of the Bráhmans, whose wives and daughters also belong to the unoccupied class, but the proportion of such relatives is, according to the table given in Chapter IV, compa-

| | Females per 1,000 Males. |
|---|---|
| Bhátia ... ... ... | 789 |
| Lohána ... ... ... | 700 |
| Wánia, Gujaráti .. | 554 |
| ,, Márwádi ... | 601 |
| Téli ... ... ... | 810 |
| Khatri ... ... ... | 662 |
| Gauli ... ... ... | 665 |
| Máli ... .. ... | 808 |
| Chámbhár ... .. | 811 |
| Sonár ... ... ... | 733 |
| Sutár ... ... ... | 588 |
| Lohár ... ... ... | 564 |
| Kásár .. ... ... | 699 |
| Hajám ... ... ... | 523 |
| Darzi ... ... ... | 608 |
| Mahár ... .. ... | 886 |
| Marátha ... ... | 730 |
| Kunbi ... ... ... | 644 |
| Bhandári ... ... | 686 |
| Parbhu K. ... ... | 819 |
| Parbhu P. ... ... | 814 |
| *Average* .. ... | *676* |

ratively low. It is thus open to surmise that the artisan class, not finding, as in the village, work for their women to perform apart from the caste-functions, and their own business, being, it may be assumed, much more lucrative in the capital city, keep the female portion of the community in idleness, which fact, together with the large proportion of the women of the upper classes, tends necessarily to reduce the ratio of women-workers, which would otherwise be raised by the immigration of the cultivating and depressed classes.

*Comparison with Calcutta.*

In conclusion, I will offer a few words regarding the difference between this city and Calcutta from an economic point of view. The marginal table shows that both are recruited mainly by adults, and that the proportion of males between the ages of 15 and 40 is nearly identical in both. As regards the distribution by age of the other sex of both male and female, however, the eastern city is less abnormal than Bombay. It is further noticeable that the ratio of the old, is higher in Calcutta. The latter feature may be due to the higher ratio of the commercial element in that city, as it may be presumed that trade is more prone to fix itself in one place than the manual industry that forms the mainstay of the Bombay immigrant, whose work in the capital lasts only during the prime of his life. Both cities are largely recruited from outside, but the position of Calcutta renders it more accessible from the immediate neighbourhood than its insular compeer, so that the cultivated and fertile land of the Hooghly valley supplies with ease a foreign population such as cannot reach Bombay from nearer than the coast or over salt-marshes and muddy swamps. Thus though the ratio of those born in the city itself is the same, or nearly so, in both cases, the ratio of those born within the immediate,or suburban neighbourhood is much higher in Calcutta.

| Age-period. | Males. | | Females. | | Proportion of Females to Males. | |
|---|---|---|---|---|---|---|
| | Bombay. | Calcutta. | Bombay. | Calcutta. | Bombay. | Calcutta. |
| Under 1 ... ... | 2·4 | 1·3 | 3·7 | 2·1 | 1,033 | 928 |
| 1—9 ... ... | 15·5 | 10·1 | 21·7 | 16·5 | 925 | 934 |
| 10—14 ... ... | 9·5 | 6·4 | 9·7 | 7·1 | 676 | 641 |
| 15—39 ... ... | 57·9 | 58·2 | 49·6 | 46·6 | 567 | 456 |
| 40 and over ... | 14·7 | 24·9 | 15·3 | 27·7 | 692 | 656 |

The real question is the object for which the people immigrate. This in Calcutta may be either education or commerce, but in Bombay, though both these are fully represented, the bulk of the immigration is with a view of employment in the factories. Thus the distribution of the industrial population differs considerably from that in the eastern city, as is shown in the marginal table, from which it appears that the difference in the ratios of the males in the commercial and industrial classes are nearly in equilibrium in the two cities, the excess of industry in Bombay, being but a fraction below the excess of commerce in Calcutta. The female workers show less uniformity, though Bombay has still a larger proportion of industrials, to which class no doubt some of the last in the list should be transferred. The greatest difference is found in the domestic class, composed chiefly of servants, in which Bombay appears far behindhand, though the males occupied in this capacity bear a higher ratio than they do in Calcutta. Comparisons of this description are necessarily meagre, but the few words I have said above will serve to denote the main distinction between the two chief cities of India, namely, first, the superiority in commerce of the one, and in industry of the other, the latter necessitating a larger employment of immigrant labour of the lower class, and thereby raising the ratio of the young and diminishing that of the old amongst the community as a whole. The practice of bringing whole families of the labouring class to Bombay and of there finding employment for such of them as are of an age to work is one which is growing with the expansion of the mill-industry, and has the effect of materially modifying the age-statistics of the city. With its effect upon the general health of the community or of the special class now being introduced to the labour-market I leave others of more experience to deal.

| Class of Occupation. | Males. | | Females. | |
|---|---|---|---|---|
| | Bombay. | Calcutta. | Bombay. | Calcutta.* |
| Class I.—Professional... | 4·63 | 3·56 | 0·80 | 0·27 |
| „ II.—Domestic ... | 9·69 | 9·56 | 2·06 | 8·86 |
| „ III.—Commercial. | 13·24 | 16·08 | 0·17 | 1·12 |
| „ IV.—Agricultural. | 1·84 | 3·82 | 0·31 | 0·38 |
| „ V.—Industrial ... | 22·86 | 19·08 | 9·83 | 5·58 |
| „ VI.—Indefinite ... | 47·74 | 47·90 | 86·83 | 83·79 |

## Sind.

It has not been the practice in former portions of this work to treat Sind as other than an integral part of the Presidency, but for several reasons, some of which have been mentioned in the course of the preceding remarks, it seems advisable to exclude the outlying district return from the general tables of occupation. It may be partly owing to the difference in climate, partly to that in the system of agriculture and partly, again, to the political features of the Province that there is such a wide divergence here from the normal results of the rest of the Presidency. It will be noticed that the main difference lies in the high proportion of the unoccupied, especially of the weaker sex, a difference which the greater proportion of children does not suffice to cover. Taking the Province as a whole, there are no more than eight women in a hundred who have returned any occupation, and these are in

* There is a slight error in this ratio, owing to a misprint involving a few hundred women in Class VI in the Calcutta table.

great measure concentrated in two classes namely that of labour and that of spinning. As for the rest of the population, the comparative paucity of agriculturists and the consequently higher ratio of the unskilled labourers are to be noted. The table on page 203 shows a comparatively small proportion of the professional class, which is due almost entirely to the absence in Sind of the hereditary village staff which contributes so largely to this order in the older portions of the territory to which this review relates. On account of these peculiar features it has been found very difficult to distribute by independent calculation the agricultural population of Sind according to age, so that in the statistics of agriculture which are given in the supplementary portion of this volume, there is but little to be said regarding the cultivating classes of that Province, and what has been recorded either from the census return, the district registers, or by calculation from other data, is not to be held of the same authority as that of the districts better known and settled in the Divisions that have been longer under British rule.

I have now passed in review most of the information that is to be found in the returns, though much has been left incompletely analysed, owing to the necessity of publishing this work within a specified time. An attempt has been made throughout to discriminate between the trustworthy and the erroneous figures, and to apportion to each series its apparent value as a statistical record. Where the original schedule is in fault the fact has been mentioned in order that on a future occasion the preliminary instructions might be framed so as to meet any real difficulty of definition or explanation. Nor have the errors arising in the course of abstraction been passed over in silence, though it is probable that these cannot wholly be avoided by any precaution save that of successive and independent abstraction by different gangs of operators, a procedure that entails at least double the time and expense that are likely to be available. Many defects appear on the very face of the work, others will be equally discernible by the practised statistician, whilst there are some, no doubt, of the class mentioned just now, that would remain hidden in the tables themselves unless brought to notice by one who has seen the process of collection of the data from the original household return to the final check of the compiled tables. Of all these no one is more conscious than myself, but there is nevertheless a certain degree of satisfaction to be found in the conviction that in the operations of the census of last year, imperfect in many ways as they were, a solid foundation for future enumerations has been laid, so that it is probable, that even without the spread of intelligence and information which may be expected to occur in the interval, the accuracy of the next census will exceed that of the census of 1881 in quite as high a degree as that in which the latter may be held to be more correct than the one which preceded it in 1872.

# NOTES AND ADDITIONS.

A.—STATISTICS OF AGRICULTURE.

B.—THE VILLAGE COMMUNITY.

C.—THE ENUMERATION OF ADEN AND THE FEUDATORIES.

D.—THE ADMINISTRATION AND COST OF THE CENSUS OPERATIONS

## A.—STATISTICS OF AGRICULTURE.

NATURE OF THE DATA AVAILABLE; SUPPLEMENTARY CALCULATIONS; CLASSIFICATION OF THE DISTRICTS; NATURE AND CLASSIFICATION OF THE SOIL. CLASSIFICATION OF THE POPULATION, PRODUCTIVE AND DEPENDENT; MALES AND FEMALES; ADULTS AND CHILDREN. RELATION BETWEEN POPULATION AND LAND; DISTRIBUTION OF LAND AND AGENCY; PRESSURE OF CULTIVATION ON THE LAND; TENURE. REVENUE FROM AND CHARGES ON THE LAND; RENT-CHARGE; QUIT-RENT, &c. RELATIONS BETWEEN REVENUE AND SOIL. INCIDENCE OF THE STATE DEMAND. RELATIONS BETWEEN REVENUE AND POPULATION. INCIDENCE OF THE RENT-CHARGE PER WORKER PER HOLDING. THE LOCAL CESS; ITS OBJECTS; RATE, AND INCIDENCE.

# STATISTICS OF AGRICULTURE.

## Comparative Table.—Part A.

### *Area and Revenue.*

| District | Area. | | | | | | | | | | | | | | | | Revenue and Receipts. | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Percentage on Total Area. | | | | | | | | Percentage on cultivable area (ordinary) | | Distribution per 100 acres of cultivable land (ordinary.) | | | Average number of occupied acres per worker. | Revenue Occupancies. | | Incidence per acre of occupied land of State charge. | | Incidence per acre of assessment on unoccupied land (ordinary) | Average State charge per revenue occupancy. | Percentage of quit-rent on full assessment on favoured land. |
| | By Tenure | | By Revenue. | | Uncultivable. | Cultivable. | | | | | | | | | | | | | | | |
| | Ordinary. | Favoured. | Revenue-yielding.‡ | Unproductive. | | Occupied | Unoccupied. | Total cultivable. | Occupied | Unoccupied. | Rice. | Garden. | Dry-crop. | | Average area. | Percentage on total of holdings less than 5 acres. | Ordinary. | Favoured | | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 |
| | | | | | | | | | | | | | | Acres. | Acres. | | Rs. a. p. | Rs. a. p. | Rs. a. p. | Rs. a. p. | |
| **Group A.—** | | | | | | | | | | | | | | | | | | | | | |
| *Northern Division.* | | | | | | | | | | | | | | | | | | | | | |
| Ahmedábád ... ... ... | 81·89 | 18·11 | 74 73 | 25·27 | 23 08 | 72·73 | 4·19 | 76·92 | 94·39 | 5·61 | 4·96 | 0·79 | 94·25 | 6·7 | 14·9 | 37·5 | 1 10 10 | 0 8 8 | (1 4 8) | 22 4 5 | 23·32 |
| Kaira . ... .. ... | 58·17 | 41 83 | 79 68 | 20·32 | 19·02 | 70·23 | 10·75 | 80 98 | 80 82 | 19 18 | 13 21 | 5 88 | 80·91 | 2 3 | 6·6 | 56·4 | 3 3 11 | 1 12 10 | 1 10 9 | 17 2 0 | 41·62 |
| Panch Mahála ... ... | 44 18 | 55 82 | 79·09 | 20 91 | 19·30 | 44·49 | 37·21 | 81·70 | 48·78 | 51·22 | 4 12 | 1 37 | 94·51 | 3 2 | 18·8 | 47·1 | 1 2 10 | 0 1 10 | 0 8 2 | 10 5 5 | 29·97 |
| Broach ... ... .. | 79 00 | 21·00 | 64·83 | 35·17 | 32·62 | 64 01 | 3 37 | 67 38 | 94·76 | 5·24 | 1·24 | 2·79 | 95·97 | 4·6 | 13 3 | 44·1 | 4 3 6 | 2 0 8 | 3 0 8 | 44 1 0 | 27 52 |
| Surat... ... ... ... | 89·08 | 10·92 | 71·02 | 28·98 | 26·26 | 70 04 | 3 70 | 73·74 | 94 79 | 5 21 | 8·84 | 3 84 | 87 32 | 3·4 | 10·5 | § | 3 4 8 | 2 4 4 | 2 0 7 | 32 8 3 | 25·39 |
| Thána ... ... .. | 92 51 | 7·49 | 45 49 | 54 51 | 53 59 | 43·84 | 2 57 | 46 41 | 94 38 | 5 62 | 32 71 | 0·92 | 66 37 | 3·2 | 12·4 | 57·3 | 1 4 1 | 0 7 8 | 0 11 3 | 14 8 9 | 21 12 |
| Kolába ... ... .. | 94 05 | 5 95 | 53 74 | 46 26 | 46·26 | 52·94 | 0 80 | 53 74 | 98 54 | 1 46 | 29 36 | 0 68 | 69 96 | 3 4 | 8·8 | 58 9 | 1 7 6 | 0 13 6 | 0 9 5 | 13 13 11 | 33·89 |
| *Central Division.* | | | | | | | | | | | | | | | | | | | | | |
| Násik ... ... ... | 84·65 | 15 35 | 67·74 | 32·26 | 29·24 | 60·15 | 10 61 | 70 76 | 84 34 | 15·66 | 1 19 | 2·20 | 96 61 | 7·6 | 32 0 | 15·5 | 0 9 6 | 0 3 4 | 0 5 10 | 18 8 5 | 19·30 |
| Ahmednagar ... ... | 82 15 | 17 85 | 71·68 | 28 32 | 28·02 | 64·81 | 7 17 | 71 98 | 89·99 | 10 01 | 0 16 | 2·04 | 97 80 | 10 2 | 38·4 | 6·0 | 0 8 9 | 0 3 1 | 0 5 4 | 20 14 8 | 25 69 |
| Poona ... ... .. | 77·41 | 22 59 | 66·57 | 33·43 | 24·33 | 70·08 | 5 59 | 75 67 | 91 59 | 8 41 | 1 44 | 2 31 | 96 25 | 8·2 | 29·0 | 17·7 | 0 9 3 | 0 3 10 | 0 6 4 | 17 5 6 | 40 68 |
| Sholápur ... ... ... | 85·11 | 14 89 | 84·05 | 15·95 | 11·79 | 75 49 | 12 72 | 88·21 | 84 86 | 15 14 | 0 14 | 2·91 | 96 95 | 10 4 | 49·8 | 3 4 | 0 7 7 | 0 2 10 | 0 6 5 | 22 6 10 | 23·24 |
| Sátára ... ... ... | 62·49 | 37·51 | 67·76 | 32 24 | 30 77 | 67·86 | 1 37 | 69 23 | 98 03 | 1 97 | 1·09 | 3 05 | 95 91 | 5 8 | 27·0 | 26 3 | 0 13 8 | 0 7 6 | 0 4 0 | 19 8 2 | 29·01 |
| *Southern Division.* | | | | | | | | | | | | | | | | | | | | | |
| Belgaum .. ... | 58·56 | 41 44 | 63 09 | 36 91 | 30·17 | 64·12 | 5·71 | 69 83 | 90 95 | 9·05 | 4·77 | 0·67 | 94 56 | 6·9 | 25·4 | 14·0 | 0 13 3 | 0 8 1 | 0 5 2 | 19 9 7 | 39·45 |
| Dhárwár ... ... | 71 37 | 28 63 | 77 41 | 22·59 | 19·03 | 73·92 | 7·05 | 80 97 | 90 89 | 9 11 | 5 56 | 0 43 | 94 01 | 8·2 | 27 4 | 9 9 | 1 3 7 | 0 13 7 | 0 10 3 | 30 1 1 | 47·17 |
| Kaládgi ... . . | 68·40 | 31 60 | 81·71 | 18·29 | 13·22 | 70·80 | 15·98 | 86 78 | 80 44 | 19 56 | 0·16 | 0 45 | 99 39 | 11·3 | 35·7 | 4·5 | 0 8 6 | 0 4 5 | 0 4 10 | 18 1 0 | 29·41 |
| **Group B.—** | | | | | | | | | | | | | | | | | | | | | |
| Khándesh ... | 90 85 | 9 15 | 66·24 | 33·76 | 31·55 | 57 39 | 11·06 | 68 45 | 81·59 | 18 41 | .. | 0 94 | 99 06 | 7·2 | 25·4 | 9·5 | 1 0 10 | 0 4 11 | 0 8 0 | 22 1 9 | 30·98 |
| Ratnágiri . .. | 96·38 | 3 62 | 62 19 | 37·81 | (37·81) | 61·07 | 1 12 | 62 19 | 98 12 | 1 88 | 11·65 | 0 83 | 87 52 | 4·0 | 8·5 | 56·2 | 0 14 6 | 0 3 3 | 0 9 2 | 7 4 1 | 14·97 |
| Kanara* .. | 99·99 | † | 16 05 | 83 95 | 83·95 | 14 22 | 1 83 | 16 05 | 88·61 | 11 39 | ... | .. | . . | 2·2 | 8·8 | 53 2 | . | . . | ... | 28 14 0 | — |

* Surveyed portions only (*Kánara*).
‡ Revenue yielding, comprises both actual or possible, including under the latter, unoccupied cultivable land.
† Less than a square mile of favoured land surveyed (*Kánara*).
§ Return incorrect (*Surat*).

Note.—Figures in brackets or Italics are of doubtful accuracy. For instance, in Ahmedábád favoured and ordinary unoccupied land cannot be shown separately

# STATISTICS OF AGRICULTURE.

## Comparative Table.—Part B.

### *Population.*

| District. | Production. | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Percentage of workers amongst | | | | | | Distribution by sex and age of 100·00 workers. | | | | | | Percentage of Males amongst Child workers. | Distribution by Class of 100·00 male workers. | | | |
| | | | | | | | | | | | | | | Occupants. | | Tenants. | Field Labourers and Farm servants |
| | Boys. | All Males.† | Girls. | Women. | Total Females. | Total Agricultural population. | Boys. | Men. | Total Males. | Girls. | Women. | Total Females. | | Cultivating. | Letting, &c. | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 |
| **Group A.—** | | | | | | | | | | | | | | | | | |
| Ahmedábád ... .. | 20 85 | 69·75 | 11·29 | 78·62 | 53·98 | 62·07 | 6·59 | 51·07 | 57·66 | 3·24 | 39·10 | 42·34 | 67·02 | 62·37 | 2·43 | 9·37 | 25·93 |
| Kaira ... ... ... | 11·19 | 65·04 | 5·84 | 70·03 | 46·26 | 56·22 | 4·16 | 57·19 | 61·35 | 1·81 | 36 54 | 38.65 | 69·71 | 67·25 | 2·87 | 14·10 | 15·78 |
| Panch Mahále ... ... | 14·90 | 62·99 | 9·90 | 94·24 | 58·15 | 60·64 | 5·49 | 47·84 | 53·33 | 3·41 | 43 26 | 46·67 | 61·74 | 72·00 | 1·09 | 5·39 | 21·52 |
| Broach ... ... ... | 21·81 | 72·05 | 14·34 | 90·34 | 62·96 | 67·62 | 5·95 | 48·92 | 54·87 | 3·71 | 41·42 | 45·13 | 61·65 | 51·36 | 4·06 | 12·09 | 32·49 |
| Surat ... ... ... | 19 82 | 67·07 | 14·56 | 96·59 | 65 09 | 66·08 | 6·14 | 44·44 | 50·58 | 4·24 | 45·18 | 49 42 | 59 09 | 55·48 | 0·57 | 6 62 | 37·33 |
| Thána ... ... ... | 15·12 | 64·95 | 10·54 | 87·09 | 55·75 | 60·49 | 5·32 | 50·02 | 55·34 | 3·45 | 41·21 | 44·66 | 60 61 | 47·53 | 1·20 | 20 45 | 30·82 |
| Kolába ... ... ... | 14 70 | 63 76 | 9 49 | 76·64 | 50·23 | 57·04 | 5·51 | 50·71 | 56·22 | 3·26 | 40·52 | 43·78 | 62 86 | 49·94 | 1·46 | 25 31 | 23·29 |
| *Northern Division* .. | *16·18* | *66·31* | *10·37* | *82·93* | *54·88* | *60·76* | *5·51* | *50·65* | *56·16* | *3·20* | *40·64* | *43·84* | *63·23* | *57·71* | *1·84* | *14·10* | *26·35* |
| Násik ... ... ... | 14·96 | 63·65 | 10·20 | 85·76 | 53 98 | 58·90 | 5 52 | 49·45 | 54·97 | 3·59 | 41·44 | 45·03 | 60·67 | 66·03 | 0·75 | 5·17 | 28·05 |
| Ahmednagar ... .. | 16·02 | 66·74 | 8·13 | 65·79 | 43·01 | 55·07 | 5·85 | 55·71 | 61·56 | 2·88 | 35 56 | 38 44 | 67 09 | 55·46 | 0 72 | 5 63 | 38 19 |
| Poona ... ... .. | 17·03 | 66·88 | 8·87 | 70·59 | 46·91 | 57 00 | 6 03 | 53·26 | 59·29 | 2·95 | 37 76 | 40·71 | 67·13 | 65·56 | 0·93 | 6·48 | 27·03 |
| Sholápur ... ... .. | 16 39 | 68·21 | 7·43 | 57·45 | 39·31 | 54·03 | 5·81 | 58·26 | 64·07 | 2·46 | 33·47 | 35 93 | 70·21 | 39·43 | 2·40 | 6·51 | 51·66 |
| Sátára ... ... .. | 14·81 | 64·66 | 6·79 | 53·59 | 35·95 | 50·34 | 6·12 | 58·26 | 64·38 | 2·54 | 33·08 | 35 62 | 70 69 | 63·65 | 1·27 | 6·72 | 28·16 |
| *Central Division* ... | *15·70* | *65·83* | *8·24* | *65·56* | *43·33* | *58·70* | *5·88* | *54·95* | *60·83* | *2·89* | *36·28* | *39·17* | *67·05* | *59·28* | *1·18* | *6·14* | *33·40* |
| Belgaum ... ... ... | 15 41 | 66 72 | 4·31 | 33·75 | 22·79 | 44·88 | 6·79 | 67·96 | 74·75 | 1·78 | 23·47 | 25·25 | 79·28 | 45·90 | 1·11 | 13·55 | 39 44 |
| Dhárwár ... ... ... | 15 92 | 67·69 | 3·46 | 26·97 | 18·31 | 43·04 | 7·12 | 71·65 | 78·77 | 1·47 | 19 76 | 21·23 | 82·79 | 45 59 | 0·80 | 12·51 | 41 10 |
| Kaládgi ... ... ... | 15 63 | 68·53 | 5·49 | 41·82 | 29·06 | 48·69 | 5·96 | 64·05 | 70·01 | 1·99 | 28 00 | 29·99 | 74 94 | 42·47 | 0 59 | 9 49 | 47·45 |
| *Southern Division* ... | *15·65* | *67·58* | *4·33* | *33·33* | *22·98* | *45·31* | *6·65* | *68·01* | *74·66* | *1·75* | *23·59* | *25·34* | *79·24* | *44·30* | *0·85* | *12·02* | *42·33* |
| **Group B.—** | | | | | | | | | | | | | | | | | |
| Khándesh... ... ... | 15·23 | 65 00 | 8·94 | 74·48 | 47·31 | 56·35 | 5·71 | 53·26 | 58·97 | 3·21 | 37·82 | 41·03 | 63·94 | 59 10 | 0·18 | 2·69 | 38 03 |
| Ratnágiri ... ... ... | 14·09 | 62 11 | 9·21 | 72·33 | 48·73 | 55·08 | 5·36 | 48·14 | 53 50 | 3·23 | 43·17 | 46·40 | 61·67 | 61·66 | 1·81 | 20 92 | 15·61 |
| Kánara ... ... ... | 17·75 | 70·61 | 8·09 | 63·21 | 42 83 | 57·53 | 5·83 | 59·07 | 64 90 | 2 46 | 32·64 | 35 10 | 70 37 | 29 43 | 2 56 | 47·87 | 20 14 |
| **Total, Home Division*** .. | **15·72** | **66 11** | **8·27** | **65 38** | **43 44** | **54·91** | **5·82** | **55 09** | **60 91** | **2·86** | **36·23** | **39 09** | **67 08** | **55 08** | **1 31** | **11·81** | **31·80** |
| Sind ... .. .. | 15 40 | 64 82 | 0·68 | 5·63 | 3·64 | 37 02 | 9·43 | 86·09 | 95 52 | 0.34 | 4·14 | 4 48 | 96 57 | 19·86 | 2 87 | 61·08 | 16 19 |

* Excluding Bombay City.

† All adult males are assumed to be workers.

## THE LAND AND ITS CULTIVATORS.

What has been already written about caste and occupation will have clearly indicated the important place taken by agriculture in the social and industrial economy of the community to the enumeration of which the present work relates. Roughly speaking, one-third of the entire population are engaged in, and two-thirds live by, the cultivation of the soil. If the unproductive classes be left out of the calculation, three-fifths of the remainder, which represents the working element of the country, are employed on the land.

Taking this class of occupation again, from a revenue point of view, it will be seen from the marginal table that it is only in exceptional localities, where there is probably a concentration of traffic preceding the dispersal of produce, as, for instance, at Ahmedábád, that the receipts from the land do not reach an average proportion to the entire revenue of the district of more than 60 per cent. There must also be taken into consideration the local cess which, as will be seen in the last portion of this Note, is paid by the occupants of land, and for the most part varies with the area in private occupation. This source of revenue has not been included in the receipts which form the basis of the marginal calculations, because it is not an actual State charge, and it is uncertain, moreover, whether it is included in the gross revenue of the district in the statements from which the latter was ascertained. On the above considerations it has been thought as well to treat of this subject apart from the ordinary details of population, and to thus get the opportunity of a somewhat fuller statistical examination of the data with which the Census Department has been supplied from the current records of district administration.

| | District. | Percentage on Total State Revenue of receipts from land (exclusive of Local Fund) |
|---|---|---|
| A. | Ahmedábád ... ... ... ... | 41·32 |
| | Kaira ... ... ... ... ... | 81·11 |
| | Panch Mahále * ... ... ... ... | 70·15 |
| | Broach ... ... ... ... ... | 82·66 |
| | Surat .. ... ... ... ... ... | 65·24 |
| | Thána ... ... ... ... ... | 51·56 |
| | Kolába ... ... ... ... ... | 76·64 |
| | Násik... ... ... ... ... ... | 55·97 |
| | Ahmednagar ... ... ... ... | 77·05 |
| | Poona ... ... ... ... ... | 58·55 |
| | Sholápur ... ... ... ... ... | 61·72 |
| | Sátára ... ... ... ... ... | 74·47 |
| B. | Belgaum ... ... ... ... ... | 69·37 |
| | Dhárwár ... ... ... ... ... | 89·67 |
| | Kaládgi ... ... ... ... ... | 64·26 |
| | Khándesh ... ... ... ... ... | 74·46 |
| | Ratnágiri ... ... ... ... ... | 74·82 |
| | Kánara ... ... ... ... ... | 64·66 |
| C. | Karáchi ... ... ... ... ... | 44·82 |
| | Hyderabad ... ... ... ... ... | 79·91 |
| | Shikárpur ... ... ... ... ... | 82·42 |
| | Thar and Párkar ... ... ... ... | 75·24 |
| | Upper Sind Frontier ... ... ... | 71·98 |

* The amount of revenue is that recorded under the head 'Civil Divisions' in the General Administration Report for 1880-81. The receipts are the sums entered in column 4 of Table IV of the Statistics of Agriculture in Appendix C.

*Division of Subject.*

It appears convenient to take up the subject in the following order of its main subdivisions. First of all there is the soil itself, then the class of the population that live by it, thirdly the revenue derived from it for the public treasury as well as that which it is possible to derive under different conditions. After the consideration of these three factors independently of each other, their mutual relations have to be examined, and a few lines are required on the subject of the distribution of the land amongst its tillers, of the charge amongst the persons that pay it and over the land on which it is fixed, in its main varieties. In addition to these points there are perhaps a few others that may have to receive passing notice.

*Returns and calculations.*

It is necessary before beginning to examine the returns themselves to show distinctly how far they are representative of actually recorded facts, and how far, on the other hand, they have been supplemented by calculation. With regard to the population hereafter to be dealt with, which may be taken first as most intimately connected with the census, it will be noticed that in the general abstract which forms the beginning of the series of tables of this group of statistics the entire number is subdivided into the two classes of workers and dependents. The former are those returned at the census, the latter have been calculated from other data. It will thus be seen that whilst the actually working population amongst the agriculturists amounts to no more than 35·9 per cent. of the entire community, the total number supported by agriculture reaches a ratio of more than 65 per cent. The method of calculation employed was, without doubt, mathematically defective, but gives a fair approximation to the probable proportion. In the first place it is necessary to have the number of adult males as a base of computation. This was not a detail required for the Imperial Census tables, and as stated in the last chapter of this volume, was directly obtained for the Gujarát Division only, of all outside the capital city. For the rest of the districts it was calculated according to the mean ratio between that of (1) the agriculturists, and (2) of the adults of all classes to the population, the average for Gujarát, a population of over 2,800,000, being used for the other term. As far as the males are concerned this procedure seems to have divided the workers by age in very fair proportions, but the difference between one part of the Presidency and another as regards the employment of women in agriculture is so great that the relative strength of girl and women workers was calculated by comparing the ratio to the population of the district concerned of female cultivators together with that of adult women there, to the proportion of adult women engaged in cultivation in Gujarát. Thus to each factor was attributed respectively a due proportion of the influence in determining the quantity, whereas by taking alone either the age or the relative prevalence of agricultural work amongst the females, the result would have been either too high or too low, according to the mere weight of the single constant. More accurate methods of computing probabilities of this sort, no doubt, exist, but their application is a matter of time, and thus they were practically shut out from beingof utility.

*Calculation of Area.*

In the next place, the returns of area require explanation. As the population dealt with is that of the entire Presidency, (deducting only the comparatively non-agricultural community dwelling in the City and on the Island of Bombay), it is essential that the area with which the return of population is to be compared should be that with which this population is in fact concerned. Now, leaving Sind for the present out of the question, under the revenue system in force in the Presidency Division, full details of measurements and cultivation are available from the current administrative records only with respect to the portion of the land that is under the raiatwári tenure without the intervention, that is, of a third party between the State and the person with whom it makes the agreement about the land, but in every district there is a certain portion, varying from 4 to over 50 per cent. of the total area, the revenue from which, or the right to collect it, as the case may be, is made over to private persons. It has been already mentioned at page 6 of this volume, that the introduction of the survey in detail into whole villages of this sort, is left to the option of the grantee, and there is much of this class of land, therefore, which has not yet been measured. Again, even with regard to the smaller grants of this description which comprise less than a village, and which are interspersed amongst the raiatwári land, there is nothing on record about the detail of arability, occupancy or the like, of a nature to be of use in tables of the description now under consideration. The actual extent of the area under both these classes of land is in most cases ascertained by the measurement of their boundaries, though this is necessarily but a very rudimentary method. Accepting, however, the entire area of the district to be that recorded at the revenue survey, and having at hand the detail of raiatwári land, the only course left to determine the relative distribution of details in the unsurveyed area is the calculation of the missing areas proportionately from the more or less accurate return for the other class of land. Any one with revenue or survey experience will see that this is but a rough method; and that before it becomes accurate there are special circumstances to be taken into consideration which must necessarily escape the addition of their respective influence on the result when merged in a general formula of the kind just mentioned. For instance, whilst the unarable area of a whole unsurveyed village probably bears about the same ratio to the total that the corresponding class of soil does in a surveyed village, the ratio of the cultivable land in actual occupation may be far less than in the latter, and, to take a second instance, it is not improbable that in the case of what may be termed village alienations or the land held on special terms in raiatwári villages, the proportion of unarable soil is less than it is in the aggregate of lands in the whole subdivision. Whilst claiming, then, for the results of the method of calculation adopted no more than the title of a fair approximation, it must be pointed out that to have omitted this class of land altogether, or to have assumed it all to have been included in the class of occupied land, because as far as the fiscal interests of the State are concerned, the sum paid as rent-charge is distributed over the whole area, would have been still further from the truth.

In grouping the districts for the tables connected with this subject the distinction drawn has been between those in which the survey has been completed and those where operations are either still in progress or were never quite carried out. In the latter class have been included Ratnágiri and Kánara, whilst Khándesh, where there was only a partial survey of the area not actually under cultivation or at least occupied for tillage, has been joined to them, since the area differs considerably in the survey and the administrative return. The outlying province of Sind has been taken as an entirely separate item, not only because the tenures, system of cultivation and assessment, are different from those that prevail in the older divisions, but also on account of the likelihood of an administrative transfer before the next census, which will render it useful to have an independent record of the statistics now available with regard to it. Lastly, it may be mentioned that as this series of statistics is independent of the returns that have hitherto occupied the attention in the foregoing pages, the arrangement of the districts has been made in accordance with the administrative divisons, in preference to those suggested by other considerations for the collocation of more generally uniform deductions.

## A.—The Land.

*Raiatwári and alienated land.*

The first of the actual returns to be brought to notice is that relating to the land and soil. This occupies columns 8 to 17 of the general abstract in Appendix C, where the two classes of land, that about which details are ascertained and that for which the details have to be supplied by calculation, are given in a single item. Before entering upon this, however, it is advisable to refer to the first part (A) of the comparative tables that precede this Note, in the second and third columns of which are shown the relative areas of raiatwári and other land. It should be understood that the term *ordinary* there used is intended to refer to the land subjected to what is known as the survey tenure, and has the rent charge on it both fixed and levied in the ordinary manner and to the ordinary amount. In the succeeding column the term *favoured* implies that the land is held on some tenure other than that customary under the survey system. It may take the form of a less rent-charge or not; as a rule, it does, though there are exceptions in nearly every district. There is other land under this title that is held on special terms as to the collection or distribution of the charge, and there is a third on which no rent-charge is levied at all. The distinction is here drawn simply for

the purpose of showing the land that is completely registered in the village accounts in all its details apart from that regarding which comparatively little is known. From this distinction, therefore, the relative value of the approximations made in the general abstract may be appreciated.

*Relative proportion of alienated land.*

The highest proportion of favoured land will be found to be in the Panch Maháls, where there are a number of villages that possess the privilege of settling for the rent-charge of their area in the lump, and apparently at a rate considerably below the assessment under the survey classification. Next to this district come two almost at the extremities of the Presidency (excluding Sind, be it understood) namely, Kaira and Belgaum. In Kaira, as in Panch Maháls, its neighbour, the distinction between the two classes is more fiscal than political, and is in great measure concerned with the assessment of the annual charge and the distribution of the village area. In the south, both Belgaum and Dhárwár contain the remnants of an old and byegone political system, under which land was granted under conditions of this description to court-favourites, ecclesiastical or secular. It is the same in Sátára and Poona, where a great proportion of the grants are of comparatively recent creation, dating from the *régime* of the Peshwa. In Ahmedábád, and to a smaller extent in Broach, a considerable proportion of the land is vested in Tálukdárs, or large estate-holders, mostly Rajputs, or of Kshatria extraction. Many of these have been surveyed, though the current details regarding their cultivation and revenue are not available.

In the majority of the rest of the districts the land of the favoured class consists, as a rule, of a few isolated villages, the rent charge on which is assigned to private individuals, and of a considerable quantity of village alienations, either personal or in return for the performance of village service, or on certain other special considerations. It will be noted that the proportion of alienations is generally lower in the Konkan than elsewhere, and in the surveyed portion of Kánara, and probably throughout that district there is little alienated land beyond a comparatively small area assigned for the support or usufruct of a religious house. On the whole, about one-fifth of the whole surveyed area may be taken to be held on other than the ordinary raiatwári terms.

*Relative proportion of cultivable and barren soil.*

The next point for consideration is the relative proportion of the arable and unarable soil. It is as well to preface this with the remark that in discussing matters which, like the soil and other physical features, present, and are capable of such numerous variations, it is fruitless to consider them except in large aggregates, such as the administrative Divisions where there generally turns out to be some degree of uniformity prevailing throughout the whole area. This does not apply, however, to a division like the northern, which includes with Gujarát, the two most northerly collectorates of the Konkan. Nor, again, would it apply to the Southern Division, if Ratnágiri and Kánara, both of which belong to it, were included in these calculations.

The details now to be considered are given in columns 6 and 9 of the first portion of the comparative table. From these it will be seen that the districts in which the porportion of unarable land is the highest are Thána, Kolába and Broach, not to mention the surveyed portion of Kánara and the coast district of Ratnágiri. In Thána not only is there a considerable area of forest and hill, but the coast is fringed with a large expanse of salt marsh, or what is from time to time a salt marsh. To a lesser extent it is the same in Kolába. In Broach there is not only a good deal of salt land, but in the rivers Narbada and Mahi there are respectively large islands used as grazing ground for cattle, and not, therefore, cultivable. Ahmedábád contains hilly country in the north-east, salt marsh along the western coast of the Gulf of Cambay and inland marshes as well. It also borders on the Rann of Cutch at its western extremity. In the class of unarable, it should be understood, is included all land not available for tillage, so that whether the area has been assessed or not under the survey it will come under this category if it is withdrawn from the market, as in the case of village common, forest-land, and cultivable areas set apart for similar purposes. This provision materally raises in some districts the proportion the unarable area bears to the total, more on the table-land than in Gujarát or on the coast. In Khándesh and the west of Násik there is a considerable area covered with hill and forest, whilst in some other parts of the Deccan the unarable area is partly hill, quite bare of trees, partly arid and stony plain. In Ratnágiri the sheet rock lies very near the surface, and in most of the coast-touching districts there is a good deal of hilly country. It is curious to note that the districts in which the relative proportion of unarable land is least are not those in which the cultivation is highest and the demand for land presumably most keen, but Sholápur and Kaládgi, districts where there is perhaps the least variety of crop of any in the Presidency, and where, as will appear hereafter, the soil is of the poorest quality of any recorded in the survey books. In these two districts it appears the average ratio of cultivable land to the total area is respectively no less than 88 and 87 per cent. In the highly cultivated and wealthy districts of Kaira and Dhárwár it is 80·9, the proportion being almost identical in each. In Thána alone does the proportion of such land sink below one-half of the total, and here, as explained above, there are special features in the physical formation of the district that render such an abnormal proportion possible.

*Classes of soil.*

Having ascertained the proportion of land that is returned as cultivable, the next point is to see the distribution of this area amongst the different classes of soil, by which means the productive power of the district may be in some degree appreciated.

The three main divisions of the soil for assessment and classification at the survey are those of (1) dry-crop; (2) rice; and (3) garden land. The rice may be either dependent on the rainfall for the requisite supply of water or receive a supplementary irrigation from artificial stores. The garden land may, amongst other varieties, be irrigated from wells, village tanks, or canals in connection with rivers or reservoirs. Of dry-crop soil the varieties are very numerous, according to its colour, texture, depth, situation, and other circumstances. Into these details it is superfluous to enter, as the main classification is enough for the present purpose. From columns 12, 13 and 14 in the comparative table it will be seen that the degree of the natural predominance of dry-crop soil varies in the different districts, ranging between 66 per cent. in Thána to over 99 per cent. in Kaládgi and Khándesh. In Thána the large area of rice-land is the characteristic feature, and this is perceptible too, in the adjacent district of Kolába. In Ratnágiri, also, as in Kaira, Surat, and the two Karnátic Districts of Belgaum and Dhárwár, there is a considerable area of land of this description. It is practically absent in Sholápur and Kaládgi, and is found to none but a very small extent in Ahmednagar. In Khándesh, where no land at all is classed under this title, there is a good deal of rice grown in the western portion of the district on land of a different description.

Of the third class of land, the garden, or irrigated, there is but a small area in each District, whilst in some it is almost entirely absent, as in the Konkan and the Karnátic table-land. In Kánara there is a good deal, but it is not yet shown on the survey returns. Of the districts in Group A, Kaira is that in which this sort of land bears the highest proportion to the entire cultivable area, and here it amounts to 5·88 per cent. In Surat there is 3·84 and in Sátára, 3·05 per cent. The absence of rice-land in Sholápur tends to raise the ratio of the garden and dry-crop as in Broach. In Khándesh the original survey did not, in all probability, take cognisance of this class of land, or else the area has been very much increased during the currency of the guarantee, as very little appears on the record. Taking the different Divisions separately, in Gujarát, Broach has relatively the largest area of dry-crop, Kaira of garden and of rice. In the Konkan, where the dry-crop is in many parts of a very rough and inferior quality, there is least of it in Thána, and most in Ratnágiri. Above the Ghát range the highest ratios of this sort of soil are to be found, and with the exception of Belgaum and Dhárwár, all contain a proportion of more than 95 per cent. of dry-crop, and the two same districts are the only ones that show any considerable area under rice. The incompleteness of the measurements and returns for Sind prevent their incorporation with the calculations under consideration.

## B.—The Agricultural Population.

*Agricultural Production.*

The remaining columns of the first part of the comparative table refer to points which will be brought to notice hereafter, and attention is now directed to the second part of the table, concerning the population living by the land. The total number of persons engaged in agriculture and dependent on those so engaged is 10,015,477, including those in Sind. Out of these 52·5 are at work, and the remainder unoccupied. If Sind be omitted, the agricultural population is 8,675,238, more than 64 per cent. of the population, of these, 4,753,602, or 54·9 per cent. are workers. The ratio varies in the different parts of the Division. In the Karnátic, where the females take but a small part in cultivation, the ratio is comparatively low if only the productive element is considered, but is found to be the highest in the Presidency on taking the ratio of the dependents also into the calculation. Kaládgi, the Panch Maháls and Belgaum are the three districts which show the highest proportion, and Sátára and Ratnágiri are not far behind in this respect. Omitting Sind, the lowest ratios are to be found in Ahmedábád and Surat, Poona coming next on the list. In Sind the low proportion is remarkable in some of the districts, as, for instance, in Karáchi and the Upper Sind Frontier, where less than one-half the population appear to be agricultural. The calculation of the number of dependents in this Province, however, are not so trustworthy as those made for the rest of the territory.

*Proportion of productive Agriculturists.*

Leaving now the relation of the agricultural section of the community to the general population, it remains to examine the internal constitution of the former taken by itself. The relative strength of the adult and child element in it must necessarily, from the method of calculation employed, be in general correspondence with the same ratios in the population at large. It is the proportions and distribution of the workers, therefore, that have now to be considered. Regarding these the first figures to be taken are those given in columns 8 to 13 of Part B of the comparative table. These represent the distribution of 100 agricultural workers between the four classes of boys, men, girls and women. The total return for the Home Division gives a proportion of 60·91 to the males, and 39·09 to the other sex. Taken by age, there are 5·82 boys, 2·86 girls or altogether 8·68 of less than fifteen years old. The remainder consists of 55·09 men and 36·23 women. The highest ratio borne by the female workers is in Surat, and the next in the Panch Maháls and Ratnágiri. There is a remarkable paucity of workers of this sex in the Karnátic portion of the Deccan table-land, the tendency apparently being for the women to withdraw from this occupation as the south is approached. In Sind the proportion of workers of this sex is insignificant, and 95·5 per cent. of the total agricultural workers are males. The proportion of girls employed is

highest in Surat, after which come Násik and Broach. The Karnátic shows the generally lowest ratio, though there is a remarkable absence of workers of this sex and age in the wealthy district of Kaira, where the boys, also, are not employed in a high ratio to the total workers. The district of Kaládgi differs in a peculiar way from its neighbours in the Karnátic, as the ratio of female workers, especially of adults, is much higher here than in either Belgaum or Dhárwár.

The relative strength of the two sexes in the productive section of the agricultural community below the age of 15 is to be gathered from the figures in column 14 of the Table. They do little more than confirm what has been already said above, that the lowest proportion of child field-labour is to be found in the Karnátic and grows higher as the north of the Deccan is approached. In Gujarát the same tendency is not discernible, but in the districts of Ahmedábád and Kaira the ratio of females engaged before they are fifteen years old is low. The class of cultivators, which, in most cases, is a well-to-do one has, no doubt, something to do with this feature. Another way of looking at the distribution of agricultural labour is that given in the beginning of the table, where the proportion that each class of worker bears to the entire agricultural population of that age-period is shown. Amongst males the smallest proportion of dependents is in Broach, where there is probably a lack of children of a non-working age to account for this preeminence. In Kánara, too, where the immigration of labourers for the harvest has been mentioned as a probable cause of the high proportion of adults in the population as a whole, the relatively large number of the employed can be similarly explained. In the case of women, allowing for difference of climate and the prevalence of other occupations, such as spinning, the proportion of workers seems to tend to vary inversely with the position of the cultivating class. For instance, in Kaira, a rich district, the ratio of workers amongst the females of both classes, old and young, is comparatively very low, whilst it is high in the neighbouring Collectorate of the Panch Maháls, as in Surat, in both of which the lower orders, such as the Dublas, Chhodras and Dhodiás in the latter and the Bhils and Náikadás in the former, are predominant. The like tendency, though in less marked degree is traceable, apparently, in Thána and parts of Násik. Taking the sex as a whole, more than half are workers in Gujarát and the Northern Division generally, but less than a quarter in the south. In the centre of the Presidency the average proportion is a little over 43 per cent., as the higher ratios of Khándesh and Násik, in the north, give way to a considerably lower range of proportions in the South Deccan. The average of boys, like that of the men, is more evenly distributed, owing to the uniformity prevailing with regard to their employment in cattle-tending and subsidiary pursuits. As for Sind, there is little doubt that the ratio of children at work is too high in the case of males, but the means of correction are not readily available. Amongst females, especially girls, the dependent class is, numerically speaking, almost universal.

*Distribution of land amongst workers.*

The distribution of the land amongst the agricultural population is the next subject that engages the attention. There are so many ways in which this important question can be treated that it is necessary here to select one or two only for comment. In the first place, there is the distribution over the total number of agricultural workers, given in column 21 of the General Abstract in Appendix C. This deals with the total area of cultivable land, whether it be taken up for cultivation or still available for new comers. The general result shows an average of 7 acres per head. In the corresponding portion of the comparative table that proceeds this Note the area which is divided by the number of workers is only that which has been actually taken into occupancy. The average in this case is necessarily below that given in the general table, but varies greatly with the district, as the difference between it and the first calculation depends, of course, on the area of available arable land. Neither of these returns is of much practical value, owing to the extent to which the members of the family of the cultivator are mixed up with the actual occupants. Assuming, however, that all returned under this head are active assistants in the work of tillage, the first table shows approximately the area on which the energies of the existing staff of labour can expend itself, whilst the second set of figures gives the corresponding area actually worked. Thus it seems that the greatest dispersion of labour is found in the Kaládgi, Sholápur and Ahmednagar fields, whilst the labour is most concentrated in Kaira, Thána and the Panch Maháls. The last-named, however, may be said to owe its position to the number of women and children engaged in cultivation, and thus differs altogether from the high agriculture of its neighbour. In Thána, too, as well as in Kolába, the participation of the family in the work of the head of the house combines with the hill-side and rice-patch system of cultivation to reduce the area of land on which the labour is concentrated. Considering all these variations, it is safe to accept the return as true within only very wide limitations.

*Revenue occupancies.*

More susceptible of scrutiny and comparison are the returns of the persons actually recorded in the administrative registers as occupants of land. These are entered year by year from the original village books into a general form for each subdivision and from thence finally appear in the Commissioners' statement to Government. The proportional reduction of this information is given from the last-mentioned source in columns 16 and 17 of the comparative table. Even these, however, are to be accepted only under certain definitions, for in all the districts the raiatwári occupancy is shown in combination with that of favoured land, and the latter is in many instances a collective term, implying the responsibility, or denoting the position with

reference to the state of a single individual on behalf of a number of others holding in connection with him but not recognized in the register. Wherever there are large estates of this description the average for the district is materially increased, whilst in others, as for instance in Broach, holdings of this sort are mostly smaller than the raiatwári ones, and thus keep down the average by being taken in combination with the latter. It has been thought advisable, on this account to add in supplement to the above-mentioned figures of the comparative Table others relating to the raiatwári holdings alone for all the districts from which this information was separately supplied in the returns connected with this series of statistics. This detail, which is entered in the marginal table, serves to give a fairly accurate idea of the average holding of the raiat in each of the selected districts, and in a later portion of this Note there will be shown the average payment to the public treasury that he has to make on it. It embraces only cultivable assessed land in actual occupancy, not hold on special or favoured terms except in the Kaira District, where there is a large proportion of what is practically raiatwári land under collective usufruct.

| District. | Average area of Raiatwári Occupancy. | District. | Average area of Raiatwári Occupancy. |
|---|---|---|---|
| | Acres. | | Acres. |
| Ahmedábád .. | 13·4 | Násik .. .. | 31·2 |
| Kaira .. .. | 7·1 | Ahmednagar .. | 38·0* |
| Panch Maháls .. | 10·7 | Poona .. .. | 27·3 |
| Broach .. .. | 15·5 | Sholápur .. | 45·0* |
| Surat .. .. | 11·3 | Sátára .. .. | 25·0 |
| Thána .. .. | 11·3 | Belgaum .. | 22·0 |
| Kolába .. .. | 8·8 | Dhárwár .. | 24·2 |
| Ratnágiri .. | 8·5* | Kaládgi .. .. | 35·7* |
| Khándesh .. | 23·6 | | |

* Doubtful.

The main feature to be noted in this return is the comparative prevalence of large holdings in the Deccan and Karnátic. In Gujarát the fertility of the soil renders small holdings sufficiently productive. It is the same with the rice-growing tracts of the Konkan, as this crop is notoriously a very prolific one. Again, in Ratnágiri, the cultivable land, even dry-crop, is in many of the subdivisions only scattered about in small patches, as is the case in the inland portions of Thána, thus rendering small holding physically necessary, as well as entailed by the multiplication of the population. On the table-land, on the other hand, the predominance of dry-crop soil, its light and unremunerative quality in many parts, together with the capricious rainfall in the eastern Districts of the Deccan, render the occupancy of a large area almost a necessity, especially as the system of tillage seems to be largely founded upon an unfailing facility of fallowing the land which the raiat seldom restores to fertility in any other manner.*

*Relative number of small holdings.*

In connection with this topic the last detail that it may be interesting to add here is the ratio that small holdings of under five acres, both raiatwári and favoured, bear to the total number of occupancies in the district. This is shown in column 17 of the comparative table. These occupancies are relatively most numerous in the Konkan, in all three districts of which they bear a ratio of more than fifty-six per cent. on the entire aggregate. It is somewhat the same in Kaira, and in the Panch Maháls and Broach too it is not very different. Above the Gháts it is only in Sátára that the ratio exceeds the quarter. Holdings of this size, lastly, are least numerous in comparison with larger ones in Sholápur, Kaládgi and Ahmednagar.† There remains the question of the progress of cultivation towards the limit prescribed to its extension by the extent of the area of arable soil. The proportion borne by the latter to the total area of each District has been already mentioned in the course of this Note, and what has now to engage the attention is the relative area that still remains unoccupied, or available for rotation-tillage if distributed amongst the present staff of cultivators, or for fresh occupancy by additions to that staff. Inquiries in this direction must be limited to the consideration of the circumstances of ordinary, or raiatwári land alone, since the return for favoured land is of necessity purely conjectural. The data that are available will be found reduced to a proportional form in columns 10 and 11 of the first

*Relative area of unoccupied arable land.*

*It would be valuable to ascertain the proportion of fallow to the entire occupied area of cultivable land, but though this information is annually recorded in the village registers it is generally considered that the duty is performed in a perfunctory manner, the Headman and the Accountant recording at the village office the proportions, in fractions of a rupee, in which the inferior village servants, such as Máhárs, &c., (whom they have deputed for the inspection) inform them that each crop has been grown on every individual holding, so that little personal inspection by experienced or responsible officials is actually made. What information there is, is given in the margin. The high ratios in Thána perhaps in Kolába also, are found in the inland or hilly tálukas, where the dry-crop soil is probably the least remunerative, whilst at the same time the competition is keen enough to induce the occupant not to throw up any of his holding, even when he can make no immediate use of it. In Surat, the causes are by no means apparent, as with one exception, the high ratios are inland, where there are no reclamation estates. In Ahmedábád, too, the proportion in some subdivisions is remarkably high.

| District. | Percentage of fallow on total occupied cultivable land. |
|---|---|
| | Acres. |
| Ahmedábád .. .. .. .. | 19·94 |
| Kaira .. .. .. .. .. | 4·46 |
| Panch Maháls .. .. .. | 12·61 |
| Broach .. .. .. .. .. | 14·03 |
| Surat .. .. .. .. .. | 32·88 |
| Thána .. .. .. .. .. | 46·58 |
| Kolába .. .. .. .. | 36·05 |
| Ratnágiri .. .. .. .. | 31·12 |
| Khándesh .. .. .. .. | 6·99 |
| Násik .. .. .. .. .. | 14·52 |
| Ahmednagar .. .. .. .. | 14·61 |
| Poona .. .. .. .. .. | 14·02 |
| Sholápur .. .. .. .. | 16·23 |
| Sátára .. .. .. .. .. | 25·39 |
| Belgaum .. .. .. .. | 15·68 |
| Dhárwár .. .. .. .. | 12·37 |
| Kaládgi .. .. .. .. | 9·77 |

† In Ireland at the end of 1880 the holdings of this size bore a ratio to the entire number of 22·18 per cent. or a little below the average in Sátára. Over 9 per cent. were below one acre, a subdivision to which, except in a few favoured rice districts, this Presidency can show no parallel. For the variations in the relative numbers of holdings of less than 5 acres in some of the districts, see the table at the end of this Note.

part of the comparative Table. The actual areas are given in column 2 of the second of the statistical Tables of this series in Appendix C. From the latter it appears that the gross area of arable land not in occupation is considerable in Khándesh, Kaládgi, Násik, Sholápur and Ahmednagar. It is least in Kolába, Broach, Sátára and Surat. If the proportional figures be regarded, the ratio of this class of land to the total arable area is highest in the Panch Maháls, and next to this in Kaládgi. The high ratio of arable out of cultivation in Kaira is somewhat anomalous, considering the wealth and enterprise of the inhabitants, and though statistics to be brought forward immediately show that the land in question must be of a poor quality comparatively, it is evidently of a class good enough to attract at least the middle class cultivator and includes over 2,000 acres of garden and 5,000 acres of rice-land. It appears, however, that it consists largely of land not favourably situated and requiring decidedly more cultivation than the rest of the District before it yields an equally remunerative crop. In Khándesh the incompleteness of the survey renders the ratio here given by no means representative of the actual capabilities of this district to support a far heavier agricultural population. The pressure of occupation upon cultivable area is greatest in Kolába and Sátára, in neither of which is there 2 per cent. of arable land not already taken up. It is worth while, in order to avoid misapprehension, to repeat what was stated some time back in this Note, that all cultivable land which is not either actually in occupation or in the market for occupation has been treated as withdrawn altogether from the category of arable land, since practically it retains that character only on the register of classification. This fact probably accounts for the paucity of this class of land in Kolába, as it undoubtedly does in Sátára.

*Absorption of remunerative land.*

One of the points of primary interest in connection with this part of the subject is the comparative quality of the land left out of cultivation. This can be judged of best by the comparison of the assessment on the two portions, that in occupation and that available for occupation. If there is a considerable difference between the two rates, the probability is that the pressure on the land has not yet become sufficiently severe to necessitate a resort to the lower description of soil. This, as will be seen by referring to columns 18 and 20 of the first part of the comparative Table, is the case in the Panch Maháls, Belgaum, Kaira and some other Districts. If, on the other hand, the two rates are near identity, it may be that the normal expansion of cultivation has received an abnormal check of some kind. This is most apparent in the case of a more or less fully occupied area like the Broach and Sholápur Collectorates, in which the difference between the two rates amounts to comparatively little. The remarkable similarity of the relative differences in many of the Districts is curious, as, for instance, those in Násik, Ahmednagar and Surat, Thána and Kolába, Kaládgi and Dhárwár, and others. It would seem to be the case, judging from these figures, that a calamity like the famine only tends to reduce the difference between the assessment on the two sorts of land when the area affected is already worked nearly up to its productive capacity, but that in a district like Kaládgi, where the area of available land is ample, the effect is not visible in this particular way, though the tendency may, of course, be counteracted by an extraordinary equality throughout the district in the class of soil.

In the completely surveyed portion of the Home Division, which, it must be remembered, excludes amongst others, the district of Khándesh, the unoccupied arable area amounts to 10·5 per cent. of the entire arable land. The average rent-charge on the former is nine annas one pie, whilst on the occupied land it averages fourteen annas eleven pies. On the whole, therefore, there remains out of private occupancy little but land of a quality somewhat, if not in most cases, greatly, inferior to that already taken up.

*Economic relations between land and agriculturists.*

After the extent to which the agricultural population occupy the land has been reviewed, it remains to see what is the nature of the hold they have on it, or the different economic relations in which they stand with regard to it. In the foot-note to page 192 above, the proportions of tenants, occupants, labourers and others were given, and as it is not necessary to enter here into the details of the revenue survey tenure, very few lines will suffice in explanation of the distribution of the working agriculturists by classes.

Comparing the return of agricultural workers above the grade of tenants with the departmental record of those entered as occupants in the village registers and accounts, it appears that in the Home Division (Bombay City being as before excluded) the number of the former exceeds that of the latter by more than double. The figures according to the census are 2,567,417, and in the Commissioners' reports there are 1,257,734 occupants returned.* The excess is composed of first, the landholders of unsurveyed villages not brought under the village system, and, secondly, the families of the occupant, who return themselves as assistants, or having a contingent interest in the occupancy of the head of the family.

According to the current revenue system each of the artificial divisions of the soil known as a *number*, when taken up for cultivation is entered in the register in the name of one who, until his name is removed with the cognisance of the village and táluka authorities, is regarded as the person responsible to the State for the rent-charge on that number. Beyond this State inquiries do not proceed. Hence the existence of a very large class of cultivators having an interest in the fields they till, but of a subordinate character, and not either ascer-

* The number actually printed is 1,402,534, but the Surat return is wrong by 144,800 raiats cultivating ordinary State holdings.

tained or recognised by the State. The position of this class, though not yet of the political importance than to which it has attained in other parts of the Empire, is still one whose claims to recognition to a certain extent are gradually being pushed forward by the increasing influence that prices have on agreements between occupant and sub-holder made on terms such as those on which most of those tenancies in this part of the country are based. With the growing effect of railway communication upon the course of the rural market for raw produce a keener eye will necessarily be kept on the contingencies that may arise to modify the opportunities of either of the contracting parties, and the relative distribution of the agricultural workers some years hence will probably be very different from what it is shown to be at the present enumeration.

In addition to those who are returned as tenants of raiatwári land there is the large class of cultivators who hold land under occupants who themselves have a right of somewhat wider extent than the ordinary survey tenure. There are for instance, the alienees of estates in the midst of raiatwári villages, the assignees of whole villages, and in many cases of a collection of villages. The estates of all these, though the first are usually not in a position to let out a very large proportion of their land, are in the actual possession of tenants, some on a regular lease for a term, others for no longer than a year or the cultivating season of one. Such tenants go far in swelling the returns at the census, which penetrates to economic strata of which the survey has no cognisance. The distribution of the workers of each District amongst the four main economical divisions is given in columns 15, 16, 17 and 18 of the second part of the comparative Table. It can be seen that the tenant element is highest in the Konkan, where there is a special class of land-farmers whose rights to their estate have recently been settled, so that the term *tenant* may be correctly applied to those to whom they let out their land for cultivation. In the Collectorate of Kánara, too, there are large estate-holders, employing many cultivators on different conditions, reducible in most cases, as elsewhere, to terms of the gross outturn of the holding. In the whole of the South Deccan as well as in Broach, Kaira and Ahmedábád, there are many tenants under superior holders, owing in the one case to the extent of personal grants, in the other to the quasi-feudal tenure of the Rajput Tálukdárs and Girássias. The preponderating class of cultivating occupants, whom it has been usual to term peasant proprietors, bears a relative proportion of more than half the male workers, (for, owing to their variations, the females have been omitted from the calculations relating to tenure,) in all the districts of the Presidency Division except the two more northern ones in the Konkan, in Kánara, and in Sholápur, and the three districts of the Karnátic table land. With the exception of Kánara the lowest proportion is found in Sholápur. It is worth notice that the ratio of field labourers and farm servants, who are included with them, is highest in Sholápur, and allowing a certain margin for incorrectness of the data, since this was the district first taken in hand in the abstracting office of the census, the tendency certainly seems to lie towards the increase of this class in the districts affected with famine. In Kaládgi, for instance, as well as Dhárwár and Ahmednagar, the proportion is high. In fertile Gujarát, too, there are more of these labourers in Broach, that is, if Surat, where they form a special class by themselves, be left out of the question. In Khándesh, where the ratio is as high as in Ahmednagar, the prolific wheat harvest is the occasion for the immigration of all descriptions of labourers from outside, and some who are occupants in the tálukas which yield only the autumn crop may also be included, as it is known that the latter class flock to the wheat fields of the Tápti valley as soon as their own light harvest is gathered. These, then like the corresponding class in Bombay City, are returned under their actual and temporary, not their ordinary employment. The lowest ratio of field labourers is found in Kaira, where there is a considerable admixture of tenants and occupants, and in Ratnágiri, where the labouring class, having finished the rice harvest, had, at the time of enumeration, betaken themselves to Bombay. The cultivating occupants are relatively most numerous in Kaira and the Panch Maháls. Násik and Poona come next to these two. The ratio of the occupant who lives by letting his estate is higher in Broach, Kánara, Kaira, Ahmedábád and Poona than in the rest. This class is fairly prevalent too, in the Konkan, and in Sátára and Belgaum, where the *alienee*, as he is termed, musters in great strength. In Sind the chief feature is the predominance of tenants and the absence of occupants and labourers. It is evident that there is in that Province a class combining probably the occupation of a field of two with assistance in the cultivation of the estate of their landlord.

### C.—The Land Revenue.

In treating of the revenue from and the charges on land the first point to determine is the class and extent of land which is liable to such burden. In both the General Abstract and the first part of the comparative Table the district area is distinguished as either productive, in the sense of yielding some contribution to the public treasury, or unproductive. Under the first head comes the cultivable land on which is levied some charge, either the full rent-charge, as in the case of ordinary land, or a quit-rent. In the second category comes land which is altogether uncultivable, and that which has been rendered practically so by withdrawal for special uses; and lastly the comparatively small area of cultivable land which, though assessed, is not liable to pay the rent-charge, owing to considerations of service rendered or to be rendered. In this class is the village service land, or the portion of it enjoyed by the staff reserved as useful to the State, as contrasted with the establishment maintained simply for the personal or domestic requirements of the inhabitants of the village.

There is, again, the political grant, which in many cases is assessed, but exempted from payment. But the greater portion of the land in this class is no doubt actually uncultivable. The ratio to the area of the district, therefore, varies in most cases concomitantly with the extent of the unarable land, the details of which have already been discussed earlier in this Note. The difference between the uncultivable and the unproductive is highest in Poona, Belgaum and Kaládgi, and, as a rule, tends to increase with the practice of rewarding minor and local services of the description just named with a grant of land in lieu of an annual or monthly cash payment, as is the custom in some other parts of the country. In Thána alone does the unproductive land amount to more than one-half of the area.

*Distribution of rent-charge over revenue paying land.*

There has now to be considered the relation between the land and the charge on it, or the incidence of the rent-charge, whether ordinary or in the shape of quit-rent. In the Imperial form the incidence is calculated on both ordinary and favoured land taken together, which, as may be supposed, tends to make the general assessment appear lower; for there is little doubt that if the rent were a matter regarding which the system now in force took cognisance, it would be found that the full rent-charge was the *very least* sum that is levied as rent on favoured land. Again, in the Imperial table the incidence is taken on the aggregate of the two classes of occupied and unoccupied land, thus combining the actual receipts with the possible, but not realised, income. In the next column the two are separated, and in the comparative Table are kept entirely apart. The columns relating to rent and its incidence are not included in the table furnished from this Presidency, because, though the foot-note to the prescribed form was to the effect that under the raiatwári settlement the rent and assessment were identical, such is neither the principle nor the fact with regard to the revenue system in force in Bombay. The last column of the first part of the comparative Table shows the ratio between the rent-charge and the quit-rent on favoured land, which reaches in the highest instance 47 per cent. but in more than half the districts does not exceed 30 per cent. The difference between the two is the very minimum rent that would be likely to be taken by the occupant of such land, and as a fact the terms are known to be considerably higher, and regulated by considerations almost entirely unconnected with that of the rent-charge. This latter varies on ordinary land between Rs. 4-3-6 in Broach, and Re. 0-7-7 in Sholápur. The rates are high, too, in Kaira (Rs. 3-3-11), in Surat (Rs. 3-4-8), but nowhere else do they rise above Re. 1-8-0, and in the Deccan are, on an average, not more than eight annas, except in Sátára, where they rise to Re. 0-13-8. The generally lowest rated land in the Presidency Division is found throughout the Collectorates of Sholápur, (as was mentioned above,) Kaládgi, Ahmednagar and Poona. Násik is but a few pies per acre above the Ahmednagar average. As to the favoured land, the different rates at which the quit-rent is fixed for different tenures, or rather, for land held for different considerations, render it scarcely worth while to enter into the details of the district ratios. It is enough to state that Surat shows the highest rate (Rs. 2-4-4), and the Panch Maháls and Sholápur, where the incidence is lowest, have an average rate of Re. 0-1-10 and Re. 0-2-10 respectively.

*Assessment on different classes of land.*

The rates that have been dealt with above in the case of the raiatwári land are the averages for every class of soil in the respective Districts. Taking the three main divisions of soil separately the variations will be seen to be greater. The marginal note gives this information. Without going into details regarding the system of assessment, it may be mentioned that where, as in this Presidency, the market price of agricultural produce is an important factor in the determination of the assessment, and this price has been subject to such violent oscillations as those which have taken place during the currency of the existing guarantees, or rather, at the times when the latter have respectively been granted, it is only to be expected that there will be a great difference between the rates on the same class of land in different parts of the Presidency. This seems especially applicable to the incidence of the charge on garden land, and to a certain extent to that on rice also. As to the third class, that of dry-crop, it appears that apart from the character of the soil itself, which is no doubt higher in the districts in question, the assessment falls with greater weight in the cotton-growing Collectorates, such as Broach, Khándesh and Dhárwár. It will be noticed that the average rate on land of this sort in the North Konkan is remarkably low. The reason of this difference is that in the two districts of this Division, the dry-crop land is mostly of the description known as "warkas", which is so poor as to bear tillage only with the assistance of the heavy rainfall of the coast and continual fallowing. In the most southerly of the Konkan Districts

| District. | Incidence of State Demand on Occupied Cultivable Land. | | | |
|---|---|---|---|---|
| | Total Cultivable | Garden. | Rice. | Dry-crop. |
| | Rs. a p. | Rs. a. p. | Rs. a. p. | Rs. a. p. |
| Ahmedábád .. .. | 1 10 10 | 5 7 0 | 4 10 4 | 1 5 6 |
| *Do. Tálukdári* .. | *0 7 9* | .. | .. | .. |
| Kaira .. .. .. | 2 15 6 | 3 14 0 | 4 13 1 | 2 8 4 |
| *Do. Narwa* .. .. | *4 14 8* | *7 0 0* | *6 5 6* | *4 5 8* |
| Panch Maháls .. .. | 1 2 10 | 2 1 3 | 2 7 2 | 1 0 9 |
| *Do. Udhar* .. | 0 2 7 | .. | .. | .. |
| Broach .. .. .. | 4 3 6 | 6 15 7 | 4 9 3 | 4 2 2 |
| Surat .. .. .. | 3 4 8 | 9 5 11 | 7 12 9 | 2 8 7 |
| Thána .. .. .. | 1 4 1 | 5 5 7 | 3 3 0 | 0 3 3 |
| Kolába .. .. .. | 1 7 6 | 5 8 4 | 4 6 2 | 0 3 1 |
| Násik .. .. .. | 0 10 10 | 1 8 9 | 2 2 5 | 0 8 9 |
| Ahmednagar .. .. | 0 8 9 | 2 0 3 | 1 8 1 | 0 8 2 |
| Poona .. .. .. | 0 9 3 | 1 4 11 | 3 3 0 | 0 8 3 |
| Sholápur .. .. .. | 0 7 8 | 1 1 6 | 1 6 0 | 0 7 3 |
| Sátára .. .. .. | 0 13 8 | 3 14 5 | 3 12 0 | 0 11 6 |
| Belgaum .. .. .. | 0 13 3 | 2 15 9 | 2 14 5 | 0 11 2 |
| Dhárwár .. .. .. | 1 3 7 | 5 9 5 | 3 0 3 | 1 1 5 |
| Kaládgi .. .. .. | 0 8 6 | 1 5 3 | 1 10 3 | 0 3 4 |
| Khándesh .. .. .. | 1 0 9 | 3 13 1 | .. | 1 0 3 |
| Ratnágiri .. .. .. | 0 14 6 | 6 6 9 | 2 10 4 | 0 10 2 |
| Kánara .. .. .. | 2 4 9 | 9 1 2 | 2 14 5 | 0 6 6 |

* From the Commissioner's Annual Report, Form 9. The calculations are made on surveyed ordinary land, omitting the rent-charge on favoured land, except in North Gujarát, where such land predominates.

the land seems to be of better quality. Apart from this specially situated area, the assessment on dry-crop land is lightest in the table-land, particularly towards the east. In Sholápur the average rate is but seven annas and a quarter per acre, and in Ahmednagar, Poona, and Kaládgi it is but a little higher. The difference between the rate on the occupied and the unoccupied land in Sátára, where this class is largely represented, shows that what is not taken up either for cultivation or for forest reserves is of the very poorest description. In the Collectorate of Dhárwár the rate varies in the different parts of the District, probably according to the cotton-producing capacity of the soil; but it is in Broach, Kaira and Surat that the highest class is to be found, and indeed, throughout Gujarát, except in the Panch Maháls, the average is high. As regards the garden land, the chief peculiarity is the difference between the rates in the Deccan and those in Gujarát and the south-west. In Sholápur, Poona, Násik and Kaládgi this class of soil is rated at less than the average of dry-crop in Gujarát, and below the rice-land in the Districts themselves. This latter feature is not found in the parts of Gujarát in which this land is most plentiful and where it is most highly assessed, nor is it observable in the Karnátic, except in Kaládgi. The rice-growing soil of Surat and Kaira is considerably more lucrative, as far as the State is concerned, than that in other districts, and next to the Gujarát average the rate in the Konkan and in Sátára, Poona and Dhárwár is the highest.

*Incidence of average payments on population.*

The incidence of rent-charge on the population from whom it is presumably collected cannot be much more than a matter of estimate. If the entire amount of the assessment on ordinary land together with the quit-rent on favoured areas be distributed among those returned at the Census as having an interest in the land of a character higher than that of tenant, the incidence will be little more than Rs. 10 per landholder. Considering the number of dependents and non-assessed persons that must be included in the above calculation the result cannot be taken as sufficiently high, and a better, though not a completely accurate, guide will be the distribution of the assessment on ordinary land, taken by itself, over the number of recorded occupants of such land, according to the revenue returns for the season during which the enumeration took place. The marginal table gives this with as much accuracy as the data allow. In the case of some of the Collectorates the two classes of occupants were not returned separately; and in one or two there is no clear distinction in the area and revenue forms between the two classes of tenure. Such instances have been distinguished from the rest. The difference between Broach and other Districts is very great, Surat and Dhárwár, the next to it, showing an incidence of less than one-half in the latter case, and just above that proportion in the former. The rate of incidence in Kaira, however, is probably under-stated, owing to the peculiar tenures in force there. The rate is low throughout the Konkan, in Ratnágiri remarkably so, and the Panch Maháls and Poona show rates which are low compared to those found amongst their neighbours. There is great similarity between the payments of Násik, Belgaum, Kaládgi and Ahmedábád, and it is probable that were the data for Ahmednagar complete that District would show a somewhat nearer resemblance to Násik than it does when the classes of occupants are not distinguished. It is the same with Sholápur, but here the number of favoured holdings is probably less than in the other, so that the ratio is not seriously disturbed by their inclusion. At a rough estimate, which is all that can be made on the question, each landholder directly under the State pays an average of Rs. 24 per annum as rent-charge, but it must be remembered that amongst the six Districts for which the return is untrustworthy there are five of comparatively low assessment, so that, on the whole, the rate per holding is likely to be about double, perhaps a little more, than what was recorded just now in connection with the census figures, or between 20 and 22 rupees.

| District. | Average Rent-charge per raiatwári occupancy. | | |
|---|---|---|---|
| | Rs. | a. | p. |
| Ahmedábád .. .. | *18 | 4 | 10 |
| Kaira .. .. .. | *23 | 0 | 7 |
| Panch Maháls .. .. | 12 | 8 | 10 |
| Broach .. .. .. | 65 | 8 | 9 |
| Surat .. .. .. | 37 | 2 | 5 |
| Thána .. .. .. | 14 | 2 | 11 |
| Kolába .. .. .. | 12 | 14 | 1 |
| Ratnágiri .. .. .. | *7 | 11 | 8 |
| Khándesh .. .. .. | 24 | 11 | 1 |
| Násik .. .. .. | 18 | 7 | 6 |
| Ahmednagar .. .. | *20 | 12 | 6 |
| Poona .. .. .. | 15 | 11 | 6 |
| Sholápur .. .. .. | *21 | 5 | 8 |
| Sátára .. .. .. | 21 | 6 | 1 |
| Belgaum .. .. .. | 18 | 4 | 1 |
| Dhárwár .. .. .. | 30 | 6 | 6 |
| Kaládgi .. .. .. | *18 | 15 | 5 |

* Doubtful.

*The local cess.*

But in addition to the actual assessment on the land, there is a further charge levied at the rate of one anna per rupee of assessment, or other source of revenue coming under the general heading. This cess is devoted partly to public works of local utility, partly to primary education, in the ratio of one-third to the latter and two-thirds to the former. Though this tax is almost entirely paid by occupants of land there is a considerable portion that is not levied in connection with the rent-charge, but from miscellaneous items of receipt, such as, to take one of the most prevalent, the proceeds of the sale of right of occupancy, which is a sort of fine on entering into possession of raiatwári land. The fund is also supplemented by the fines on stray cattle and the receipts of most of the local tolls and ferries. There is, however, but one point that requires notice here, which is that when assessed on favoured land, the local cess is calculated on the full rent-charge, not on the comparatively small proportion that reaches the public treasury. In the general Tables the receipts coming under the head of "Miscellaneous Land Revenue" have been omitted, because, since they are by no means all paid by the holders of land, it is illogical to distribute them over the number of the latter, thus contributing towards a slight apparent increase in the incidence. For the same reason the local cess on these items has been excluded from calculation. The latter fund distributed over the land would therefore follow closely the variations in the incidence of the land revenue, and that

it does not always do so is due to the diversities in the area and tenure of the favoured land, since the cess is unconnected with the quit-rent, which is taken, with the rest of the rent-charge, into consideration for the distribution given in Columns 22 and 23 of the General Abstract in the Appendix. Assuming the distribution of cultivable and occupied area in the case of favoured land to be correct, the total charge, including the cess on the land of both classes taken together, will be in the Division with which this Note is chiefly concerned just a fraction under a rupee an acre.

From what has been written above it will be easily seen that little beyond a mere sketch of the analytical treatment of agricultural statistics has been attempted. To verify, sift and supplement all the data required would be the work of some weeks even in the hands of an expert, and instances are not rare in the course of this Note of the inevitable acceptance of figures which are no doubt incomplete in themselves or received with inadequate fullness of explanation from the Districts. A beginning, however, as with the population census, has been made.

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**NOTE** :—It may be interesting to see how the character of the harvest affects the distribution of the land in the parts of the Home Division most liable to violent fluctuations. The following table, accordingly, shows the actual number of occupants of ordinary and favoured land in the four selected districts for a series of years :—

| | Year. | Total number of Holdings. | Under 5 acres. | 5—10 acres. | 10—20 acres. | 20—50 acres. | 50—100 acres. | 500 and upwards acres. | Average area in acres. | Percentage on total of holdings under 5 acres. |
|---|---|---|---|---|---|---|---|---|---|---|
| Ahmednagar. | 1874-75 .. .. .. | 67,180 | 3,709 | 5,009 | 14,229 | 27,453 | 12,820 | 22 | 29·7 | 5·52 |
| | 1875-76 .. .. .. | 67,226 | 3,712 | 5,012 | 14,462 | 27,271 | 12,770 | 21 | 28·38 | 5·52 |
| | 1876-77 .. .. .. | 67,320 | 3,499 | 5,059 | 14,457 | 27,288 | 12,914 | 20 | 28·29 | 5·19 |
| | 1877-78 .. .. .. | 67,173 | 3,804 | 5,206 | 14,709 | 26,908 | 12,681 | 18 | 29·0 | 5·66 |
| | 1878-79 .. .. .. | 68,018 | 3,786 | 5,275 | 14,988 | 27,478 | 12,708 | 20 | 28·0 | 5·57 |
| | 1879-80 .. .. .. | 65,277 | 3,784 | 5,235 | 14,296 | 26,272 | 11,964 | 20 | 27·29 | 5·79 |
| Poona. | 1874-75 .. .. .. | 70,327 | 12,457 | 9,622 | 14,298 | 22,010 | 8,833 | 22 | 40·0 | 17·71 |
| | 1875-76 .. .. .. | 70,948 | 12,444 | 9,525 | 14,402 | 22,404 | 9,031 | 23 | 30·0 | 17·56 |
| | 1876-77 .. .. .. | 69,048 | 12,198 | 9,439 | 14,133 | 21,509 | 8,660 | 22 | 30·0 | 17·66 |
| | 1877-78 .. .. .. | 67,279 | 11,646 | 9,203 | 13,885 | 20,884 | 8,609 | 17 | 31·0 | 17·31 |
| | 1878-79 .. .. .. | 68,052 | 14,106 | 7,393 | 13,612 | 21,269 | 8,532 | 20 | 30·20 | 20·73 |
| | 1879-80 .. .. .. | 65,097 | 11,494 | 9,388 | 14,475 | 19,778 | 7,881 | 12 | 29·38 | 17·50 |
| Sholápur. | 1874-75 .. .. .. | 42,832 | 1,292 | 2,090 | 6,758 | 19,026 | 9,695 | 36 | 49·4 | 3·02 |
| | 1875-76 .. .. .. | 44,482 | 1,304 | 2,008 | 6,541 | 20,048 | 10,354 | 58 | 52·35 | 2·93 |
| | 1876-77 .. .. .. | 44,882 | 1,305 | 2,004 | 6,408 | 20,104 | 10,929 | 60 | 53·5 | 2·91 |
| | 1877-78 .. .. .. | 46,240 | 1,390 | 2,058 | 6,725 | 20,634 | 10,814 | 52 | 50·36 | 3·01 |
| | 1878-79 .. .. .. | 46,162 | 1,336 | 2,079 | 6,921 | 20,599 | 10,557 | 53 | 50·29 | 2·89 |
| | 1879-80 .. .. .. | 41,569 | 1,347 | 2,126 | 6,059 | 17,702 | 9,771 | 46 | 50·38 | 3·24 |
| Kaládgi. | 1874-75 .. .. .. | 70,453 | 3,020 | 6,531 | 17,764 | 30,292 | 9,531 | 113 | 36·34 | 4·29 |
| | 1875-76 .. .. .. | 70,804 | 2,967 | 6,582 | 17,805 | 30,419 | 9,671 | 106 | 37·17 | 4·18 |
| | 1876-77 .. .. .. | 72,504 | 2,944 | 6,594 | 18,253 | 31,699 | 9,698 | 160 | 36·18 | 4·06 |
| | 1877-78 .. .. .. | 72,899 | 3,043 | 6,644 | 18,232 | 31,353 | 9,723 | 128 | 36·22 | 4·20 |
| | 1878-79 .. .. .. | 72,842 | 3,073 | 6,750 | 18,612 | 31,685 | 9,465 | 113 | 36·00 | 4·22 |
| | 1879-80 .. .. .. | 66,231 | 2,925 | 6,346 | 17,175 | 28,083 | 8,706 | 104 | 35·18 | 4·42 |

In all four of the Districts there is a remarkable decrease in 1879-80 in the number of occupancies, which is continued in all except Poona during 1880-81. In Ahmednagar this decrease is most marked in the holdings of from 20—50 acres, or the class most numerous in the District and accordingly those most likely to be broken up at the revision of assessment and survey now in progress. In Poona the holdings of from 5—20 acres are the only ones that have not fallen off in number, and in Sholápur the decrease is found throughout except in the comparatively insignificant number of holdings of under 10 acres.

With respect to the last class, which on the table-land, comprises, probably, the cultivators who are verging on the condition of day-labourers, it is worth while to note the ratio they bear to the total in different years in Districts other than those in which they form so small a proportion of the landholders. In the margin, therefore, this proportion is given for a few districts, where the small holders are more favourably situated. The proportion in 1880-81 is to be found in the comparative Table at the beginning of this Note and has been noticed at page 225.

| District. | Percentage of Holders of under five Acres. | | | | | |
|---|---|---|---|---|---|---|
| | 1874-75. | 1875-76. | 1876-77. | 1877-78. | 1878-79. | 1879-80. |
| Khándesh .. .. .. | .. | 10·65 | 10·57 | 10·74 | 10·48 | 9·44 |
| Násik .. . .. | .. | 12·03 | 12·91 | 13·15 | 12·61 | 15·14 |
| Sátára .. .. . | 25·16 | 25·88 | 25·71 | 26·08 | 26·88 | 26·56 |
| Belgaum .. .. .. | 13·99 | 13·08 | 13·87 | 13·98 | 13·84 | 13·99 |
| Dhárwár .. .. .. | 8·79 | 8·98 | 8·90 | 9·05 | 9·30 | 9·97 |
| Kaira .. .. .. | .. | 57·92 | 58·09 | 58·54 | 58·00 | 57·62 |
| Panch Mahále .. .. | .. | 51·06 | 52·84 | 53·03 | 48·86 | 49·87 |
| Broach .. .. .. | .. | 43·39 | 44·77 | 44·65 | 44·21 | 43·94 |
| Thána .. .. .. | .. | 56·94 | 57·34 | 56·76 | 58·07 | 56·92 |

The only Gujarát Districts that have been seriously affected by a bad season during the period selected are Broach and the Panch Mahále. In the former the distribution of area is ordinarily far more uniform and less subject to variation than the other District, but the scarcity and sickness of 1878 seems to have affected the smaller holders severely. In the Panch Mahále the disturbance reached the more extensive estates.

## B.—THE VILLAGE COMMUNITY.

GENERAL CONSTITUTION: AVERAGE POPULATION; LOCAL VARIATIONS; THE SELECTED VILLAGES; HOW FAR REPRESENTATIVE; THE CASTES AND CLASSES OF THE COMMUNITY; THEIR NUMBER AND RELATIVE STRENGTH. THE OCCUPATIONS OF THE COMMUNITY; THEIR RELATIVE PROPORTIONS. LOCAL VARIATIONS OF THE DISTRIBUTION OF CASTE AND OCCUPATION.

# SELECTED VILLAGES.

## Table A.—Average Distribution of Castes and Classes.

| Caste, &c. | Gujarát. | | | | | Konkan. | | | Deccan. | | | | | | Karnátak. | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Ahmedábád. | Kaira. | Panch Mahále. | Broach. | Surat. | Thána. | Kolába. | Ratnágiri. | Khándesh. | Násik. | Ahmednagar. | Poona. | Sholápur. | Sátára. | Belgaum. | Dhárwár. | Kaládgi. | Kánara. |
| 1. Population of average village | 752 | 1,183 | 333 | 655 | 617 | 380 | 354 | 727 | 389 | 422 | 509 | 631 | 669 | 705 | 745 | 578 | 491 | 335 |
| 2. Do. selected village | 957 | 1,502 | 1,167 | 1,231 | 3,431 | 3,598 | 2,622 | 1,338 | 416 | 910 | 1,286 | 2,793 | 978 | 1,171 | 1,111 | 1,126 | 936 | 2,356 |
| 3. Average number of castes, &c., in selected village. | 24 | 27 | 30 | 27 | 43 | 50 | 36 | ‡12 | §14 | 22 | 31 | 39 | 25 | 23 | 24 | 27 | 27 | 30 |
| 4. *Average distribution of castes, &c., in selected village—* | | | | | | | | | | | | | | | | | | |
| 1. Bráhmans | 35 | 30 | 38 | 24 | †384 | 332 | 329 | 171 | 7 | 35 | 70 | 156 | 28 | 32 | 26 | 29 | 16 | *227 |
| 2. Rajputs | 89 | 54 | 70 | 13 | 37 | 35 | 2 | .. | 28 | 17 | 6 | 25 | 6 | .. | 19 | 9 | 4 | 1 |
| 3. Traders | 8 | 31 | 53 | 7 | 86 | 243 | 41 | 7 | 2 | 13 | 17 | 22 | 48 | 33 | 11 | 74 | 25 | 34 |
| 4. Agricultural Castes | 496 | 927 | 642 | 382 | 750 | 1,194 | 1,113 | 815 | 209 | 458 | 541 | 1,619 | 536 | 694 | 549 | 442 | 408 | 1,029 |
| 5. Pastoral do. | 41 | 22 | 24 | 10 | 32 | 31 | 42 | 81 | 22 | 25 | 99 | 94 | 66 | 39 | 105 | 122 | 119 | 15 |
| Village Staff. 6. Sonár | 2 | 1 | 1 | 6 | 58 | 110 | 136 | 8 | 6 | 16 | 28 | 21 | 8 | 8 | 10 | 4 | .. | 55 |
| 7. Kasár | .. | 1 | .. | .. | 20 | 19 | 8 | .. | .. | 1 | 9 | 12 | 4 | 3 | .. | .. | .. | 4 |
| 8. Sutár | 12 | 10 | 26 | 7 | 45 | 221 | 46 | 26 | 7 | 5 | 14 | 32 | 11 | 14 | 5 | 7 | 3 | 8 |
| 9. Teli (Ghánchi) | .. | 2 | 1 | 5 | 111 | 9 | 7 | 22 | 8 | 21 | 33 | 45 | 5 | 6 | 17 | 56 | 78 | 6 |
| 10. Darzi (Shimpi) | 7 | 1 | 5 | 8 | 37 | 40 | 80 | .. | 2 | 17 | 13 | 26 | 3 | 7 | 5 | 3 | .. | 20 |
| 11. Lohár | 17 | 14 | 9 | 11 | 16 | 19 | .. | .. | 1 | 9 | 9 | 8 | 4 | 6 | 5 | 3 | 3 | 3 |
| 12. Kumbhár | 21 | 18 | 19 | 8 | 123 | 41 | 32 | 8 | 1 | 12 | 13 | 26 | 9 | 15 | 5 | 10 | 9 | 17 |
| 13. Chámbhár and Mochi | 28 | 42 | 27 | 13 | 68 | .. | 76 | 3 | 6 | 15 | 21 | 47 | 25 | 22 | 5 | .. | 3 | 1 |
| 14. Hajám (Nhávi) | 17 | 25 | 23 | 23 | 20 | 34 | 40 | 13 | 5 | 11 | 19 | 31 | 14 | 18 | 9 | 11 | 10 | 13 |
| 15. Parit (Dhobi) | .. | 1 | .. | 3 | 9 | 7 | 26 | 10 | 1 | 7 | 10 | 25 | 7 | 9 | 3 | 11 | 9 | 11 |
| 16. Mahár (Dhed) | 37 | 78 | 29 | 52 | 129 | 72 | 90 | 86 | 36 | 92 | 92 | 161 | 69 | 121 | 44 | 30 | 51 | 99 |
| 17. Máng | .. | .. | .. | .. | .. | 2 | 6 | .. | 3 | 7 | 28 | 38 | 34 | 25 | 23 | 26 | 44 | .. |
| 18. Sáli, Khatri and Koshti, &c. | .. | .. | .. | .. | 41 | 9 | 3 | .. | .. | 12 | 28 | 49 | 8 | 8 | 13 | 38 | 2 | 58 |
| 19. Village—musicians, genealogists, &c. | *14 | *24 | .. | 2 | 4 | 13 | 3 | 4 | 7 | 7 | 7 | 23 | 5 | 16 | 1 | 1 | 3 | 9 |
| 20. Devotees | 5 | 9 | 22 | 7 | 9 | 11 | 24 | 12 | 8 | 5 | 6 | 35 | 4 | 3 | .. | .. | .. | 14 |
| 21. Muhammadans | 59 | †156 | 26 | †331 | 426 | 208 | 191 | 69 | 11 | 36 | 92 | 102 | 37 | 27 | 64 | 113 | 72 | 248 |
| 22. Jains | 22 | 16 | .. | 6 | 89 | 54 | 19 | .. | 2 | 14 | 76 | 68 | 10 | 29 | 52 | 22 | 2 | 67 |
| 23. Aboriginals | 1 | .. | 35 | 259 | 742 | 147 | 29 | .. | 31 | 64 | 16 | 11 | .. | .. | .. | .. | .. | .. |
| 24. Others, unclassed | 46 | 120 | 117 | 54 | 193 | 747 | 227 | 6 | 13 | 11 | 43 | 122 | 37 | ‖36 | ‖130 | ‖116 | ‖76 | 417 |

* Includes Bháts who are genealogists and cultivators.
‡ The average is reduced by the inclusion of two small villages of 94 and 423 inhabitants, and 6 and 4 castes respectively.
‖ Contain subdivisions of Lingaíats and others, of uncertain occupation.
† Mostly cultivators.
§ Somewhat as in Ratnágiri—see note.†

**Remarks.**

*Details of some of the principal castes included in the first group (24)—*

*Ahmedábád*—Ráwalia 12; Bhangi 9.
*Kaira*—Fishers 19; Ráwalia 8; Bhangi 33; Labourers, &c., 58.
*Panch Mahále*—Ráwalia 22; Fishers 15; Bhangi 43.
*Broach*—Fishers 14; Bhangi 20; Ráwalia 7.
*Surat*—Pársis 43; Bhausár 37; Masons 7; Fishers 32; Bhangi 9; Gároda 8; Ráwalia 8; Writers 4; Labourers, &c., 30.
*Thána*—Fishers 370; Writers 92; Native Christians 192; Pársis 5; Burud 13.
*Kolába*—Fishers 17; Writers 168; Jews 27.
*Ahmednagar*—Fishers 9; Rangári 2; Káchári 10; Dhor 3.
*Poona*—Fishers 18; Beldár 2; Labourers, &c., 98.
*Sátára*—Dhor 1; Beldár 3; Fishers 2; Labourers 24.
*Belgaum*—Gaundi 24; Burud 3; Native Christians 7.
*Dhárwár*—Dewang 5; Gaundi 5; Lonári 5; Fishers 6; Chalwádi 9.
*Kaládgi*—Hatgár 5; Gaundi 6; Dhor 2.
*Kánara*—Native Christians 119; Fishers 267; Gaundi 12.

## Table B.—Proportional Distribution (per cent.) of Castes and Classes.

| Caste, &c. | Ahmedábád. | Kaira. | Panch Mahále. | Broach. | Surat. | Thána. | Kolába. | Ratnágiri. | Khándesh. | Násik. | Ahmednagar. | Poona. | Sholápur. | Sátára. | Belgaum. | Dhárwár. | Kaládgi. | Kánara. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| A.—Hindus and Aboriginals— | | | | | | | | | | | | | | | | | | |
| Bráhmans | 3·68 | 1·87 | 3·23 | 1·96 | 11·18 | 9·24 | 12·55 | 12·78 | 1·67 | 3·88 | 5·47 | 5·59 | 2·84 | 2·77 | 3·24 | 2·60 | 1·67 | 9·64 |
| Traders (Wánias, &c.) | 0·89 | 1·96 | 4·54 | 0·58 | 2·57 | 6·76 | 1·58 | 0·54 | 0·45 | 1·41 | 1·34 | 0·78 | 4·89 | 2·85 | 0·98 | 6·61 | 2·64 | 1·45 |
| Agriculturists | 51·78 | 58·26 | 54·98 | 31·00 | 21·86 | 33·19 | 43·47 | 60·36 | 50·28 | 50·37 | 42·04 | 57·95 | 54·89 | 59·21 | 49·40 | 39·29 | 43·56 | 43·36 |
| *Aboriginals* | 0·09 | .. | 3·03 | 21·07 | 21·61 | 4·09 | 1·12 | 0·31 | 7·42 | 7·07 | 1·15 | 0·41 | 0·19 | 0·05 | . | .. | .. | .. |
| Shepherds, &c. | 4·34 | 1·35 | 2·05 | 0·30 | 0·94 | 0·85 | 1·60 | 6·04 | 5·18 | 2·77 | 7·66 | 3·39 | 6·74 | 3·30 | 9·44 | 10·86 | 12·70 | 0·64 |
| Fishers | 0·27 | 1·21 | 1·25 | 1·12 | 0·93 | 10·29 | 0·65 | 0·24 | 0·15 | 0·16 | 0·67 | 0·66 | .. | 0·15 | .. | 0·55 | 0·09 | 10·91 |
| Weavers* | 0·03 | .. | .. | .. | 1·19 | 0·26 | 0·17 | .. | .. | 1·26 | 2·13 | 1·74 | 0·78 | 0·69 | 1·16 | 3·34 | 0·17 | 2·46 |
| Village Staff. Sonár | 0·25 | 0·07 | 0·14 | 0·53 | 1·70 | 3·07 | 5·21 | 0·40 | 1·50 | 1·83 | 2·18 | 0·75 | 0·86 | 0·67 | 0·90 | 0·40 | 0·05 | 2·34 |
| Sutár | 1·23 | 0·60 | 2·23 | 0·59 | 1·30 | 6·16 | 1·77 | 1·92 | 1·79 | 0·59 | 1·07 | 1·15 | 1·10 | 1·23 | 0·41 | 0·65 | 0·32 | 0·33 |
| Lohár | 1·74 | 0·85 | 0·80 | 0·94 | 0·46 | 0·52 | .. | 0·01 | 0·26 | 1·00 | 0·69 | 0·30 | 0·41 | 0·55 | 0·45 | 0·20 | 0·17 | 0·12 |
| Darzi | 0·77 | 0·05 | 0·40 | 0·62 | 1·97 | 1·11 | 3·07 | .. | 0·52 | 1·90 | 1·02 | 0·93 | 0·34 | 0·57 | 0·48 | 0·24 | 0·01 | 0·35 |
| Teli | 0·05 | 0·13 | 0·06 | 0·41 | 3·23 | 0·26 | 0·29 | 1·69 | 2·01 | 2·33 | 2·59 | 1·62 | 0·53 | 0·51 | 1·57 | 4·99 | 8·29 | 0·24 |
| Kumbhár | 2·18 | 1·14 | 1·63 | 0·68 | 3·60 | 1·13 | 3·13 | 0·60 | 0·33 | 1·30 | 0·99 | 0·93 | 0·88 | 1·26 | 0·41 | 0·89 | 0·95 | 0·78 |
| Chámbhár, &c. | 2·39 | 2·64 | 2·29 | 1·05 | 1·97 | 0·43 | 2·00 | 0·20 | 1·43 | 1·67 | 1·55 | 1·69 | 2·56 | 1·38 | 0·49 | .. | 0·29 | 0·04 |
| Hajám | 1·76 | 1·58 | 1·99 | 1·88 | 0·58 | 0·95 | 1·53 | 0·88 | 1·30 | 1·20 | 1·43 | 1·12 | 1·43 | 1·53 | 0·27 | 1·00 | 1·12 | 0·57 |
| Dhobi | .. | 0·07 | .. | 0·22 | 0·29 | 0·20 | 1·07 | 0·73 | 0·29 | 0·81 | 0·78 | 0·89 | 0·72 | 0·30 | 0·27 | 0·94 | 1·02 | 0·47 |
| Village Menial Staff† | 4·82 | 7·01 | 6·20 | 5·90 | 4·05 | 2·18 | 3·68 | 6·44 | 9·24 | 10·86 | 9·38 | 6·09 | 10·58 | 12·41 | 5·97 | 8·72 | 10·86 | 4·24 |
| Total of specified castes | 76·77 | 78·79 | 84·87 | 69·34 | 77·58 | 80·68 | 82·79 | 98·64 | 83·82 | 90·43 | 82·19 | 86·89 | 89·59 | 90·50 | 75·94 | 78·31 | 83·41 | 77·23 |
| Other Hindus | *14·76* | *10·38* | *12·84* | *3·22* | *6·17* | *6·26* | *6·16* | *1·22* | *15·15* | *4·06* | *4·65* | *6·23* | *5·52* | *4·72* | *19·90* | *9·63* | *8·70* | *8·66* |
| Total Hindus and Aboriginal | 91·53 | 89·17 | 97·71 | 72·56 | 83·70 | 87·27 | 89·95 | 94·36 | 98·97 | 94·51 | 86·84 | 93·82 | 95·11 | 95·22 | 89·24 | 87·94 | 92·11 | 81·59 |
| B.—Other Religions— | | | | | | | | | | | | | | | | | | |
| Muhammadans | 6·22 | 9·83 | 2·23 | 26·90 | 12·42 | 5·78 | 7·30 | 5·24 | 2·65 | 5·98 | 7·19 | 2·06 | 3·65 | 2·29 | 5·80 | 10·68 | 7·09 | 10·52 |
| Jains | 2·25 | 0·99 | . | 0·53 | 1·60 | 1·50 | 0·72 | .. | 0·48 | 1·51 | 5·91 | 2·44 | 1·02 | 2·48 | 4·67 | 1·98 | 0·20 | 2·84 |
| Others | .. | 0·21 | 0·06 | 0·01 | 1·27 | 5·45 | 1·03 | .. | .. | .. | 0·06 | 0·08 | 0·02 | .. | 0·09 | .. | .. | 5·15 |

* Include Khatri, Koshti and Sáli.
†Includes Mahár, Dhed, Holar, Bhangi, Shenwa, Chalwádi, Haslor, Helwár, &c.

## THE VILLAGE COMMUNITY.

The village community of India is one of the most interesting subjects that presents itself for investigation to the student of the special features of social development amongst the people of this country; and though the increased cohesion of administration for the past half century consequent on the accession to power of a paramount authority capable of retaining, as the Hindu phrase goes, the whole continent "under one umbrella", has tended to decrease the political importance of the village unit, it still plays so leading a part in the revenue and general administrative distribution of the State responsibilities that a statistical work of this description would be incomplete without some mention of it in greater detail than the brief account of it in the first Chapter. As regards the Deccan, including under this denomination the table-land of the Karnátic, the part played in the administration of the Marátha *régime* can be best appreciated by a quotation from the account given of the then recently acquired territory by one of India's greatest statesmen and most acute observers :—

"In whatever point of view we examine the Native Government in the Deccan, the first and most important feature is the division into villages or townships, and these communities contain in miniature all the materials of a State within themselves, and are almost sufficient to protect their members if all other government were withdrawn. Though not probably compatible with a very good form of government, they are an excellent remedy for the imperfections of a bad one; they prevent the bad effects of its negligence and weakness, and even present some barrier against its tyranny and rapacity. Each village has a portion of ground attached to it, which is committed to the management of the inhabitants. The boundaries are carefully marked and jealously guarded. They are divided into fields, the limits of which are exactly known; each field has a name, and is kept distinct, even when the cultivation of it has been long abandoned. The villagers are almost entirely cultivators of the ground, with the addition of the few traders and artisans that are required to supply their wants."

The writer then goes on to describe the functions of the different members of the village establishment with regard to the land and the revenue. It is superfluous to quote the remarks he makes on these matters, as under the raiatwári system the detailed administration of the land and the collection of the assessment has, in this Presidency, passed from the village headman to the authorities of the larger unit of the táluka. The former retains, it is true, some special powers and responsibilities, and in the part of the country to which the above description relates is vested with no small honour within his own community; but the greater facilities of communication, the admission to unoccupied land of any applicant who complies before the táluka authorities with the prescribed formalities, instead of dependence on the opinion of the headman in such a matter, the greater security of life and property in the case of strangers, all contribute to the enlargement of the village fold; and, as the statistics on this subject show, the distinction between the larger village and the smaller market-town is gradually becoming, from an economic point of view, as it has from a political one, less and less perceptible, and the tendency is towards the recognition of the village as a unit of area only, not, as at the time of occupation, as one of administration.

Between the different Divisions of the Presidency there have always been wide distinctions with respect to village management. In the Deccan and Karnátic table-land, the offices of headman and accountant, as well as those less connected than these two with the general system of administration, are held hereditarily, whilst in the North Konkan and South Gujarat the appointment is by selection. In the north of the latter Division, however, there is more of the hereditary spirit, but the village system, in its entirety, has not taken such deep root even there as it has amongst the Maráthás. In Sind, again, it was formerly altogether absent and has only been introduced recently. Setting aside, for the present, the subject of the village establishment and its tenure of office, it is necessary to revert to the first Chapter of this work, where there is given the average population of a village in each district. The figures entered in column 20 of the comparative table that precedes that Chapter have been reprinted for convenience of reference in the first of the tables opposite. It is not necessary to repeat here the observations regarding the average population of the village in each district, and the variations in this average that are noticeable in different parts of the country; but it will suffice to mention that the examination of the constituent elements of this community is intended to be based on a selection of villages from each district. In the suggestions that accompanied the request for such a selection it was remarked that a village should be taken from each táluka, and should contain rather more than the average population. The comparison made at the head of the table just referred to will show that in many instances, such as Surat, Thána, Kánara, Poona, and others, the average population of the selected villages is so much in excess of the normal of the district that the former cannot be accepted as representative of any but those larger or more prospering collections of houses which it is hard to know whether to describe as town or village. Some, on the other hand, as Násik, Khándesh, Ratnágiri, Ahmedábád, Sholápur and Kaládgi, with perhaps the addition of Dhárwár, appear to be most judiciously selected for the purpose for which they are required, in spite of the excess of their population over the district average.

Village Castes.

As time and space do not admit of a very minute analysis of the statistics of these units, it is as well to undertake to bring to notice two main points only, first, the distribution of the average village popu-

lation by caste, and secondly the relative prevalence of different occupations. The former subject is treated in the tables in two ways. In the first table the average distribution is given according to the population of each district aggregate, whilst in the second part of the table the differences between the districts are brought prominently forward by the reduction of the figures to a uniform basis. It is with the latter that comment has to deal, and the only part of the first table that requires to be specially noticed here is the third entry, which is that of the average number of distinct castes returned in each village. Here, as in the body of the work, the term caste is applied to social divisions amongst the Aboriginals and Muhammadans, as well as the Hindus. The subdivisions of Jains, alone, have not been included in the total.

Omitting the cases in which the selection of villages has evidently been based on too high an average, the mean number of castes to a village is between 24 and 25. Taking, then, the Bráhmans and Muhammadans as a homogeneous body, as, too, it is well to take the Wániás, Jains and Aboriginals, there appear to be some 23 divisions which are found in nearly every one of the selected items. The large section of agriculturists is the first and most uniform in its numerical predominance. The Bráhmans and the village menials come next, and after them those members of the village staff whose services are most essential to the community, such as the barber, the tanner and shoemaker, the goldsmith, and others. The shepherds vary in their prevalence but are found throughout. At the end of this portion of the table are notes in supplement of the last entry, that of the unclassed, which is in some of the districts a large item, owing to either local peculiarities, or the size of the villages selected. A good example of the first is found in Kánara, of the second, in Surat.

*Proportional distribution of castes.*

Attention is now directed to the second, or proportional part of the caste table. It will be noticed that the ratio of the Hindus taken with the Aboriginals sinks below 81 per cent. in one district only, and that is Broach, where the cultivating classes have been largely converted to Islám. The effect of the inclusion of the Aboriginals is most perceptible in this district, and in Surat, the Panch Maháls, Thána, Khándesh and Násik. The highest combined ratio of the two together is found in the Panch Maháls, next to which comes Khándesh. The proportion of Muhammadans is highest where they are cultivators, as in Broach, Surat and Kaira of Gujarát, and in Dhárwár of the table-land. They also bear a high ratio in fishing and boating villages, as in Thána, Kolába and Kánara.

The Jains are prominent in their native haunts of Ahmedábád and Surat, where they are traders. They probably belong to the same section in the Thána and Kánara villages, since these partake more of the character of towns, and thus are likely to be the resort of the Gujaráti and Márwádi merchants rather than of the cultivating Jain, who is found in the Belgaum and Dhárwár villages. The high ratio of this sect in Ahmednagar is partly accidental, as it appears on inquiry that at one of the most important of the villages selected in this District there was at the time of the census, a large gathering of Márwádis from outlying places for a wedding, so that the number of this class that appeared on the village return was astounding when compared with the circumstances of other places in the neighbourhood, and led to investigation.

Amongst those entered simply as "Others" the most important are the Native Christians of Thána and Kánara, and the Pársis of Thána and Surat.

Reverting now to the Hindus, and taking first the Bráhmans, it appears that like the Muhammadans, this caste musters relatively in greatest numbers in the villages of the districts where they are cultivators. These districts are notoriously Kánara and Surat. There are also a few cultivators of the Palsé and Chitpáwan sections of Bráhmans in Thána and Ratnágiri respectively.

The distribution of the traders needs no special comment, save that in all but the Karnátic, the Jains have to be added to their number. As regards the weavers, too, there is no special feature, excepting their absence in the Gujarát village, owing, possibly, to the concentration of this class of industry in the large towns of that Division, to the exclusion of the home manufacture of the rural districts so common in the Deccan and the districts of Dhárwár and Belgaum. The shepherds and graziers are relatively more numerous in the villages of the South and East Deccan than in Gujarát or the coast. In the former, Ahmedábád is the only district in which the selection shows any considerable proportion of this class, and in other portions of this work mention has been made of the probable reasons for their sparsity in the well cultivated districts of the north. The fishers, which is the last class to be brought forward before the actual village staff is considered, are found all over the Presidency since, though most numerous on the coast, they are not even there exclusively devoted to their caste pursuit.

*Village establishment.*

There remain, now, the castes which form the real nucleus of the village community, as found by Elphinstone, and older inquirers. In addition to the agricultural element there are ten castes, two of which have their own subdivisions, which may be said to belong especially to the village system. The relative proportions of these castes vary in the different districts though in all but the exceptional case of Kolába, the village menial, he who preserves the boundary marks and watches the gates of the village, is the chief. This class is strongest in the Deccan,

## SELECTED VILLAGES.

### Table C.—Proportional Distribution of Occupations.

| Occupation. | Percentage on average village working population (of both sexes.) | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Gujara't. | | | | | Konkan. | | | Deccan. | | | | | | Karna'tic. | | | |
| | Ahmedábád. | Kaira. | Panch Mahála. | Broach. | Surat. | Thána. | Kolába. | Ratnágiri. | Khándesh. | Násik. | Ahmednagar. | Poona. | Sholápur. | Sátára. | Belgaum. | Dharwár. | Kaládgi. | Kánara. |
| Landholders ... ... ... ... ... | 51·52 | 48·33 | 52·19 | 42·13 | 27·66 | 23·16 | 15·16 | 30·71 | 44·25 | 55·50 | 24·84 | 44·98 | 29·06 | 44·02 | 24·41 | 16·87 | 24·68 | 24·65 |
| Tenants ... ... ... ... ... | 5·31 | 11·43 | 1·41 | 6·70 | 3·91 | 9·82 | 22·60 | 18·72 | 2·08 | 1·27 | 3·60 | 3·45 | 4·32 | 2·63 | 7·51 | 3·94 | 2·26 | 19·82 |
| Agricultural Labourers ... ... ... | 19·52 | 16·89 | 21·71 | 28·43 | 27·47 | 10·39 | 11·46 | 15·59 | 26·64 | 13·66 | 21·90 | 15·55 | 39·56 | 19·72 | 22·20 | 22·73 | 29·66 | 10·13 |
| Cattle-minders ... ... ... ... | 1·75 | 1·86 | 1·11 | 0·15 | 1·26 | 0·48 | 0·70 | 1·37 | 2·24 | 1·95 | 6·01 | 2·25 | 7·29 | 5·21 | 4·68 | 4·39 | 4·48 | 0·99 |
| *Total Agricultural* ... | *78·10* | *78·51* | *76·42* | *77·41* | *60·30* | *43·85* | *49·92* | *66·39* | *75·21* | *72·38* | *56·35* | *66·23* | *80·23* | *71·88* | *58·80* | *47·93* | *61·08* | *55·59* |
| Cart, bullock and pony, letters, &c... ... | 0·50 | 1·68 | 0·05 | 1·06 | 0·73 | 1·31 | 0·45 | ... | 0·23 | 0·17 | 0·23 | 0·91 | 0·18 | 0·54 | 1·59 | 0·09 | 0·42 | 0·46 |
| General Labourers ... ... ... ... | 1·28 | 3·12 | 0·55 | 6·15 | 2·02 | 11·56 | 11·46 | 22·49 | 4·16 | 3·78 | 8·51 | 7·00 | 1·65 | 5·11 | 1·39 | 8·43 | 2·18 | 13·67 |
| Village and Government officials and menials ... ... ... ... ... | 0·97 | 1·20 | 1·11 | 2·74 | 3·10 | 3·70 | 0·86 | 0·56 | 2·32 | 2·68 | 2·57 | 4·19 | 2·53 | 2·93 | 1·42 | 1·36 | 1·72 | 1·41 |
| Religious ministrants ... ... ... ... | 2·18 | 1·21 | 1·26 | 1·29 | 2·17 | 1·17 | 2·10 | 1·39 | ... | 2·03 | 1·08 | 0·44 | 0·09 | 0·94 | 0·34 | 0·02 | 0·02 | 0·90 |
| Domestic and personal servants ... ... | 3·01 | 1·66 | 2·47 | 1·42 | 2·83 | 5·20 | 7·27 | 0·94 | 0·81 | 0·90 | 4·57 | 2·63 | 2·59 | 1·45 | 1·90 | 1·99 | 1·10 | 2·32 |
| Money-lenders ... ... ... ... .. | 0·52 | 0·82 | 1·31 | 0·61 | 1·50 | 0·92 | 2·01 | 0·32 | 0·04 | 0·51 | 0·99 | 0·97 | 0·50 | 0·13 | 0·74 | 0·41 | ... | 0·05 |
| General shopkeepers and their clerks, &c. ... | 0·54 | 0·10 | 0·30 | 0·04 | 1·06 | 2·93 | 3·16 | 0·21 | 0·66 | 1·07 | 2·87 | 2·22 | 0·79 | 1·39 | 1·84 | 1·53 | 0·63 | 1·29 |
| Grain, &c., sellers ... ... ... ... | 1·26 | 1·14 | 1·41 | 0·66 | 1·36 | 0·39 | ... | 0·16 | ... | 1·30 | 0·03 | 0·14 | 0·03 | 0·32 | 0·96 | 0·55 | 0·06 | 0·54 |
| Vegetable, &c., sellers... ... ... ... | 1·11 | 0·42 | 0·25 | 0·30 | 0·99 | 0·85 | 0·04 | 0·21 | ... | ... | 1·16 | 0·36 | 0·85 | 0·06 | 0·85 | 0·24 | 0·04 | 0·49 |
| Fish, meat, &c., sellers, and boatmen ... | ... | 0·04 | ... | 0·02 | 1·01 | 14·07 | 9·45 | 1·39 | 0·08 | 0·11 | 0·09 | 0·15 | ... | 0·03 | 0·25 | ... | 0·10 | 14·36 |
| Other tradesmen ... ... ... ... | 2·39 | 0·09 | 0·25 | 0·13 | 1·16 | 1·59 | 1·28 | 0·81 | 1·50 | 3·49 | 2·54 | 1·57 | 0·94 | 0·63 | 2·87 | 0·65 | 0·30 | 0·60 |
| Workers in precious stones and metals ... | 0·09 | 0·10 | 0·05 | 0·40 | 0·80 | 1·42 | 2·79 | 0·13 | 0·42 | 0·85 | 0·57 | 0·40 | 0·35 | 0·44 | 0·54 | 0·36 | 0·54 | 0·89 |
| Blacksmiths ... ... ... ... ... | 0·50 | 0·40 | 0·61 | 0·42 | 0·33 | 0·31 | 0·29 | 0·16 | 0·27 | 0·23 | 0·33 | 0·30 | 0·32 | 0·19 | 0·28 | 0·84 | 0·22 | 0·38 |
| Carpenters ... ... ... ... ... | 0·57 | 0·69 | 1·01 | 0·40 | 1·06 | 0·85 | 0·95 | 1·15 | 1·04 | 0·42 | 0·50 | 0·75 | 0·68 | 0·70 | 1·11 | 0·79 | 1·02 | 0·23 |
| Potters ... ... ... ... ... | 2·06 | 1·27 | 2·22 | 0·68 | 3·39 | 1·41 | 1·31 | ... | 0·19 | 0·90 | 0·68 | 0·82 | 0·62 | 1·17 | 1·08 | 0·26 | 0·52 | 1·25 |
| Shoemakers and Tanners ... ... .. | 0·50 | 1·23 | 1·61 | 0·74 | 1·11 | 0·45 | 0·29 | 0·08 | 0·85 | 1·64 | 1·37 | 1·18 | 0·68 | 1·93 | 0·65 | 0·53 | 0·70 | 0·23 |
| Tailors and cloth-sellers ... ... ... | 0·69 | 0·14 | 0·40 | 0·74 | 1·92 | 1·93 | 1·60 | 0·03 | 0·23 | 0·42 | 3·44 | 2·44 | 0·74 | 0·10 | 1·93 | 5·38 | 0·40 | 0·89 |
| Oilpressers ... ... ... ... ... | 0·17 | 0·31 | 0·50 | 0·64 | 2·75 | 0·42 | 0·41 | 0·40 | 0·04 | 0·09 | 1·35 | 0·62 | 0·32 | 0·35 | 0·34 | 0·12 | 0·22 | 0·33 |
| Spinners and weavers ... ... ... ... | 0·43 | 0·26 | ... | 0·57 | 0·24 | 0·07 | 0·21 | ... | 1·31 | 3·25 | 0·75 | 1·26 | 1·44 | 5·71 | 16·22 | 24·44 | 22·79 | 0·02 |
| Dyers ... .. ... ... ... ... | 1·02 | 2·27 | 0·76 | 0·47 | 5·99 | 0·18 | 0·08 | ... | 2·43 | 1·83 | 4·01 | 0·04 | 0·12 | 0·98 | 0·17 | ... | 1·30 | 0·32 |
| Masons, &c. ... ... ... ... ... | 0·05 | 0·10 | 1·81 | 0·25 | 1·65 | 0·76 | 0·29 | ... | 0·50 | 0·28 | 0·64 | 0·36 | 1·32 | 0·60 | 0·68 | 0·89 | 0·54 | 0·13 |
| Mat and cane-workers... ... ... ... | ... | 0·28 | 3·23 | 0·11 | 0·40 | 1·10 | 0·29 | 0·21 | 0·27 | 0·20 | 0·14 | 0·05 | 0·03 | 0·31 | 0·71 | 0·36 | 0·58 | 0·09 |
| Beggars ... ... ... ... ... ... | 1·75 | 1·80 | 2·17 | 2·69 | 1·00 | 2·14 | 1·81 | 1·58 | 7·17 | 0·68 | 4·76 | 4·44 | 2·65 | 1·83 | 2·38 | 1·78 | 2·23 | 2·38 |
| *Others* ... ... ... ... ... | *0·31* | *1·16* | *0·25* | *0·06* | *1·13* | *2·42* | *1.68* | *1·39* | *0·27* | *0·79* | *0·47* | *0·53* | *0·35* | *0·28* | *0·96* | *1·05* | *0·79* | *1·18* |

where their hereditary position and privileges have been well maintained, even though the literate class decline to see in the appellation of the tract *Mahárashtra* the confirmation of the claim of the now depressed to have been once the possessors of the whole country. In Gujarát, the relatively highest number of Dheds, the local variety of the menial caste, is in Kaira, where they are not so dependent on service as on coarse weaving for their living, and do not therefore leave the district to any great extent. In the Aboriginal—affected region of the North Konkan there is little use for the Dhed or Mahár, but in Ratnágiri, where the average caste of the cultivators is higher, the proportion of the menial class begins again to rise. The two classes engaged in performing personal offices for the villagers, such as shaving and washing clothes, are found in very different proportions respectively. The barbers, who are also village guides, torch-bearers and musicians, are far more numerous than the village washermen, whose duties are in great measure performed, when necessary, by the house-holders themselves. As a rule, the barber holds his place near, though a little below, the ratio of the tanner and potter. Towards the south the oilman gains upon him, and in the villages approaching towns in their variety of population, the barber sinks relatively to a very low rate. Of the artisans proper, the above mentioned, namely the potter, tanner, and oilman, are the most prevalent, or, as the whole family is included in this return, are either the most stationary or the most prolific. The carpenter in a few instances, mostly in the larger places, bears a high proportion, but on the whole, the goldsmith is found in more uniform strength over the entire Presidency. The Darzi, or Shimpi, shares with the blacksmith the lowest place in the numerical order. In Gujarát the Darzi is usually, except in the Surat villages, less represented than the Lohár, in the Konkan and most of the Deccan the reverse is the case, and in the Karnátic the advantage is also slightly on the side of the worker in clothing. His position in the North Deccan is strengthened, as has been mentioned in Chapter VIII, by the fact that this caste is the chief distributor of piece-goods, as well as comprising both tailors and money-lenders. The Lohár, as a caste, is at the lowest ebb in the Konkan, where his work is done mostly by Maráthás or Sutárs. It is much the same in the Karnátic, though the section of Maráthás that devote themselves to this task are practically differentiated from their fellows, as are those who in the South wash or shave for a living.

In estimating the relative strength of the agricultural element in the representative village some weight must be allowed to the fact that there are numbers of cultivators belonging to other than the classified agricultural castes. This will be abundantly proved by a reference to the table in *Appendix C. which gives the ratio to the total of each caste of those engaged in cultivation. It is also advisable to take the ratio of the agricultural castes as given in the second part of the table accompanying this Note in conjunction with the proportion of the workers exercising the profession of agriculture, given in the third part of the same. From the caste table alone it appears that of the total population the proportion of agricultural castes amongst the Hindus varies between 21·8 in the semi-urban villages of the Surat District, to 60·8 in Ratnágiri. As regards the low ratio of the agricultural classes in Thána and Kolába there is little doubt, if the general statistics of the whole district be accepted as a guide, that the selection of the villages is the cause of difference. In Broach, to the ratio of the Hindus must be added that not only of the Bhils and other Aboriginals, which is considerable, but of the cultivating Bohoras, which is still greater. In Kaládgi the high ratio of graziers, as in Ahmednagar, has to be taken into consideration, and in Dhárwár the same cause, with the addition of the number of the Muhammadans, some of whom cultivate, tend to render the proportion lower than it actually is. In Kánara there is the fishing element, as in Thána, and also the Native Christians, who stand in both districts much in the same ratio.

To estimate the weight of the agriculturists in the constitution of the Indian village, however, it is necessary to turn to the next portion, Part C, of the statistical series which accompanies these remarks. Here it appears that of the village workers no less than from 43·8 to 80·2 per cent. are returned as agriculturists.

The difference between the districts is striking, and gives a good idea of the relatively rural or urban character of the units selected. In two districts only does the ratio of agriculturists fall below 49·9 per cent. of the total productive population, and in one of these the deficiency is apparently compensated by the number of spinners who mostly belong to the families of agriculturists. The lowest average of cultivators is in the Karnátic, where as already explained in Chapter X, it is not owing to the restricted prevalence of the occupation, but to the smaller share taken in it by women. The highest ratios are to be found in Sholápur and the northern districts of Gujarát. There seems, in fact, a tendency for the ratio to diminish as the south is approached. Another point that requires mention is the inequality of the distribution of the class of unskilled labourers. With regard to this there is but little explanation beyond the general gravitation of this occupation towards the larger centres; but this does not explain its prevalence amongst the purely rural population of the Ratnágiri selection, or its low ratio in Surat villages. In Kánara there is no doubt a good deal of this class of labour returned, not only at the sea-coast villages, but amongst the harvesters also, as in Khándesh.

The tables can now be left to be perused without further comment. It will, however, be borne in mind that those which are held to be on statistical grounds, most closely representative of the average of their district, are, as already once stated, Ahmedábád, Khándesh Násik, Ratnágiri, and Kaládgi. The rest, except Thána and Kolába and Surat, which show

the circumstances of comparatively large towns, may be taken as representative of the village, after being somewhat more than ordinarily affected favourably by modern influences. It is in many respects to be regretted that this subject had per force to be taken into consideration after the completion of the more general returns, as the information had been at hand for some time, and only required just that amount of scrutiny that it was inpracticable, under the press of other work, to give it. Otherwise there is no reason why the selection should not have been in every case as satisfactory as in these just mentioned, whilst the figures themselves would have stood a more detailed examination than it is now possible to allow them.

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# C.—THE CENSUS OF THE SETTLEMENT OF ADEN AND OF THE FEUDATORY STATES.

1.—ADEN.—VARIATION SINCE 1872. BIRTH-PLACE. AGE. RELIGION. OCCUPATION. EDUCATION.

2.—FEUDATORY STATES.—EXTENT AND POPULATION. VARIATION SINCE 1872. RELIGION. AGE. CIVIL CONDITION. INSTRUCTION. OCCUPATION.

## C.—THE ENUMERATION OF ADEN AND THE FEUDATORIES.

### 1.—Aden.

This detached settlement on the south-western side of the Arabian Peninsula is under the administration of the Government of Bombay, although situated at a distance of more than 1,600 miles from the main body of the Presidency. It covers an area of 11·6 square miles, with a population of 34,860, mostly concentrated in the town and cantonment on the rocky headland that gives the place its principal value from a military point of view. Apart, however, from its position as the Gibraltar of the east, as it is often called, Aden has acquired an annually increasing popularity as a port of transhipment for goods passing to and from the coast of Eastern Africa, of China and still more distant countries. It is also the emporium of the caravan traffic with the interior of Yaman and the Arabian provinces of the south generally. The opening of the Suez Canal, too, has materially increased its importance as a coaling station for the numerous fleets of steam-vessels called into existence by the additional facilities of communication with India and the far east. The settlement, too, is not without its political importance, as it is in diplomatic connection with a number of the Arabian States or tribal communities who own the adjoining territory on the mainland and with some tribes on the opposite coast in Africa, and also with the Island of Socotra.

The density of the population is about 2,828 per square mile, if the persons on board vessels in the harbour be omitted from the calculation. The house-room is a little more crowded than in the rest of the Presidency, and gives an average of 6·6 persons per inhabited house, as compared with 5·8 elsewhere, and 6·45 in the Deccan.

The population may be divided into the military and the commercial classes, counting with the former the number of followers and other accompaniments to a military station, and with the latter, the large body of dock and other labourers. The purely military lines comprised about one-tenth of the number of people enumerated in the whole Settlement, not excepting the little island of Perim in the Straits of Báb-el-Mandab.

Since the last enumeration in 1872 the place has increased by more than 53·5 per cent. The military returns show an increase of but 4·2 per cent., so that the bulk of the growth is thus manifested in the commercial, more especially the male portion of the community. These last have increased by no less than 71 per cent. A great deal of this immigration is no doubt owing to the increasing trade which attracts merchants and other agents of distribution, and tends, also, to add to the number of labourers for whom work is available in the growing traffic at the port.

It is noteworthy that the proportion of the indigenous to the total population in this settlement is less than the corresponding ratio in the City of Bombay, which, as has been shown in the seventh chapter of this volume, amounts to no more than 27 per cent. In Aden the proportion is only 24·8 per cent. The marginal table shows the relative strength of the colonists from different countries. The mainland of Arabia and the African coast tenanted by the Somális and similar tribes furnish the chief mass of the population. The presence of the Native regiments constitutes the principal factor in raising the proportion of those born in this Presidency, and the strength of the European garrison raises that of the English born. These last constitute about 78 per cent. of the entire European community, even including those on board the vessels in port.

| Birth-country. | Percentage of population. |
|---|---|
| Aden ... .. | 24·83 |
| Arabia ... ... | 27·58 |
| East Coast of Africa . | 23·39 |
| Bombay Presidency ... | 10·18 |
| Other parts of India ... | 7·59 |
| Europe ... .. | 5·21 |
| Other countries ... | 1·22 |

One of the most remarkable features in the composition of the population of Aden is the comparative scarcity of females. Taking the entire community, there are only 53 women to every 100 men, or, otherwise put, of the total number, 65·21 per cent. are males and 34·79 females. This disproportion is owing to the temporary character of the residence of most of the traders and labourers, as well as to the preponderance of males in the garrison. It is least apparent in the case of the Jews, who are commercial settlers. Amongst the Europeans and the trading classes of Natives of India it is very wide. Next to the Jews, the Muhammadans, especially those from the adjacent coast, seem to have the most settled habits.

The marriage statistics, too, show to a certain extent the nature of the population as very few, comparatively speaking, of the Europeans are married, and comparatively few, too, of the Indian traders, and in the case of others in whom the ratio is higher the actual figures show that many of the married men are not accompanied to Aden by their wives.

Two of the periods in the age return have, by an oversight, been wrongly divided in statistical Table VII. of Appendix A, so the correct return is added to this Note* :—

| Age-period. | Total. | | Hindus. | | Muhammadans. | | Christians. | | Jains. | | Parsis. | | Jews. | | Sikhs. | | Others. | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females. | Males. | Females |
| —1 year .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 1— 2 ,, .. .. | 324 | 340 | 20 | 30 | 243 | 245 | 16 | 21 | .. | 1 | 3 | 6 | 42 | 37 | .. | .. | .. | .. |
| 2— 3 ,, .. .. | 292 | 276 | 19 | 40 | 207 | 197 | 17 | 18 | .. | 1 | 4 | 2 | 15 | 22 | .. | 1 | .. | .. |
| 3— 4 ,, .. .. | 357 | 324 | 15 | 14 | 277 | 260 | 14 | 10 | .. | 3 | 1 | 4 | 40 | 33 | .. | .. | .. | .. |
| 4— 5 ,, .. .. | 329 | 362 | 19 | 23 | 269 | 280 | 10 | 16 | 1 | 1 | 2 | 3 | 27 | 39 | 1 | .. | .. | .. |
| 5— 9 ,, .. .. | 2,035 | 1,906 | 124 | 123 | 1,656 | 1,493 | 48 | 57 | 3 | 5 | 12 | 14 | 192 | 213 | .. | 1 | .. | .. |
| 10—14 ,, .. .. | 1,707 | 884 | 115 | 57 | 1,415 | 678 | 23 | 31 | 12 | .. | 10 | 6 | 127 | 112 | .. | .. | .. | .. |
| 15—19 ,, .. .. | 1,737 | 887 | 118 | 95 | 1,415 | 660 | 93 | 29 | 26 | 1 | 8 | 2 | 77 | 98 | .. | 2 | .. | .. |
| 20—24 ,, .. .. | 3,484 | 1,207 | 332 | 87 | 2,560 | 967 | 446 | 44 | 22 | 4 | 17 | 4 | 104 | 101 | 1 | .. | 2 | .. |
| 25—29 ,, .. .. | 3,353 | 1,344 | 290 | 92 | 2,330 | 1,120 | 532 | 39 | 15 | 6 | 22 | 9 | 105 | 77 | 3 | 1 | 6 | .. |
| 30—34 ,, .. .. | 3,724 | 1,559 | 291 | 54 | 2,749 | 1,379 | 503 | 35 | 16 | 1 | 19 | 7 | 126 | 83 | 13 | .. | 7 | .. |
| 35—39 ,, .. .. | 1,811 | 641 | 188 | 31 | 1,266 | 528 | 268 | 30 | 14 | .. | 28 | 8 | 36 | 43 | 8 | 1 | 3 | .. |
| 40—44 ,, .. .. | 1,687 | 852 | 182 | 39 | 1,270 | 744 | 128 | 11 | 11 | .. | 16 | 3 | 76 | 55 | 3 | .. | 1 | .. |
| 45—49 ,, .. .. | 550 | 263 | 79 | 10 | 358 | 226 | 81 | 3 | 5 | .. | 7 | 1 | 27 | 23 | 1 | .. | 1 | .. |
| 50—54 ,, .. .. | 682 | 618 | 60 | 27 | 523 | 547 | 41 | 5 | 4 | .. | 10 | 3 | 40 | 36 | .. | .. | 4 | .. |
| 55—59 ,, .. .. | 172 | 129 | 25 | 4 | 116 | 125 | 15 | 1 | 3 | .. | 3 | .. | 10 | 9 | .. | .. | .. | .. |
| 60 and over .. | 512 | 523 | 30 | 23 | 423 | 446 | 11 | 1 | 2 | .. | 2 | .. | 43 | 53 | .. | .. | 1 | .. |
| Total .. | 22,735 | 12,125 | 1,917 | 749 | 17,127 | 9,895 | 2,251 | 346 | 134 | 23 | 164 | 72 | 1,087 | 1,034 | 30 | 6 | 25 | .. |

From this it will be seen that, as in Bombay and other places where there is a large trade or demand for labour unsuited to children, the ratio of adults is very high.

The relative proportions of the different religions represented in this small area are given in Table IV of Appendix A. Roughly speaking, 77·5 per cent. of the people are Muhammadans, 7·6 Hindus, 7·5 Christians, 6·1 Jews, and 1·3 Pársis, Jains, Sikhs and Chinese. The sects are returned in Table III but in consideration of the preponderance of the Muhammadan element, and its relation with the birth-place of that faith, it is worth while to distinguish in more detail the sects into which that religion is split up, a point which the peculiarly Hinduised or rather but semi-Muhammadan character of the adherents of Islám in the greater portion of the Presidency Division, rendered it impracticable to press on the enumerators, who were mostly Hindus, with any prospect of success. The sects to which the Aden Muhammadans belong are the following :—

*A.—Sunni Sects.*

| | | |
|---|---|---|
| Hanafi ... ... | 3,539 | 25,038 |
| Shafai ... ... | 21,996 | |
| Hanafi Memon ... | 250 | |
| Hámbali ... ... | 24 | |
| Maliki ... ... | 129 | |

*B.—Shiah Sects.*

| | | |
|---|---|---|
| Khoja ... ... | 76 | 974 |
| Borah ... ... | 136 | |
| Imámiyah ... ... | 135 | |
| Zaidiyah ... ... | 627 | |

*C.—Wahábi Sects.*

| | | |
|---|---|---|
| Ahl-al Haddis ... | 8 | 110 |
| Wahábi (unspecified) | 102 | |

| Class and Order. | Percentage of orders on total. | |
|---|---|---|
| | Males. | Females. |
| Order I. Government .. .. .. .. .. | 1·88 | 0·01 |
| II. Defence .. .. .. .. .. | 10·09 | 0·04 |
| III. Professions .. .. .. .. .. | 1·42 | 0·26 |
| IV. Wives .. .. .. .. .. | .. | .. |
| V. Personal service .. .. .. .. | 5·29 | 4·07 |
| VI. Commerce .. .. .. .. .. | 7·77 | 0·37 |
| VII. Transport .. .. .. .. .. | 17 11 | 0·07 |
| VIII. Agriculture .. .. .. .. .. | 0·29 | 0·09 |
| IX. Pasture, &c. .. .. .. .. .. | 2·52 | .. |
| X. Workers and sellers of mixed materials .. | 2·41 | 0·03 |
| XI. Workers and sellers of textiles and dress . | 4.35 | 2·95 |
| XII. Preparers and sellers of food and drink .. | 5·04 | 9·06 |
| XIII. Workers in animal substances .. .. | 0·47 | 0·12 |
| XIV. ,, ,, vegetable substances .. | 0·67 | 10·36 |
| XV. ,, ,, mineral substances .. | 9·34 | 1·25 |
| XVI. Indefinite .. .. .. .. .. | 7·77 | 0·14 |
| XVII. Property .. .. .. .. .. | .. | .. |
| XVIII. Unclassed and unoccupied .. .. .. | 23·58 | 71·18 |

The distribution of the people by occupation is given in a proportional form in the margin. The ratio of the workers is high in the case of both boys and men, being 94 per cent. in the former and 20 per cent. in the latter class. Of the adult female population 42 per cent., and of the girls under fifteen years old, 7 per cent. were returned under some occupation or other. Amongst this sex mat-making, domestic service, forage-selling, baking and the like, seem to be the principal occupations; the men are mostly returned under the head of dock and other labour, with over 12 per cent. military and 7·77 in commerce and trade.

In a continually changing community like that of Aden it is useless to set much store by the returns of education collected at an enumeration like a census. The Settlement is supplied with schools where the course is taught in both English and Arabic. The tables show that amongst the Muhammadans, the most numerous section of the population, there are 85 per cent. illiterate. Amongst the Europeans, as is to be expected, the proportions are nearly reversed, and there are 89 per cent. literate or learners to 11 illiterate. The few Pársis here show as in India, the highest degree of education amongst other than European or Eurasian races, and the same care with regard to the instruction of the women of their race that has been noticed in the chapter dealing with education in the preceding portion of this work, is not absent in Aden.

The enumeration and compilation of the results were both supervised and directed by Captain Sealy, Municipal and Port Officer, to whose exertions the accuracy of the results is entirely due. Owing to the want of official and educated non-official agency, the census of Aden is a matter of no small difficulty, but on the present occasion has been successfully administered throughout.

* As received. The total absence of infants is remarkable, not to say improbable.

## 2.—The Feudatory States.

*Extent and population.*

Of the 197,875 square miles of territory under the administration of the Government of Bombay no less than 73,753, or 37·27 per cent. consists of States in feudatory subordination or alliance with the Paramount Power. The population of these States amounts to about 29·67 of the total enumerated. The territory in question is thus distributed:—In Gujarát, 71·34 per cent.; in the Konkan, 2·38; in the Deccan table-land, 18·00; and in Sind, 8·28 per cent. Thus the greater portion of the tract under Native rulers lies in Gujarát, or, to particularise, to the north and west of the British Division known by that name. There are, however, two groups lying to the east, but the larger portion is comprised in the peninsulas of Cutch and Káthiáwár. The population is not distributed strictly in accordance with the area. In Gujarát and Sind the proportion to the total is less than that borne by the area, whilst in the other two groups it is greater. The former two contain respectively 68·24 and 1·86, and the two others 4·32 and 25·52 per cent. of the population.

*Density.*

The density of this population varies considerably. If the measurements recorded against the different States be correct, there is in Kolhápur an average of 284 persons per mile, a proportion that is heavier than is found in either of the two districts of Crown territory that adjoin it. In Cambay the distribution gives only 245 to the mile, a ratio which is perhaps rather under than over the mark. In Janjira, on the coast, the density on an average is 234, or nearly equal to that found in the adjacent collectorate of Kolába. The sparsity of the distribution in the north and west of Gujarát is due to the desert, the Runn, the hills of Pálanpur and Cutch, and the hilly jungles in the east and south-east of the Mahi Kántha. In Jawhár and the Dángs, too, there is a good deal of forest and barren hill, which renders a great part of these areas uninhabitable. The comparative want of population on the area known by the title of the Sátára Jághírs seems to some extent due to the absence of accurate measurements, though no doubt in the more southern portions of that territory the famine had a somewhat devastating effect, which, as in Kaládgi, will be apparent for many years.

*House-room.*

With such scattered States and collections of States it is scarcely worth while to enter upon the density of house-room in detail, but it will be observed from Table I of Appendix B that the general tendency with regard to dwelling accommodation lies in the same direction as that in British territory. In Gujarát, for instance, there is an average of 4·81 per house against 4·51 in the Crown districts. In the Konkan the two proportions are respectively 5·63 and 5·65. In the Deccan the average rises to 6·16 in the one and to 6·45 in the other. The same tendency that appears in the returns for the Crown territory, namely, towards greater crowding in the village house than in that of the town, is manifested in the record for Feudatory States also, and though there is no especially large town in the latter group, the general cause of this apparent anomaly is probably similar in the one to what it has been stated to be in the other, namely, the smaller size and different construction of the town house.

*Variations since 1872.*

The next point is the growth or decrease in the population during the interval between the last census and that of 1872. This is given in Table II of Appendix B. The largest increase is found in the more backward States, such as the Dángs, where it reaches above 50 per cent., and Jawhár, which shows an increase amounting to nearly 30 per cent. A similar tendency is visible with regard to the Surat and Mahi Kántha groups, both of which contain a considerable forest population. It is not unreasonable to assume, therefore, that the increase is to some extent due in such cases to more correct enumeration rather than to the real growth of the community. In both Káthiáwár and Cutch there have been one or two years of bad seasons, amounting in the former case to actual famine. This peninsula has also been plagued with a severe outbreak of fever and other epidemic which has affected its population in an abnormal degree. The emigration from this tract as well as from Cutch into the capital city, which has been noticed in previous portions of this review and which will be seen from Tables X and XI in Appendix A to be large, must not be left out of consideration. The Rewa Kántha has had one bad season to contend against during the nine years under consideration, but its advance has not been far from normal. Its little neighbour, Nárukot, on the other hand, was severely afflicted in 1878 by the failure of the winter crop. In the States to the south of the Presidency the decrease is universal, though varying in degree. The rich and flourishing State of Kolhápur has decreased to a trifling extent owing to the famine of 1876-77, which was felt in some of its eastern districts. The smaller States suffered much more severely, and Akalkot seems to have been more affected than even Sholápur and Kaládgi, to which it is adjacent. The jághírs of the old Sátára kingdom, with those to the south of them in the Karnátic table-land, are very much interspersed in the Crown districts of the tract, and, as may be seen from the map that accompanies this work, must necessarily have been affected to some extent in the same way as the latter. The solitary State connected with Sind shows a comparatively insignificant decrease, that may be due simply to the more correct enumeration, as that on the former occasion was probably of a very conjectural nature.

Regarding the general features of the variations, it appears that in most cases the experience is similar to that obtained from the census of the Crown territory, namely, that the females diminish less than the males in famine districts, whilst in the growing portion of the aggregate the increase amongst this sex is relatively higher than that of the other.

### *Religion.*

The dispersion of the different States amongst the Crown territories of the Presidency render generally applicable to the former what has been already said about the religions and their distribution in the latter. It is therefore unnecessary to repeat any of the general observations that have been made elsewhere, but it is useful to point out briefly the special features of the religious composition of the individual States. First, then, in Cutch we find a large admixture of Jains and of the trading classes of Muhammadans. In the northern States of Gujarát, as in the Crown district of Ahmedábád, the Jain element is relatively strong, and it may be presumed that it is of the trading class. In Kolhápur and the Karnátic portion of the Deccan group of States, the Jains, as in Belgaum and Dhárwár, are of the peasant order. The proximity of Sáwantwádi to the Portuguese territory of Goa seems to raise the proportion of the Native Christians in the State, but elsewhere, as in Jawhár and Kolhápur, they are in very low strength, and from many other States they are entirely absent. In Jawhár they are probably immigrants from the coast settlements of Sálsette and Bassein, whilst in Kolhápur the State has in its employ a considerable staff of Europeans. The immigration of the natives of Goa, too, may be as common in this State as it appears to be in the neighbouring district of Belgaum.

The inclusion of Sind in the Crown returns raises the proportion of Muhammadans in the population far above what it is in the Feudatories, but the aggregation of this race towards the States in which their faith is still in power can be traced in the case of Cambay, Janjira and Sáwanúr, where there are Nawábs, and to a minor extent, too, in Pálanpur and Káthiáwár, some of the States in which are under rulers of the religion of Islám. The large proportion of Muhammadans in Cutch is due, as has been just mentioned above, to the settlement there of the traders of the Memon and Khoja persuasion, many of whom were originally converted from amongst the tribes indigenous to the State.

Of the Pársis little need be said. As a rule they flourish more under British than under native rule, but in and near Surat there seems to be a colony in the States of that Agency, where they probably are engaged as traders in liquor, timber, and other forest produce.

Lastly, there is the aboriginal element to be considered. This is predominant in the Dángs, the Surat States and in Jawhár. In the first the Bhils are the chief tribe. In the second the Dhodiás and the like. In the last the Wárlis and Káthodis. The latter are also found in Janjira. In the Mahi Kántha there is a considerable number of Bhils in the eastern and north-eastern States, but not enough to form a large proportionate element in the total population. It was amongst these tribes, however, that the only trouble arose in connection with the census, and even in their case, it afterwards turned out that local grievances had more to do with their reluctance to be numbered than the actual dislike or dread of the operation.

### *Age and Sex.*

With regard to age and sex there are few points that call for special notice, as most of what has been said in connection with the rest of the Presidency will apply with little exception to the Feudatories. The following table gives the comparative ratios of the two areas :—

| Age-period. | Males. | | Females. | | Ratio per cent. of Females to Males. | |
|---|---|---|---|---|---|---|
| | Crown.* | Feudatory. | Crown.* | Feudatory. | Crown.* | Feudatory |
| Under 5 ... ... ... ... ... | 12·45 | 11·69 | 13·31 | 12·62 | 104·6 | 102·1 |
| 5— 9 ... ... ... ... ... | 14·74 | 14·44 | 14·23 | 14·32 | 94·5 | 93·8 |
| 10—14 ... ... ... ... ... | 12·98 | 14·80 | 10·82 | 12·68 | 81·3 | 81·7 |
| 15—19 ... ... ... ... ... | 7·85 | 10·07 | 7·51 | 9·58 | 93·3 | 89·9 |
| 20—24 ... ... ... ... ... | 7·87 | 9·62 | 9·03 | 9·97 | 111·9 | 98·0 |
| 25—29 ... ... ... ... ... | 9·48 | 9·50 | 9·57 | 9·50 | 98·5 | 94·5 |
| 30—34 ... ... ... ... ... | 8·87 | 7·83 | 8·91 | 7·55 | 97·9 | 91·2 |
| 35—39 ... ... ... ... ... | 6·41 | 6·02 | 5·80 | 6·00 | 88·3 | 94·6 |
| 40—44 ... ... ... ... ... | 5·10 | 4·79 | 4·70 | 4·95 | 89·9 | 97·6 |
| 45—49 ... ... ... ... ... | 4·28 | 3·67 | 4·53 | 3·76 | 103·2 | 97·1 |
| 50—54 ... ... ... ... ... | 4·17 | 3·13 | 4·64 | 3·37 | 108·5 | 101·8 |
| 55—59 ... ... ... ... ... | 1·83 | 1·87 | 1·89 | 2·18 | 100·6 | 110·4 |
| 60 and upwards ... ... ... ... | 3·97 | 2·57 | 5·06 | 3·42 | 123·1 | 125·3 |

* Without Sind and Bombay City.

From this the general correspondence between the two can be appreciated. In the Crown territory there seems to be a slight preponderance of both sexes at the beginning and end of life, with a somewhat remarkable deficiency between the ages of ten and twenty-five. At every age with the exception of 40 to 45 and over 55 the proportion of women to men is higher in the Crown territory, and amongst the community taken as a whole excluding, however, Sind and the capital city, there are to 100 males 97·5 females in the one territory

as compared to 94·6 in the other. The finally corrected returns from some of the States were received too late to admit of more detailed analysis before publication, but there is little doubt that they present no special features of value in a statistical sense beyond what have been already noted with respect to the other series.

### *Marriage.*

It is almost the same with the statistics regarding marriage, which, as in the case of the Crown territory, were collected for the first time at the census of 1891. The following statement gives the general distribution by age for the two areas, that for the Crown territory being taken from the abstract appended to Table VI :—

| Age-period. | Males. | | | | | | Females. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Single. | | Married. | | Widowed. | | Single. | | Married. | | Widowed. | |
| | Crown.* | Feudatory. | Crown. | Feudatory. | Crown. | Feudatory. | Crown. | Feudatory. | Crown. | Feudatory. | Crown. | Feudatory. |
| Under 10 .. .. | 55·96 | 53·21 | 1·15 | 1·26 | 0·52 | 0·76 | 31·46 | 74·73 | 4·54 | 5·01 | 0·41 | 0·42 |
| 10—14.. .. .. | 21·72 | 25·47 | 4·01 | 5·51 | 1·88 | 2·38 | 13·96 | 20·58 | 11·33 | 11·52 | 1·45 | 1·41 |
| 15—19.. .. .. | 9·53 | 10·99 | 7·06 | 9·34 | 2·52 | 3·86 | 2·12 | 2·97 | 13·16 | 16·24 | 1·84 | 2·14 |
| 20—24.. .. .. | 5·47 | 5·14 | 11·45 | 14·43 | 4·56 | 6·62 | 0·79 | 0·67 | 16·39 | 17·95 | 3·44 | 3·81 |
| 25—29.. .. .. | 3·15 | 2·34 | 16·14 | 16·70 | 7·72 | 9·19 | 0·49 | 0·33 | 16·36 | 16·38 | 5·78 | 6·63 |
| 30—39.. .. .. | 2·50 | 1·63 | 27·91 | 25·38 | 19·14 | 20·05 | 0·59 | 0·36 | 22·06 | 19·86 | 18·10 | 20·10 |
| 40—49.. .. .. | 0·90 | 0·66 | 16·95 | 14·83 | 20·15 | 21·19 | 0·29 | 0·19 | 10·18 | 8·87 | 22·79 | 24·34 |
| 50—59.. .. .. | 0·47 | 0·35 | 9·71 | 7·98 | 10·39 | 20·05 | 0·17 | 0·10 | 4·42 | 3·82 | 22·52 | 22·97 |
| 60 and upwards .. | 0·30 | 0·19 | 5·62 | 3·47 | 23·12 | 15·90 | 0·13 | 0·7 | 1·56 | 0·88 | 23·67 | 17·68 |
| All ages | 47·79 | 47·39 | 46·99 | 47·35 | 5·22 | 5·26 | 31·65 | 32·56 | 50·45 | 50·75 | 17·90 | 16·69 |

*Here the Crown territory includes Sind and Bombay City.

Speaking generally, the males continue married later in the Crown territory than in the Feudatories, whilst the distribution of the widowed of this sex seems to indicate that in the latter territory they fall off numerically about the fiftieth year instead of continuing to increase, as in the Crown districts, until the end of life. This may be due to the defective age return in the case of Aboriginals in the forest states, which carries with it more weight in the smaller aggregate of the Feudatories than in the larger and more varied population of the rest of the Presidency. This result seems more apparent in the case of the females, amongst whom, in the Feudatories, the proportion of the unmarried girls between ten and twenty is considerably higher than in the other series, and it is the chief characteristic of aboriginal custom with regard to marriage that below ten the married girls are in a minority far greater than amongst the higher classes of society. The decrease of the widows after fifty seems, as in the case of the widowers, to be the result of defective record. It is curious to notice that after the age of 20 the proportion of single women is higher in the Crown than in the Feudatory tract, a fact to which the inclusion of Sind and the Karnátic probably contributes in the greatest degree.

### *Instruction.*

In abstracting the particulars regarding the relative degrees of instruction amongst the population the element of age was not taken into consideration save in a few of the States, as it is not a detail required for the Imperial returns. In the following table, therefore, the distribution of the entire population of the different groups of these States according to the return of education is given irrespective of age. The figures for Crown territory are added for the purpose of comparison :—

*Distribution of* 100 *persons of each main religion by degree of instruction.*

A.—Males.

| Locality. | Total Population. | | | Hindus. | | | Muhammadans. | | | Jains. | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Pupil. | Literate. | Illiterate. | Pupil. | Literate. | Illiterate. | Pupil. | Literate. | Illiterate. | Pupil. | Literate | Illiterate. |
| Gujará't. Crown .. | 3·7 | 11·0 | 85·3 | 3·5 | 10·1 | 86·4 | 4·7 | 12·5 | 82·8 | 14·4 | 60·5 | 25·1 |
| Gujará't. *Feudatory* .. | *2·2* | *6·5* | *89·3* | *1·8* | *6·8* | *91·4* | *2·8* | *10·1* | *87·1* | *10·5* | *46·2* | *43·3* |
| Konkan .. Crown .. | 2·7 | 5·9 | 91·4 | 2·5 | 5·4 | 92·1 | 5·1 | 9·3 | 85·6 | 5·5 | 56·9 | 37·7 |
| Konkan .. *Feudatory* .. | *2·3* | *5·5* | *92·2* | *2·2* | *5·9* | *91·9* | *7·1* | *12·8* | *80·1* | *7·1* | *39·7* | *53·2* |
| Deccan .. Crown .. | 2·8 | 5·8 | 91·4 | 2·6 | 5·4 | 92·0 | 3·3 | 5·2 | 91·5 | 10·4 | 41·6 | 48·0 |
| Deccan .. *Feudatory* .. | *2·3* | *5·5* | *91·7* | *2·7* | *5·4* | *91·9* | *3·3* | *3·7* | *93·0* | *5·2* | *11·6* | *83·2* |
| Karná'tic—Crown.. .. | 3·5 | 6·6 | 89·9 | 3·5 | 6·7 | 89·9 | 2·9 | 4·3 | 92·8 | 5·0 | 9·9 | 85·1 |
| Total, Home Division. Crown .. | 3·4 | 8·2 | 83·3 | 3·1 | 7·3 | 89·6 | 4·4 | 9·9 | 85·7 | 9·9 | 41·5 | 48·6 |
| Total, Home Division. *Feudatory* .. | *2·3* | *7·5* | *90·2* | *2·0* | *6·2* | *91·8* | *2·6* | *7·9* | *89·5* | *9·2* | *37·1* | *53·7* |

B.—Females.

| Locality. | | Total Population. | | | Hindus. | | | Muhammadans. | | | Jains. | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Pupil. | Literate. | Illiterate. | Pupil. | Literate. | Illiterate. | Pupil. | Literate. | Illiterate. | Pupil. | Literate. | Illiterate. |
| Gujará't. | Crown | 0·18 | 0·33 | 99·49 | 0·11 | 0·18 | 99·71 | 0·17 | 0·26 | 99·57 | 0·48 | 1·02 | 98·50 |
| | *Feudatory* | *0·08* | *0·20* | *99·72* | *0·06* | *0·17* | *99·77* | *0·14* | *0·37* | *99·49* | *0·19* | *0·43* | *99·38* |
| Konkan | Crown | 0·08 | 0·09 | 99·83 | 0·04 | 0·04 | 99·92 | 0·27 | 0·11 | 99·62 | 0·07 | 0·34 | 99·59 |
| | *Feudatory* | *0·06* | *0·08* | *99·86* | *0·04* | *0·06* | *99·90* | *0·47* | *0·43* | *99·10* | .. | .. | *100·00* |
| Deccan | Crown | 0·09 | 0·13 | 99·77 | 0·04 | 0·04 | 99·92 | 0·12 | 0·10 | 99·78 | 0·05 | 0·02 | 99·93 |
| | *Feudatory* | *0·10* | *0·04* | *99·86* | *0·09* | *0·03* | *99·88* | *0·23* | *0·16* | *99·61* | *0·07* | *0·02* | *99·91* |
| Karná'tic—Crown | | 0·12 | 0·10 | 99·78 | 0·09 | 0·07 | 99·84 | 0·15 | 0·15 | 99·70 | 0·05 | 0·02 | 99·93 |
| Total, Home Division. | Crown | 0·24 | 0·43 | 99·33 | 0·10 | 0·16 | 99·74 | 0·39 | 0·60 | 99·01 | 0·27 | 0·56 | 99·17 |
| | *Feudatory* | *0·08* | *0·16* | *99·76* | *0·07* | *0·12* | *99·81* | *0·14* | *0·30* | *99·56* | *0·16* | *0·28* | *99·58* |

It will be seen that, making allowance for the relatively higher state of instruction in the City of Bombay, the progress in the Feudatories is not very much less than it is in the territory directly under the Crown. The difference is greatest in Gujarát, and diminishes towards the south. The figures for the Deccan group of States should be compared with those for the Crown territory in the Karnátic as well as in the Deccan, since, owing to the scattered nature of the Feudatory territory in those parts, a considerable portion lies entirely to the south of the Marátha Country. This has to be especially taken into consideration when the figures regarding the Jains have to be examined, since the high ratio of the Deccan is due to the different constitution of this community in the north of the table-land from what it is in the south, because most of the Jains in the Feudatories belong to the latter region. As regard the Muhammadans, it may be noted that in the Konkan, where most of this faith are gathered into the territory of the Nawáb of Janjira, the ratio of the educated is considerably higher in the case of both sexes than in the Crown districts of this division. It is here, too, that the Hindus in the Feudatories appear to be slightly less uneducated than in the Crown territory, a fact which is possibly to be attributed to the comparative absence of the aboriginal element in the two southern States of Janjira and Sáwantwádi.

*Occupation.*

The return of occupations for the Feudatories is open to somewhat of the same objections as was that of British territory at the census of 1872, namely, the want of uniformity that must necessarily ensue when the details are worked up at a number of independent offices. Although the instructions and the system may be the same for all, the want of supervision by one head renders it almost impossible to avoid differences in the classification of individual occupations. This is apparent to some extent in the tables printed in Appendix B, of which an abstract is given below, the corresponding figures for the Crown territory being added, as usual, for comparison:—

| Locality. | | Males. | | | | | | Females. | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | I. Professional. | II. Domestic. | III. Commercial. | IV. Agricultural. | V. Industrial. | VI. Indefinite. | I. Professional. | II. Domestic. | III. Commercial. | IV. Agricultural. | V. Industrial. | VI. Indefinite. |
| Gujará't. | Crown | 2·95 | 1·33 | 2·14 | 40·20 | 12·62 | 40·76 | 0·11 | 0·20 | 0·11 | 32·67 | 7·24 | 59·67 |
| | *Feudatory* | *4·04* | *0·73* | *2·56* | *38·80* | *12·86* | *40·98* | *0·08* | *0·24* | *0·24* | *25·47* | *5·99* | *67·38* |
| Konkan | Crown | 1·32 | 1·53 | 1·94 | 43·35 | 7·10 | 44·36 | 0·08 | 0·29 | 0·09 | 35·21 | 3·21 | 61·12 |
| | *Feudatory* | *2·98* | *0·95* | *1·84* | *52·53* | *9·91* | *31·79* | *0·35* | *2·56* | *0·12* | *45·34* | *5·44* | *46·09* |
| Deccan. | Crown | 3·95 | 1·01 | 1·29 | 42·91 | 10·21 | 40·63 | 0·08 | 0·63 | 0·10 | 28·37 | 4·79 | 65·53 |
| | *Feudatory* | *4·61* | *0·87* | *0·82* | *61·06* | *9·95* | *22·69* | *0·24* | *0·90* | *0·04* | *41·81* | *10·24* | *46·07* |
| Karná'tic—Crown | | 3·33 | 1·21 | 0·92 | 47·72 | 11·18 | 35·64 | 0·08 | 0·55 | 0·04 | 17·39 | 20·12 | 61·22 |
| Large States. | Cutch | 3·94 | 0·88 | 2·59 | 36·20 | 16·38 | 39·51 | 0·25 | 0·66 | 0·08 | 15·04 | 10·66 | 73·31 |
| | Káthiáwár | 4·30 | 0·75 | 3·56 | 35·71 | 14·45 | 41·23 | 0·07 | 1·30 | 0·35 | 21·02 | 6·29 | 70·97 |
| | Kohlápur | 4·60 | 1·02 | 0·91 | 70·44 | 9·05 | 13·98 | 0·12 | 1·34 | 0·03 | 52·29 | 7·76 | 38·46 |

The professional and official class is, as a rule, higher, relatively to the total, in Feudatory than in Crown territory. As to the second class, that of domestic servants and the like, it is remarkable that whilst in Crown territory the percentage is higher amongst males than in Feudatory States, the opposite is the case with females. In both groups the commercial element is comparatively weak and unevenly distributed. In Gujarát the advantage rests with the Feudatories, in the Konkan the two nearly correspond, and in the Deccan and Karnátic, too, there is very little difference if the two tracts be taken together. The distribution of the industrial, also, shows great variations. In the Feudatories as in the Crown territory, the ratio is highest in the north and lowest in the Konkan. The difference be-

tween the latter and the Deccan is less, however, in the case of the former than with the Crown tract.

There are then the two largest classes to be considered, and these are relatively the same in both tables. The first is the agricultural, the last that of the undefined and unoccupied. There is more territorial difference between the two groups and the items that respectively compose them in these two classes than in the others that have just been mentioned. In the Feudatories the ratio of agricultural workers varies between 70·44 per cent. in Kolhápur and 35·71 in Káthiáwár. In the Crown territory the range is from 40·20 in the Gujarát Division to 47·72 in the Karnátic. To account for such a divergence some want of system in classification must necessarily be admitted, and the explanation lies probably in the different methods of showing the males of the families of landholders who were not registered as independent occupants in the State accounts. With regard to the other sex, the distribution is not quite the same. Kolhápur is still at the head of the list, and Cutch comes last, the Konkan States are considerably in advance of Gujarát and next to them come those in the Deccan. The distribution in British territory shows that the least employment of women in this class of occupation is in the Karnátic, and the highest in the Konkan, so that in some points at least the returns are in harmony one with another.

The proportion of the indefinite class varies necessarily with the prevalence of agriculture, as the latter is the predominating occupation throughout the whole of the territory under review. Thus the abnormally high ratio of the one in Kolhápur renders the other in very small proportion to the total population, and the size of this State makes the effect perceptible in the proportions of the whole group to which it belongs. Except in Gujarát the class is relatively smaller in the Feudatory than in the Crown territory, though in Cutch and Káthiáwár, taking both sexes into consideration, there is not much difference. The question is, as before remarked, one of the adjustment of the families of agriculturists.

Time and space do not admit of an examination in detail of this return any more than of those relating to infirmities and the birth-places of the people, both of which are susceptible of being made use of in the same direction as the corresponding information for the Crown territory, namely, the determination of the tendencies and main characteristics of the development of the infirmities selected for record, and the appreciation of the relative strength of the movement into or out of the individual State. The question of caste-distribution is of less importance in connection with the census than the above, since the matter is one that has been treated of for many, and will be completed for all these States in the hands of the Editor of the Provincial Gazetteer.

The advantages of a simultaneous and periodical enumeration are not likely to be recognized at once by every native Administration, but thanks to the willing aid and support given by the Chiefs and by the Political officers accredited to the different States, the present census was not only completely carried out on the lines of that prescribed for the territory directly under the Crown, but, as in that territory, gives hope that the succeeding one will be as efficient as any operation of the sort is likely to be under the existing conditions of Indian society.

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# D.—ADMINISTRATION AND COST OF THE CENSUS OPERATIONS.

(*A*) 1. GENERAL PROCEDURE AND INSTRUCTIONS. DIVISION OF AREA. AGENCY EMPLOYED IN THE ENUMERATION. SUPPLY OF FORMS AND SCHEDULES. SPECIAL RULES.

(*B*) 2. PROCEDURE AFTER THE ENUMERATION. ABSTRACTION AND TABULATION. COMPILATION. COST OF THE ENUMERATION. COST OF SUBSEQUENT OPERATIONS, AND OF SUPERINTENDENCE. DISTRIBUTION OF ENTIRE CHARGES.

## ADMINISTRATION AND EXPENDITURE.

The preliminary arrangements for the census of February 17th 1881, were begun about ten months beforehand, as prescribed by the Government of India. The first step taken was to consult the District officers, on whom the greater portion of the whole work and responsibility fell, about the distribution of their respective Collectorates into subdivisions for the purpose of enumeration. At the same time they were asked to furnish an estimate of the number of enumerators and supervisors that they thought would be required, specifying the number of officials, whether under the State or the local bodies, that were likely to be available, so that from these data the probable number and cost of the special stipendiary agency could be ascertained. It was the endeavour of Government throughout to avoid as far as possible the employment of other than official agency, but in few districts is this class sufficiently numerous to render the supplementary aid of temporary hands unnecessary. With the view of making the fullest possible use of all classes of officials, however, the establishments of stationary offices were appointed to blocks and circles in the immediate neighbourhood of their place of business, so that by this means other establishments, whose removal for a few days was attended with less inconvenience, were rendered available for duty at a greater distance. The description of the mode of procedure given in the general instructions that follow shows how much of the detailed arrangements was entrusted to the Mámlatdárs or head Revenue officers of the táluka, and it is satisfactory to be able to record that with but few exceptions these officers managed to perform the somewhat invidious task of selection and distribution of agency without friction or any expression of discontent on the part of other departments.*

Between the issue of the first circulars of inquiry and the receipt of the replies from the District officers there necessarily occurred a somewhat long interval. During this time a set of general instructions regarding the enumeration and its preliminaries was drawn up and circulated, with the object of ascertaining betimes any difficulties or objections in the way of carrying out the proposed mode of procedure, as well as of obtaining suggestions from District officers who were consulted during the tours of inquiry and inspection made by the officer in charge of the operations. Some of the information thus gained was of the greatest use, not merely with reference to the actual enumeration but also with regard to local features of caste, occupation, and the like, by which means the place of the encyclopædic Gazetteer could be filled for parts of the country which had not yet been taken in hand by the Editor of that work.

It is superfluous to reprint in this volume all the numerous circulars and sets of instructions that were from time to time issued during the preliminaries, but at the end of this part of the account will be found four of the most important ones: first, the general rules; secondly, the instructions for the enumeration of cantonments and the military generally; thirdly, those relating to railway limits and to travellers by rail, and lastly, the rules for the census of vessels and travellers by sea. Many other points had to receive attention such as the return for the camps of travelling officers, for public institutions, as hospitals, prisons, colleges, and the like, all of which were dealt with separately, and the instructions issued have been placed on record elsewhere.

*Distribution of area.*

To revert now to the distribution of the area for the purposes of enumeration, the general facts will be seen recorded in Table I of the series accompanying this Note. This was compiled from returns sent up by each District officer in a form prescribed beforehand, and which is given as Annexure E, printed after the four circulars just mentioned. It is not altogether correct, as the results show that in some districts the number of the agents does not tally with that of the census blocks and circles, shown in the preceding sections of the account. In calculating the average extent of the responsibilities of the two classes of agents respectively the number used has been that of the detailed table, not of the divisions of area. It is probable that in the towns it was found possible to appoint an additional enumerator or so to a block, in order to relieve the original incumbent, and this alteration was not recorded against the entry of the block. On the other hand, there are evidently instances of a block's having been left without an enumerator, so that one of the others had to do the work in addition to his own, or else a supervisor was obliged to undertake it. The instructions will have shown that except in the towns the important part of the work had all to be done some considerable time before the date of final check, or the census proper, so that in villages, where there is less movement of the population than in towns, the task on the latter occasion was comparatively light as far as clerical toil is concerned. In Sind the sparsity of the population in the rural districts and the absence of village establishments rendered it necessary not only to assign comparatively extensive beats but to take the final enumeration in some part of the Province in the day-time. This course was also entailed by the character of the country in parts of Khándesh, on the Ghát in Násik, in the Panch Maháls, the Mándvi Táluka in Surat and the Modása in Ahmedábád. The modification of the hard and fast population test of the extent of a block in favour of village accountants, who were the enumerators of their own revenue charges, gave great help in the provision of agency, a task in some parts of the country of great difficulty. Taking the four Home Divisions as a whole it will be seen

* There was no doubt some slight hesitation on the part of subordinate Judicial officers to place themselves under the orders of a subordinate Revenue officer, but the issue of separate circulars direct to supervisors rendered the intervention of the Charge Superintendent almost nominal after the first distribution of the areas amongst the officials reported to him as available for duty.

from Table I that the average block was very nearly identical with that prescribed long before the enumeration as the normal one, whilst the circles assigned to the supervisors were of actually less extent. This is a good deal owing to the voluntary aid rendered in municipa towns by the Members of the Corporation and the resident officials.

*Agency employed.*

As regards the employment of extra official agency for enumeration, it will be seen that, as a rule, the average is lowest in the Deccan and the Karnátic table-land, where the hereditary village officer and his family were fully utilised. In the north of this tract the blocks were more scattered, as the villages in the west are very small and comparatively far apart, or often divided into a number of hamlets under a single accountant. The average block was most populous, it will be noted, in Gujarát or at least the northern and central Districts of that Division. The number of special enumerators was lowest in Dhárwár and Sátára, and next to these Districts in Broach and the Panch Maháls. In Ratnágiri, where there are very few village accountants and where the landlords are comparatively uneducated, the number of stipendiaries was very large, and in Khándesh, too, the nature of the country entailed the employment in the north and west of a large number of outsiders. For the City of Bombay special arrangements were made by closing the High Court and the Government offices for a while. Thus a large staff of officials of education were liberated for employment as enumerators and as supervisors of the work done by the stipendiaries. The latter were both more numerous and entertained for a longer period beforehand than on the previous occasion, owing to the increased population and the more scattered residence of the labourers in the suburbs and on the reclamations. The second table of this series shows the different departments that in the rural divisions furnished census assistants at the final enumeration. From this it will be seen that the village staff and the Educational Department supplied in the Home Division, excluding Bombay City, the bulk of the enumerators, and that the Táluka Revenue establishments, aided by those of the Judges' and Subordinate Judges' courts, the school-masters and Municipal Commissioners, comprise the greater portion of the supervising agency. The table is incorporated with the rest of the returns in order to serve as a guide in providing the requisite strength of assistants at the next enumeration.

*Supply of forms.*

There is one more point connected with the preliminaries on which attention must always be laid some time beforehand, and that is the supply of schedules. The difficulty of estimating the number required to meet all emergencies without accumulating a considerable excess is one which can only be appreciated by those who have had to frame these approximate guesses. Demands began to be received at the Press in September, but it was not until the Collectors and their Assistants went on tour and personally inspected the distribution of the blocks that a really trustworthy idea was formed of the probable wants of the district, and from that time forward until even a few days before the final enumeration the demands were unceasing, and the resources of the Central Press had to be supplemented by the aid of private printing. The schedule headings were translated beforehand into Maráthi, Gujaráti, Sindhi, Kánarese and Arabic. For the City of Bombay a triglott schedule was devised, since the mixture of races there renders it impracticable to localise the distribution of translations in any one of the three chief vernacular languages.

The form of the English schedule was that used in the Home Census, but with room for entries on both sides, to allow for the larger households customary in this country. The instructions were appended on an attached slip. The vernacular schedules were printed in book form, since the enumerators had themselves to fill up the return for all but Europeans, who were supposed to be accustomed to a census, and the chiefs and nobles of the Native community. Thus for ordinary work, the book was more convenient, as the enumerator had in the cover his instructions, at the end the numerical abstract to be filled up after the night of enumeration, and only one single set of headings. Special forms were printed for travellers by rail and for the masters of vessels except those in the port of Bombay, where the city schedule was used. The supply for the Feudatory States,* all of which, with one exception (that of Khairpur in Sind), adopted the Imperial schedule,† was furnished from the Central Press, and most of the States paid for the amount thus sent them as well as for many of the other forms subsequently sent for the abstraction and tabulation of their returns. These are not included in the number entered in Table 3, no more than the 190,000 schedules issued in the capital city, or the 6,000 Arabic ones used in Aden. In using this return as a guide for the next census, the fact should be borne in mind that the number here mentioned is that of the pages, of which one was used for each house in the block, and also, that in the Districts of Belgaum, Kaládgi and Kánara, there is need for both Maráthi and Kánarese headings, and that a few in the former language will also be required in Dhárwár. At a rough estimate, about 900,000 sheets of four pages each, of which about 38,000 should be printed with the headings and the rest simply ruled, represents the probable requirements of the four Divisions for the next census, but by the help of the detailed returns by tálukas and the greater accuracy of the return of houses made annually, it will be possible to avoid most of the trouble and hurry that characterised the demand on this occasion.

* This amounted to 3,608,932 pages, of which 784,192 were for Maráthi and Kánarese States, and 2,824,740 for the Gujaráthi-speaking territory.

† For the less advanced Feudatories a special and simple form was devised, omitting some of the headings prescribed for the rest of the Empire.

## INSTRUCTIONS.

The instructions issued about the way of filling up the return are useful both as a help to the appreciation of the statistics gathered under them and as an indication of what portions seem to have led to error or misapprehension, and are therefore to be avoided on the next occasion. The following are the rules issued with every block-book, and printed, with the necessary omissions, at the back of every householder's schedule :—

### (1)—To Enumerators.

*A.—Preliminary Record of Entries.*

1. Beginning from such date as the Collector may fix you will enter in this book all the people living in your block, except travellers or pilgrims in dharamshálas and chaudis, and those who will be entered on separate forms by the head of the house. You must write very distinctly using black ink. You will take a fresh page for each house, that is to say, for each building to which a separate number has been affixed. If one page will not contain the names and particulars of all the inmates of a house, you should continue them on the next page, entering again the number of the house followed by the word "continued" in column A. You must never begin entering the names and particulars of the inmates of a fresh house in the middle of a page.

2. (*a*) The first name you enter should be that of the head of the house, whether male or female. Visitors and others who are expected to be absent at the final census should be entered after the list of the permanent residents has been completed. (*b*.) You will enter all persons, male or female, young and old, living in or taking their meals from the house at the time the form was filled up. You must not enter any persons absent on journeys or temporarily residing elsewhere; but you must enter persons who are sleeping outside, or are out of doors fishing, working in the fields, or watching crops, or, like yourself, away from home for a short time on duty.*

3. *Column* 1, *Serial number.*—You should not fill up this column until the night of final enumeration.

4. *Column* 2, *Name.*—You should enter the names of all males in full, also of all females, unless there be any objection to telling the names of females, when you must enter the word "female" in this column, and fill in all other particulars as usual in the rest of the columns.

5. *Column* 3, *Civil condition.*—Young boys and girls who have gone through the ceremony of marriage should be entered as married, even though they may not have actually begun to live with their wives or husbands. A male or female whose first wife or husband has died, must be entered as a widower or widow, unless he or she has married again, in which case he or she must be entered as married. You must understand that for the purpose of filling in this column, the ceremonies of Mohotur, Nátru, Shiriudsu or Nikah, &c., are equivalent to Lagan, Madvé or Shádi.†

6. *Column* 4, *Sex.*—Enter whether male or female, even when you have written "female" instead of the name in column 2.

7. *Column* 5, *Age.*—In the case of infants under one year of age enter the age in months, writing the word "month" after the number. If any person is unable to state his or her age accurately, you must not write "not known" or leave this column blank, but should make enquiries of the relations or other inmates of the house: if the person is present, guess from your own observation how old he or she is, as accurately as possible. You are forbidden to ask to see any female who is not voluntarily produced before you.

8. *Column* 6, *Religion.*—Enter here the religion to which each person belongs according to the main denominations, such as Hindu, Muhammadan, Christian, Jain, Pársi, Jew, Bauddha, Sikh, Brahmo (Prárthana) Samáj. If a person belongs to a jungle tribe that does not follow the Hindu religion (such as those who worship ghosts, evil spirits and wild beasts), enter the name of the tribe only.

9. *Column* 7, *Caste and Sect*‡.—In the case of Hindus enter the caste according to the example shown below, and fill up also the small form supplied to you separately for each Bráhman household. Do not use general terms such as Pardeshi, Gujar, Kshatriya, Madrási, Purabaia, Márwádi, &c. Enter Muhammadans first as Sunni, Shiah, or Wahábi, and after this write whether they are Saiad, Bohorahs, Moghal, Khoja, and so on. Enter Christians, both native and foreign, as Episcopalian, Roman Catholic, Presbyterian, Baptist, Wesleyan, &c., and Aboriginals as Bhil, Náikada, Káthodi, and so on.

10. *Column* 8, *Mother-tongue.*—Enter the language ordinarily spoken in the household of each person's parents, whether or no it be that of the place in which he or she is residing at the time of the census. For instance, the mother-tongue of a Márwádi Wáni residing in Poona, is Márwádi, not Maráthi; that of an Arab in Gujarát, will be Arabic or Hindustáni, not Gujaráti; and of an Englishman living in Belgaum, English, not Kánarese.

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* Enumerators and Supervisors were separately instructed to arrange that they themselves were returned as present at their own dwelling places, though actually on duty at the time of the census.

† Divorced persons should be entered as unmarried.

‡ This column requires subdivision on the next occasion. Caste, a social distinction, should be kept apart from sect, an ecclesiastical one Thus in column 7 a Christian would record his race, and in Column 7 (*a*), his sect.

11. *Column* 9, *Birth-place.*—Here enter the name of the district where the person was born, and add the name of the Province, if he or she was not born in the Province where his or her name is recorded at the census. In the case of persons born out of India enter the country only. If a European British subject, add British subject, and if of mixed European and Asiatic parentage, add Eurasian.*

12. *Column* 10, *Occupation.*—Boys at school, girls, small children and women who do no regular work should not be entered in this column, in which should be shown only those who actually do work. If women be employed in such domestic occupations as spinning, in addition to household work, they are to be entered in this column, if the produce of their labour is regularly brought to market, and women who habitually help their husbands or relatives in special occupations, such as weaving, dyeing and sometimes in husbandry, or who work regularly in a factory or at special labour, should all be entered. If a person has two or more occupations, that one only should be entered from which his income is chiefly derived; but if he cultivates or owns land as well as exercising another occupation as that of vakíl, Government servant, money-lender, carpenter, &c., both occupations should be entered. If a person follow an occupation which is not the usual one of his caste, as a blacksmith who cultivates, a Bhoi who carries pálkis, or a Khárvi who turns tiles, enter the occupation actually followed. Persons living wholly or partly by the land should be entered according to their connection with the land as Táluqdár, Jághirdár, Inámdár, Khátedár, Kul, Khedut, Majúr, Háli, Sáldár, Ghadi, &c.† In every case of a person's having or renting land, you should state whether he himself cultivates, [or employs labour on his land], or whether, again, he lets out his land to others for cultivation. General terms like "agriculture," "writing," "service," labour," "shop-keeping," "merchant" or "weaving" must not be used, but in all cases the specific service, trade or branch of occupation in which the person is engaged must be entered in detail, as shown in the example *below.*‡ In the case of persons not following any occupation you should enter the source of their means of subsistence, as rent of houses, dividends, interest on funds, and so on. Where persons are temporarily unemployed, you should enter their last or usual occupation. In every case the ordinary name by which the occupation is generally known should be given.

13. *Column* 11, *Instruction.*—Against a person under instruction, whether at school or at home, write "*learning*"; if a person *not being under instruction* knows how to read and write, enter him or her as "*instructed*"; and in the case of those who are not under instruction and can neither read nor write at all, or can read but cannot write, or can sign their names but cannot read, enter "*illiterate.*"

14. *Column* 12, *Infirmities.*—Enter as deaf and dumb only those persons as have been both deaf *and* dumb *from birth.* Only persons blind *of both eyes* should be entered in this column, as, too, only those persons afflicted with *corrosive* leprosy (*Mar* and, *Guj* Raktpit *Kanar,* Girnerog,) *not* those suffering from discolouration (*Mar* and *Guj,* Kod, *Kanar,* Tonnu).

### *B.—Final Enumeration.*

15. On 17th February, beginning at 8 P.M., you will take this book with the entries filled in, and visit every house in your block in order. If you find any persons entered in the book by you are no longer living in or taking their meals from the house, you will score out their names. If any persons, not as yet entered by you in this book, have arrived or been born in the house, and are at the time of your visit living in, or taking their meals from it, you must enter their names with all particulars. The provisions of para. 2 (*b*) above are applicable here. You must so correct and alter your entries where necessary as to make them an exact record of the facts as you found them on the night of final enumeration and must enter in column 1 a separate serial number for each inmate of the house, even where the person is a female whose name is not given. All corrections of your former entries must be made in red§ ink.

16. When you have visited every house, and done all that is above prescribed, you must go to the encamping grounds, if any, and to the dharmshálas, temples or cháudis in your block, and there enter the names and full particulars of all travellers (except those by rail, who will be enumerated at the stations,) pilgrims or others who have arrived there, or who may be passing the night on the road within your block; but against the names of all such persons you should add the word "visitors," except when they belong to tribes which habitually wander about the country without any permanent abode, who should be recorded as "wanderers."

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* See note to Rule 9. It should be distinctly laid down here that the name of a *village* alone is not to be entered, as it is not susceptible of identification when tabulated. The rule might be made more definite by using the terms 'Bombay Presidency' for Province, as misconceptions arose about the scope of the latter term. Instead of "*British subject*" it will be less confusing to prescribe on the next occasion the use of the suffix "*European British.*"

† An addition should be made to the effect that the relatives of landholders, male or female, who help in field-work should be entered as *agricultural assistants,* to distinguish them from labourers on the one hand, and the landholders on the other. The phrase in brackets, too, should be omitted.

‡ Annexed to these rules was a specimen schedule filled in with a separate set of sample entries for each linguistic division, so that local castes, peculiar occupations or phrases, &c., should be allowed for, instead of issuing one sample for the whole Presidency.

§ Or other distinctive colour, according to the market price. Red ink was very dear in 1881, so an aniline dye of German manufacture and a native article prepared from the fruit of the prickly-pear were used.

17. You are not to persist in inquiring the name of any female if there is any objection to giving it, or to ask for any information, as, for instance, the amount of any person's income, not required for the purpose of filling in the columns of your forms; but all persons will be bound to give you such information as being really required, you can legally demand. Any enumerator detected in extorting money on any pretext connected with the Census renders himself liable to be punished under the Penal Code.

*Note.*—After a test had been made of the entries at the preliminary enumeration in some Districts a note was circulated bringing to the notice of Supervisors the errors and misconceptions found most frequently in the schedules. The use of the entry of "ditto", to save repetition, was prohibited. Some generally misapplied terms were notified, such as those of race or sect for caste, vague for definite names as *Brâhman*, *Shrâwak*, *Madrâsi* for castes, *Dravidi*, *Madrâsi* for languages, *Deccan*, *Gujarât*, *Hindusthân* for birth-place, and so on. The entry of the families of agriculturists, too, was not found uniform throughout the districts examined, and a rule was laid down on the subject which, as stated in Chapter X, was not found to work satisfactorily. This circular, however, was too late for use in the more remote parts of the districts.

The few foot-notes show where there is a probability of the instructions having helped the return to fall astray. This is chiefly with reference to the occupation of women, and to sect, Aboriginal religions, birth-places, and infirmities, more especially leprosy. It has also been mentioned as probable that the proviso as regards the educated, namely, that they are *not under instruction*, has been overlooked, as stated in the ninth chapter of the preceding portion of this work. The special rule in the 16th section was found to lead to no practical utility, as the distinction between the habitual and the temporarily unhoused one was rarely observed. The intention of the provision was to obtain, as far as possible, not only the record of the permanent residents of the block so as to eliminate the visitors, which at a place of pilgrimage or a village where there are several large gatherings for wedding festivities and the like, is of importance, but also to distinguish the habitual wanderers, who do not ordinarily reside in houses at all, from the persons who are sleeping out on their way to or from an expedition, as to market, or a visit. It is not unlikely that the subtraction of the former class might have some effect upon the distribution of the house-room.

*Instructions to supervisors.*

There remain the instructions issued to the supervising agency. These necessarily follow the ones just given, but with the addition of a few words on points where the experience gained by a little testing had shown that there was the likelihood of error. Some of these points did not present themselves until it was almost too late to alter the schedules, and one matter on which all the District officers who have recorded their opinion regarding the operations preceding enumeration are unanimous, is that there should be an absolute cessation of all circulars and instructions for at least a month, if not two months, before the final check. Otherwise the enumerator becomes confused, and interpreting the new rule in a way of his own produces a result quite different from that intended by the superintending authority. The continuous issue of instructions or modifications of former instructions that took place on the present occasion, owing to the tardy commencement of uniform supervision, is one of the chief defects to be avoided in every possible way in 1891.

## (2).—Instructions to Supervisors.

Supervisors will be of two kinds; those whose services are more or less available throughout the preliminary arrangements, and those who can be employed only immediately before and after the night of final enumeration. Amongst the former should be reckoned general duty kárkúns and others on the Mámlatdárs' establishments whose duties allow them to visit different parts of the táluka, as well as chief and head constables, vaccinators, and, in the larger towns, stationary educational officers of the higher class, municipal stipendiaries, and the resident judicial and other officials, &c. In the second class will come all Government, Local Fund and Municipal functionaries, who will be released from the whole of their ordinary departmental duties from the closing of office on 15th February to the opening of office on the morning of 19th idem. There will also be the honorary supervisors who have offered their services to strengthen the official agency at the time of the census.

2. In order to utilize to the utmost the aid of public servants of every grade and department, heads of travelling offices are required to intimate to the Collector of the district concerned, as early as possible, and, in any case, not later than January 15th, the place where they have arranged to encamp with their offices on the 16th, 17th and 18th February, notifying, at the same time, the number of their subordinates available for supervision and enumeration respectively,* assuming that this has not been done at an earlier date in the same district. The Collector, on receipt of the above information, should proceed to assign circles and blocks to the aforesaid subordinates, as near as possible to the village or town where their office happens at the time to be fixed.

3. Assistant and Deputy Collectors in charge of tálukas, Mámlatdárs, Mahálkaris and other superintending officers, should take every opportunity offered during their tours to

* The assignment of the two offices was regulated partly by the pay of the official, partly by his position.

examine the work already done by the enumerators, and by inspection and catechizing enumerators should see that the instructions of Government have been intelligently grasped and are being correctly carried out. In towns similar assistance may be occasionally rendered by stationary officers during their leisure hours.

### The Duties of a Supervisor.

*A.—Before the preliminary record of entries has begun.*

The two chief points to which the supervisor should direct his attention are (1) whether the numbering of buildings has been correctly executed; and (2) whether the arrangements made in each block are such as to exclude the possibility of any person's escaping enumeration. He should, therefore, ascertain first that the official definition of a house (as the dwelling place of one or more families, with their servants, having a separate principal entrance from the public way), has been correctly applied by the enumerator throughout his block, and that all special cases, to which the definition apparently does not apply have been treated in accordance with the orders locally issued by the Collector. He should also see that inhabited buildings, that is those which are habitually used for dwelling and sleeping in, are distinguished in the block list from the uninhabited buildings, and that the numbering has been conducted in the consecutive order most convenient for the enumeration on the night of the census. He will then see that all distant hamlets, isolated huts or farm-houses dharmshálas, &c., have been included in the list, and that provisions have been made for visiting encamping grounds, or mooring places, where the non-resident population is likely to be found at the time of census. He should also take care to see that the hamlet or quarter occupied by the low castes, as Dheds, Mhárs, Bhangis, &c., has been properly visited and numbered. In towns the duty of scrutinizing the numbering of houses, and of ensuring the inclusion in the block list of every bye-lane, alley, detached hut, &c., should be most strictly exacted from all supervisors.

*B.—During the preliminary record of entries.*

The two principal duties of the supervisor at this stage of the arrangements are to see, firstly, that the enumerators have included in their form-books every person resident at the time in their block, and secondly, that the particulars recorded in columns 3 to 12 of the form regarding each person enumerated are strictly in accordance with fact and with the rules printed in the form-book. For this purpose it is necessary for the supervisor to test the entries in different portions of each block, by going round to several houses with the enumerator, and comparing the entries already made with the answers of the inmates. It may be found advisable, occasionally, when the form-book is not completed, for the supervisor himself to accompany the enumerator to a few houses and give advice as to the record. As regard details, it will be necessary, in the first place, to see that no person is omitted from the form because of temporary absence at work, or on duty, or by reason of being an unmarried female or a widow or an infant, and, on the other hand, that no one is recorded in a building where he is merely on duty, and does not cook or habitually live, or where he is on a visit of only a few hours' duration from which he is to return to his own home immediately. The supervisor should then proceed to examine the entries in the different columns of the form, and in so doing must bear in mind that the correctness of the census depends chiefly upon the efficiency of this scrutiny. He should therefore take every column separately with reference to the following points, amongst others, regarding each—

*Column* 3, *Details regarding Marriage.*—It is enough to ascertain whether a person considers him or herself to be married, without further inquiry. Only persons who have never been married at all* should be entered as unmarried. Boys and girls should be entered precisely as directed in para. 5 of the enumerator's instructions.

*Column* 5, *Age.*—If the supervisor have the person enumerated before him, as he ordinarily will when testing in the block itself, he should judge whether the age recorded appears to be correct or not. If he finds infants under a month old, their age should be entered as one month. Special care should also be taken in the case of children, and of persons above 50 years old.

*Column* 6, *Religion.*—Supervisors should see that Jains (Shráwaks), Sikhs, and Bráhmos, though Hindu by origin, are entered under their special denominations in this column, their castes or sects [subdivisions] being duly shown in the next.

*Column* 7, *Caste or Sect.*—It is of the greatest importance in the case of Hindus, to ensure the entry of their actual caste, and to exclude such general terms as Vaishya, Wáni, Drávid, and others, some of which are mentioned in para. 9 of the enumerator's instructions, also to see that no persons give the name of their religious persuasion instead of that of their caste, as Vaishnav, Smárt, &c. All persons who acknowledge caste should be recorded according to their caste in this column. In the case of Mussulmáns also, and Christians detail is required of sects, classes and races.

*Column* 9, *Birth-place.*—No place smaller than a District or State need be shown here as it is unnecessary to record the town or village where each person was born.

* Or who have been divorced.

*Column* 10, *Occupation.*—This is the most important, as well as the most difficult column to fill up, so all supervisors should give it their intelligent and careful attention, and study well the instructions given on the subject in para. 12 of the enumerator's rules. They should see that the occupation entered is the person's *principal* occupation, and that the instructions with regard to the entry of persons possessing, hiring, cultivating or letting out land are scrupulously followed, as well as those about the record of the occupations of women, girls, boys and so on. They must take care, for instance, that all persons of whatever age and sex who actually do work, are entered, and that women who have a special occupation independent of domestic service in their own houses, or those of their relatives, are recorded under that occupation. The entry of "household work", too, is to be restricted to those women who are occupied in domestic service for wages. Supervisors must above all remember that the instructions are intended to be consistently and uniformly applied throughout the whole Presidency, so that all cases of occupations, about which they feel in doubt, should be reported concisely and without delay to the Collector.

*Column* 11, *Education.*—This column can be most efficiently tested during house to house visits, but the enumerators also should be questioned as to what they understand by "educated" when the supervisor considers from the entries in this column that there may be some misconception of para. 13 of the instructions.*

*Column* 12, *Infirmities.*—Supervisors should point out to all enumerators that only the *corrosive leprosy* is, according to para. 14 of the instructions, to be entered here, in spite of the mention of the *skin-discolouring* disease in the column heading, which was printed before the instructions were ready. They should also see that only persons who have been both deaf *and* dumb *from birth* are recorded in this column, and that no persons who have only *partially* lost their sight, are entered as blind.

After examining a page of the form-book, the supervisor should initial it in black ink either at the bottom or in Column A, as a token of its having been tested by him. A certain percentage of forms, to be fixed by the Collector according to circumstances, and which need not be uniform throughout the district, should be tested by the supervisor in each block in his circle before the final enumeration takes place.

*C.—At the final enumeration.*

The chief duties of a supervisor during this stage of the census will be to see (1) that every enumerator in the circle is in his block at the proper time, (2) that he knows exactly where to find every house or tenement entered in his block list and form-book, (3) that he corrects and brings up to date every form previously filled in, by going from house to house through his block, and then enumerates all travellers passing the night at dharmshálas, chaudis, dâk-bungalows, &c., and all way-farers, cartmen or wanderers encamped within the limits of his block. The supervisor should also see that all the official and non-official enumerators who have not been employed as such before February 16th are provided as soon as possible with the form-books already filled in, and should, moreover, examine them before the evening of the 17th, if he has an opportunity for so doing, in their knowledge of their instructions and duties.

On the night of February 17th the supervisor should visit as many of the blocks in his circle as he can reach, compatibly with efficient supervision of the work of the enumeration in each. He should see that the enumerator is at work and receiving all necessary assistance from the resident authorities, and should also test a few houses said to have been already checked, keeping a rough note of the name of any visitor or guest he may find there, so as to see whether the proper entry has been made in the form.

*D.—After the final enumeration.*

Early on the morning of 18th February the supervisors should continue their test of the work done on the previous night. Each Collector will issue orders in detail regarding the procedure on this date, but as a rule, some spot should be fixed by the supervisor at which the enumerators in his circle should deliver over to him their form-books with the table of totals duly filled in. The supervisor will then, with such assistance as the Collector may direct, convey the books to the Táluka or Municipal head-quarters.

The above are rules issued for general guidance, but liable to be supplemented or modified by instructions in matters of detail which every Collector will probably find it necessary to prescribe to suit the special circumstances of his District. It will have been seen, that in rural circles the greater portion of supervision and enumeration up to the date fixed for the final census will have to be performed by officials in the Revenue Department. The inspection of form-books during the preliminary record of entries, will, in fact, constitute a very large share of the entire duties of the general duty and other táluka kárkúns—an arrangement which, without incurring an excessive expenditure on special agency, is inevitable. Similarly, the actual recording of the entries before the 17th February will have to be done in most tálukas by the ordinary village establishment, even when the enumerators of several of the blocks thus recorded will be brought for the final check

* And specially to see that persons under instruction are so entered, although they know how to read and write.

from elsewhere. This renders efficient scrutiny beforehand all the more important, as it is improbable that an enumerator during the two days of his residence in the block will have the time and local knowledge requisite to detect all errors. In municipal circles, where the population is of a more varied character, the labour of supervision is no doubt much greater, but, in compensation for this inconvenience, the agency available will probably be found to be not only more numerous, but less pressed for time in visiting the blocks in each circle, and also better acquainted, as residents, with the place enumerated.

In conclusion, it may perhaps be found advisable to let it be publicly known that no use will be made by Government of the individual entries in the form-books, and that the names of the persons enumerated are only required for the purpose of identifying the building and for testing the enumerator's work. After the census has been taken, the details recorded will only be used in totals, and the sole occasion on which it will be necessary to look at a person's name is when that person has allowed a manifestly erroneous entry to be recorded by the enumerator without correction, so that a reference has to be made to obtain the right information. The forms themselves are not admissible as evidence in any civil court or in magisterial proceedings regarding possession and maintenance, and will only be kept by Government long enough to enable the contents to be correctly tabulated into returns for the whole Presidency.

### Administration Part II.—Procedure after Enumeration.

There are two ways of reducing the information contained in the schedule to a form in which it can be used in statistical investigation. The first is to abstract and tabulate at a single central office, the second to divide this task amongst a number of offices, or, as a modification of the latter, to make every enumerator bring up with his block-book a complete series of abstracted totals, leaving only the detailed and highly variable subjects of occupation, and in this country of caste, also, to be dealt with by special agency under concentrated supervision. It is needless to say that each of these systems has its warm advocates and its solid advantages. As regards the centralisation of the work in a single office, the uniformity of supervision thereby obtained renders the results as a whole more satisfactory, but this course is open to the practical objection that where, as on the present occasion, the abstraction has to be carried on with the utmost speed, the establishment, that is necessarily very large, cannot be easily accommodated in an ordinary building. With a moderate staff of workers and the time of operation extended over some months more than the period allowed in 1881, this mode of procedure would no doubt lead to highly correct results. A second difficulty in an Indian province is the difference of language in which the schedules are recorded in the various parts of the country. At a central office several hundred men would be required for each of the three main vernaculars—Maráthi, Gujaráti and Kánarese, assuming that Sind is, as now, treated as a separate Province. One of the great difficulties of the present compilation was the retention of men in the Central Office at Poona when they were natives of a very different climate, such as Kárwár, Gujarát or Ratnágiri. Most of them were prostrated with fever for a portion of their visit, and this, apart from the expenses of moving the large body of men required for the complete progress of abstraction, would be an almost insuperable difficulty.

The second method can be carried out, first, by making the abstraction a part of the duty of the enumerator, as it appears to be to a certain extent in England. This would scarcely work in this country, since, firstly, the class of men entertained specially as enumerators is by no means a highly educated one, nor one to be entrusted with special work of this nature, and secondly, the official agency which mostly consists, as was seen above, of men with plenty of work in their own departments, could not be expected to be spared for several days for the purpose of abstraction, nor if obliged to do the work in addition to their ordinary tasks, would the results show any great attention or interest. The system is one that can only work well with full-time enumerators of education and integrity, nor would the modification of having the work done on some uniform plan in the Mámlatdár's office of each táluka obviate the many chances of incorrect abstraction. Both these methods, however, have the merit of speed and actual cheapness, though the latter recommendation is dependent on the correctness of the abstraction sent up, as it is not unlikely that a great deal of the work may have to be re-done at a Central Office.

The last way, and the one which has been followed here on the present occasion, is that of establishing separate branch offices for each of the three languages. There was one in Surat, where all the Gujaráti work was carried on. A second in Belgaum for the Kánarese and Maráthi work of the Southern Districts and a third and central one in Poona for Maráthi and English in which the whole of the work for the Deccan and Konkan was completed. Over each office was placed a special supervising officer, and the Superintendent travelled constantly from one to the other during the continuance of the abstraction, so as to see that the procedure was as far as possible uniform in all three. This plan, though not so satisfactory as that of concentrating the whole work into a single office, or at least in a single place, was the only one practicable that gave any chance of uniformity in system. To assist in the elucidation of special or local peculiarities of caste and occupation, or to find out the names of villages returned as birth-places, a clerk was deputed from every táluka with the

schedules of which he was sent in charge to the record-keeper of the Branch Office of his Division. Here he made over charge of his bundles and had them verified numerically with the list sent direct from the circle supervisors. When all was found correct, or explanation given of any discrepancies, he was drafted to the work of abstraction. The latter work was done mostly by men temporarily entertained, under the guidance of the táluka men who first went through a few days of training. These men worked in gangs, and the whole of the abstraction was done by dictation. This is not a course recommended for any future occasion, as far as the detailed entries of caste and occupation are concerned, since it is likely both to waste time and to lead to incorrectness in the hands of the new men All the simpler information such as that regarding marriage, age, religion, sect, education, infirmities and the like can be done more expeditiously by this means, but the details requiring long working-sheets, as occupation, caste, birth-place, and language, are probably better done on the silent system.

After the abstraction had been tested, and in a certain proportion of the work re-done as a further check, the tabulation or registration was begun. This part of the work consists of the transfer of the totals of the working-sheet to sets of tables at the end of which the total for the táluka is obtained. In some of these registers the village totals were completed as the entries were recorded, but as a rule, the work was checked for each enumerator's block. It is superfluous to enter into the details by which the different registers were checked, but it is enough to mention that the test was carried over so many different books that the process of recording the correct result was by no means a short one, and the work was thereby protracted by nearly a month.

On the táluka registers being finally passed by the Branch Superintendents, they were transmitted to the Superintendent's office, where they were again examined before compilation into the district units according to which the Imperial series of statistical tables are arranged. In the course of this process continual reference to the original schedules was found necessary, but the simpler returns were soon prepared, and between their issue and the final printing of the whole work, an interval of more than a year took place. This was partly due to the delay in the completion of the returns for some of the Feudatories, which it was proposed to incorporate with those for British territory, partly to the actual revision of the detailed returns, such as those for occupations and castes. It was found, in fact, and the experience has not been an uncommon one, that the process of compilation is really one of complete recension of all but the most simple statistics, and necessarily entails considerable delay, if carried out thoroughly. The establishment entertained for the purpose varied from forty men, when the caste tables and simpler returns of age and marriage were in progress, to six, when the work was in press and nothing but final reading and correction was required. Out of the whole, a few men only were specially selected for the calculations of proportions and other analytical work.

The branch offices closed in September, by which time the village registration of all but a few tálukas was complete, and these latter were done by a small establishment specially retained for a week or two. The whole of the work then centred in the Poona Office, which became the head-quarters of the Superintendent. The selection of this place, in preference to Bombay, was justified by two main arguments. First, the comparative lowness of rent, and secondly, the large field of selection of agency, as there is always in this city a number of educated young Bráhmans who gladly undertake work of this nature for remuneration considerably below what they would be obliged by the more expensive rate of living in Bombay to ask if the office were established in the capital.

The printing of the tables and text of these volumes was carried out almost entirely at the Government Central Press in Bombay, where it caused a serious drain on the stock of type available, and to some extent inconvenienced and delayed other departmental work. Such a result, however, is inevitable in the case of a mass of tabular matter like the present, which was kept on the press for months together during the final correction, or, (as with the Native State series), even the completion of the respective tables.

## CIRCULARS, &c.

### A.—General Instructions (July 1880).

A general census of this Presidency will be taken early in February 1881 on a date to be fixed hereafter.

The supervision of the arrangements for enumeration and the compilation of the results have been entrusted to a Deputy Superintendent, who has been instructed to organize, in concert with the District officers, the necessary measures for taking the census in a complete and accurate manner.

The census will be taken during one and the same night throughout the Presidency, except in certain localities,* where, owing to the difficult nature of the country or the widely scattered population, such a course is not practicable.

* Such as in parts of Sind, Kánara, Khándesh, Násik and the Panch Mahála.

### 1.—*Division of Area.*

4. Collectors are requested to direct their attention, in the first place, to the distribution of the towns, villages and houses in their districts into compact and well-defined blocks,* such as can be effectively compassed and worked by the enumerator in a single night. In surveyed districts there will be no difficulty in ascertaining either the area or the statistics of houses, as the necessary details are already on record. The Collector should, therefore, prepare and forward to the Census Officer, as soon as possible after the receipt of this circular, a scheme of distribution, which can be based upon the statistics for July 1879 as recorded in Táluka Form 34, and tested by comparison with the similar distribution made at the Census of February 1872. For the larger towns the records of the Municipality or City Survey will supply all the materials required. The attention of all District officers is called to the necessity of securing accuracy in the returns of the annual village census of July 1880, as Village Form 13, in which the results are recorded, ought to be extensively used in the general census for checking the preliminary record of entries in the enumerator's schedule. The Deputy Superintendent will visit every district, if possible, and confer with the Collector on the arrangements to be finally made regarding enmerator's blocks and other preliminaries.

*In order to ensure the use of consistent phraseology, the officers responsible for the enumeration in the several areas are invariably to be designated (1) the *enumerator* of a *block*, immediately subordinate to (2) the *supervisor* of a *circle* who, in turn, is subordinate to (3) the *superintendent* of a *charge*.

As regards the extent of the blocks, no hard and fast rule can be laid down by Government. The Committee of 1877-78 proposed a maximum charge of 300 persons or 60 houses; but it is probable that whilst in many parts of the Presidency this limit will not be nearly reached, there are towns and some Districts in which villages are compact and close together, where the blocks may be considerably larger without risk of inaccuracy, provided that the enumerators are, as Government hope they will be, judiciously selected and made thoroughly well acquainted beforehand with the details of their charges. As a rule, however, it may be stated that an enumerator's block should not exceed, except in special cases, 300 persons, or about 60 houses.† The number of supervisors, like that of enumerators, depends chiefly on local circumstances, and should be slightly strengthened on the date of final enumeration, if necessary. The Committee propose that not more than ten blocks should be included in the circle of each supervisor, and this seems to have been the average of last census in this Presidency, when, as now, the question was left to the discretion and local experience of the Collector. Government trust that the complete lists of blocks and circles may be ready and communicated to the Deputy Superintendent by September 1st, and that the preparation of the list of buildings in human occupation, houses, shops, temples, mosques, schools and others, may be taken in hand as soon as the results of the annual census have been submitted by the village accountants, so that this form may be ready for the enumerator by December 1st, by which time also each unit of enumeration should have been marked with a separate number under orders of the Superintendent of the charge, who will probably be the Mámlatdár or Mahálkari. The numbers can be painted in a sheltered position on the buildings with some cheap material, such as that used at the annual inspection of boundary stones, and will, of course, correspond with those in the list to be used by the enumerator when he visits his block.

†When the village itself is compact enough for the purpose it may be constituted a separate block, irrespective of its excess over the above population.

### 2.—*Agency.*

As soon as the distribution lists are ready, and with the data of the preceding census of 1872 as a guide, the Collector should prepare a list of the agency required, and forward it to the Census Officer. It is the wish of Government to avoid, as far as possible, the employment of persons as enumerators and supervisors who are not public servants, either of Government, municipalities, railway or local funds; since, by utilizing the agency already available, there will be less expense and greater efficiency. The services can be considered available of all village headmen, accountants and other officers, and of all subordinate officials serving Government in any department, or on a municipal or local fund establishment. Government do not desire, however, that the rank and file of the police should be employed in the rural districts on census duty; though, as the superior officers of that force are in a position to render valuable service with respect to wandering and houseless tribes, their co-operation should be enlisted as on the last occasion. The Collector should communicate with the heads of the different departments regarding the subordinates from each whose aid he may require. In towns where there is a municipality that body should be asked to assist in taking the Census under the provisions of Section 72 of Bombay Act VI. of 1873. I must be understood that the only extra remuneration which can be granted to public servants thus employed, will be the travelling allowance to which they may be entitled under any rules then in force, and the amount of expenses actually incurred by them in connection with the census, and which would not have been incurred had they not been employed on the duties of enumeration or supervision, as the case may be. In their case, as in that of non-official agency, the remuneration will be partly dependent upon the correctness and efficiency of the work performed.

If the official agency from the above sources turn out numerically inadequate, it will be necessary to engage special enumerators or supervisors, and the Collector should inform Government what will be the average rate he proposes for their remuneration and the total amount required for his district. The non-officials employed as supervisors should, as a rule, be influential inhabitants of places in or near which their services are to be utilized, and in selecting them care should be taken that only men of intelligence are chosen. In most instances, doubtless, the persons nominated will accept their selection for the duty as a compliment, and will not prefer any demand for remuneration. To each non-official employed a complimentary letter should be addressed, in which the precise nature of the assistance required of him by Government should be fully explained.

### 3.—*Enumeration—Preliminaries.*

*A form is provided for these lists.*

As soon as the number of blocks has been settled, a list of houses in each should be prepared. This, in municipalities, can be checked and tested by the agency that will probably be subsequently employed in supervising the final enumeration. In other towns and in villages the detailed scrutiny can be conducted by the general-duty kárkúns, or others, under the supervision of the officer in charge of the táluka, and the Mámlatdár or Mahálkari, whose special attention should be directed to this point.

Meanwhile copies of the householder's schedule and the detailed instructions relating to the entries to be made in it, will have been distributed by the Collector to all the persons selected for the duty of enumeration or supervision. There will thus be plenty of time for them to become acquainted with what they have to do, and to obtain explanations on points which they do not clearly comprehend. It must be distinctly understood that the detailed instructions, which will be issued on a uniform system for the whole Empire, must in all cases be scrupulously followed. Any questions, therefore, of a general nature, likely to affect the comparison of the returns of one district with those of another, should be referred to the Census Officer, whilst the responsibility of explaining the instructions in detail must remain with the Collector, who should take every precaution against the occurrence of any misunderstanding.

The preliminary census should then be taken. As this phrase seems to have given rise to misapprehension on the part of some of the officers from whom communications have been received with reference to the general census, it may be explained that all that is implied by its use is a preliminary record of entries in the enumerator's schedule, such as was made in connection with the enumeration of 1872. A book of household schedules will be made over to each enumerator for his block, or, in the case of rural circles, for each village in his block, with its hamlets, where there are any. The entries in these forms should be filled up some time before the final enumeration or census proper, so that on the latter occasion additions, corrections, and alterations will be all that is necessary. Whether this preliminary entry should invariably be made by the enumerator himself, or (where extraneous agency is employed) by the village accountant or ordinary municipal establishment, as the case may be, can be determined by the Collector; but in either case the person who has to check the entries on the census night must have a thorough acquaintance beforehand with every detail of his charge, in addition to such assistance as can be afforded by the local officers not engaged in the clerical duties of enumeration.

It is important that the preliminary record should not be made too long before the actual enumeration, in order that the alterations to be made on the latter occasion may be as few as possible. In all but the wilder districts, and those with a very scattered population, it is probable that a month, or even less, will suffice. In the interval before the census proper all the schedules should be subjected to the closest possible scrutiny, with reference both to the authenticity of the entries and to their conformity with the detailed instructions in the matter of religion, caste, sect, occupation and country, mistakes regarding which will lead to difficulties and inaccuracy in subsequent compilation.

The enumerator should be held responsible for every form issued to him, of which a register should be kept, including both the schedules issued in books and those kept loose for distribution to such house-holders as the Collector, in the exercise of his discretion, may entrust with the duty of filling up the entries relating to their own homestead.* The Collector should provide for the safe custody of schedules under test or scrutiny in anticiption of the final enumeration, and receipts in writing should be passed at each transfer of any papers relating to the census to or from the enumerators, supervisors or other authorities.

* In such cases the returned schedules should be scrutinized with a view of ascertaining that the entries are in strict accordance with the instructions.

The supervisor should attest his scrutiny on each form examined during any stage of the enumeration, and report all errors discovered to the authority whom the Collector may designate.

*Special cases—*
1. *Travelling and houseless population.*

Dharmsháláṣ, dâkbungalows, serais, cart-stands and encampments need not be subject to a preliminary enumeration, unless the dharmshála, and rest-house contain pernament residents, as it will be sufficient to visit them on the night of the final census, but the usual places of encampment or of mooring boats should be noted duly although not specially numbered, so that they may run no chance of being overlooked on the night of census. In villages,

the pátils and watchmen, and in towns, the police, should be responsible for giving information regarding wanderers, such as Brinjáras, Wadars, Shikalgars, and the like.

2. *Public buildings.*

In the case of public buildings, including jails, asylums, hospitals, boarding schools and colleges, the officer in charge should make the enumeration on the night of the census, and include in his schedule all who actually live on the premises, but none who being engaged merely for day or night duty live elsewhere with their families.

3. *Cantonment and Military stations.*

In Cantonments* the Military authorities will be responsible for the enumeration of all persons actually living within purely Military limits, including—

(1) Fighting men—European and Native—with such members of their families as actually reside in regimental lines.
(2) Regimental followers actually living within regimental lines.
(3) Regimental and other officers and those of their servants who actually live and sleep on their masters' premises.
(4) Families of regimental officers and of their servants, if actually resident as mentioned above.
(5) Officers and families, with their servants' families, not regimental, but resident in the lines of a regiment. The term "Officer," as used in this paragraph, includes, for census purposes, commissioned and non-commissioned officers of all grades.

The Civil authorities, with whom the Military should act in concert in all matters relating to the census, should arrange for the enumeration of officers and pensioners not living in regimental lines, and of all living in or belonging to the Sadar Bázár, as, for instance, labourers and servants who are employed all day within Military limits, but who return to sleep in the Bázár or elsewhere within the civil limits of the Cantonment. In order to prevent mistakes or double enumeration it will be advisable that orders should be issued, clearing Military limits between sunset and sunrise, on the date appointed for the census, of all persons for whose enumeration the Military authorities are not, under the above rules, responsible.† The preliminary record of entries in the enumerator's schedule must be conducted in accordance with the rules prescribed in preceding paragraphs for towns and villages, and should be similarly subjected to strict test and scrutiny.

4. *Railways.*

Special measures will also be necessary in the case of persons employed on the railways, and the Agents of the different lines have been addressed on the subject. It will probably be found convenient to take a preliminary enumeration of all such persons who reside outside the actual working limits of the railway, leaving the record of travellers and employés at work within the above limits till the night of the census. The Railway authorities should be responsible for the enumeration of all within railway precincts (such as the station yard); but with regard to employés living outside the actual working limits of the line, they should act in consultation with the Collectors of the districts in which the station is situated.*

5. *Floating Population.*

‡ Including river and fishing boats and coasting craft of all descriptions, such as are never, as a rule, more than two or three days between port to port, or between one anchorage and another.

In enumerating the maritime population engaged in the home or coasting trade‡§ the co-operation of the Customs authorities will be necessary, as on the last occasion, and the arrangements which were then carried out can be again put in force. The chief difficulties will be in securing the enumeration of vessels off shore during the night of the census and in avoiding re-enumeration in the case of the crews of vessels in port.

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### 4.—*Final Enumeration.*

All enumerators and supervisors should so arrange that they are themselves enumerated with their respective families before they leave their residence for duty. It cannot be too clearly understood that the whole work of enumeration must have been completed *before* the night of the census, and that the work of that night is, as remarked in a previous paragraph, to correct and bring up to date the entries already made. It is, therefore, essential that each enumerator should be thoroughly acquainted with the position of and particulars concerning every single unit in his block *beforehand*, and on the date fixed for the census should be at his post early enough for him to make every arrangement for speedily and efficiently checking and altering, where necessary, the entries he has either himself made or examined previously, and of the general correctness of which he is already completely assured.

The actual enumeration will begin probably at nightfall. Each house should be visited as quickly as possible in the order in which the schedules have been previously arranged, so that there should be no unnecessary loss of time in passing from one part of the beat to another. The record of entries already made having been checked in detail, the signature

* See separate rules.
† The limits within which the Civil and Military authorities are respectively responsible for the enumeration were settled by conference, and the duty of the latter confined, as far as possible, to the enumeration of the military classes alone.
§ See special rules.
‖ The portion here omitted is embodied in a set of separate rules.

or mark of some adult member of the household should be taken on the schedule, in token of the enumeration, or, if this be refused, note should be made of the refusal on the form.*

†* * * * * *

The following day, as early as possible, the enumerators must hand in their books of schedules to the supervisors, and the loose forms distributed to the house-holders to be filled in privately, a list of which should be kept by the enumerator or supervisor, must be collected. The work of enumeration must then be tested in the blocks themselves, and the schedules subjected to scrutiny in the offices designated by the Collector, at which all enumerators should attend until their work has been thoroughly examined.

Before handing in the schedules, every enumerator should note on the cover of each book the total number of persons enumerated therein, distinguishing by sexes those permanently domiciled in the place from visitors, travellers or wandering tribes, by which means a basis will be obtained for a numerical test of the correctness of his work.

The dates between which each enumerator has been employed, should then be recorded and a certificate of employment given, if necessary.

The Collector and the heads of departments whose subordinates are temporarily employed under him for census work, should let it be clearly understood that, whilst the census is in progress, duties connected with the preliminary or final enumeration must be considered paramount to all others. There will, no doubt, be some inconvenience with regard to the Jamábandi settlement, to obviate which orders will be issued hereafter.

### 5.—*Miscellaneous.*

Government trust that every opportunity will be taken to render familiar to the mass of the people the nature of a general census and the purposes for which it is taken. Heads of Departments should, if they think necessary, issue short circulars to their subordinates, specifying, as suggested below, the points on which stress may be laid in talking about the census with the more ignorant classes. Complimentary letters, too, from the District officers to educated persons of rank and local influence may have some effect in securing their co-operation in favour of the Census, and the aid of Municipal Commissioners and Members of Local-Fund Committees also, should be secured. The best means, however, of ensuring the success of the census operations will be the distinct manifestation, by the local authorities, of their own appreciation of the great importance of the measure, and this, Government are confident, will not be wanting.

With regard to the census in cantonments, railway limits and the city and harbour of Bombay, as well as in Native States and the Province of Sind, separate instructions are issued.

The enumerator's schedule with specimen entries is annexed, and with it a draft circular based on that prepared by the Director of Public Instruction for distribution in 1871-72.

All communications on the subject of the census are to be addressed to the Deputy Superintendent, who should also be furnished with a copy of any circular or order of a general nature issued regarding the census by District or other officers.

### *Draft Circular for the guidance of Subordinate Officials.*‡

All educated persons are aware of the use and importance of a general census, but everything possible must be done to prepare the lower and less intelligent classes to appreciate it. Opportunities should accordingly be taken about the time of the preliminary arrangements, or even before, to talk to the people about it, especially in the rural districts.

They all know that after the Mrig each year the kulkarni or talati comes round to count the houses and the persons in them, but the information thus obtained is not always accurate or complete enough to show the true numbers and condition of the raiats, so it has been ordered by the Queen-Empress that every ten years a special and careful inquiry should be made in every part of the country at once, as is done in England, and was done here in the Bombay Presidency last Shinvast year. The people have to be counted at night only because almost all of them are then in their own homes. They will not be asked any but simple questions, about their occupation, caste, education and so on. If Government do not know all about the district, they cannot understand what the people want most. In places where a great many cannot read or write, schools are wanted, and in some such places there are more Hindus, in others more Mussulmans, so that if the people are counted, it will be seen where Hindu masters are required and where Muhammadan schools should be set up. Again, where there is the largest number of people there the need of making roads, railways or irrigation works is greatest, and if the true number of people living in large villages be ascertained, it is more likely that the building of a chaudi or well, or other local

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* It is not intended that this provision should act as a hindrance to the speedy enumeration of a block by giving rise to altercation, and need not be insisted upon.

† Paras. 26 to 28 are embodied in separate rules.

‡ It is not intended that this circular should be verbally adopted; it may be taken merely as showing the chief points on which stress can be laid in alluding to the coming census in the rural districts.

B 699—66

# SPECIMEN FORM OF ENUMERATOR'S SCHEDULE.

*(For English Forms only.)*

*Ganpatrao Bálkrishna,*
Name of Enumerator.

District, *Poona.* Sub-Division,* *Haveli.* (*Táluka*) Village, *Poona.* (*or Town*)

No. of House 72 (*Civil Lines.*)

| Serial Number of each Inmate. | Name. | Condition, *i.e.*, whether married, unmarried, widow, or widower. | Sex. | Age (last birth-day.) | Religion. | Caste, if Hindu: sect, if of other religion. | Mother-tongue. | †‡§ Place of birth. | ¶Occupation of men, also of boys and females who may do work. | Education— (1) Under instruction. (2) Not under instruction, but able to read and write. (3) Not under instruction and not able to read and write. | Infirmities— (1) Of Unsound mind. (2) Deaf-mutes from birth. (3) Totally Blind. (4) Lepers (Raktpiti.) |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| 1 | James Robinson ... ... | Married ... | Male ... | 38 | Christian ... | Church of England ... | English ... | England (British subject). | Government service, Revenue Department. | (2) | |
| 2 | Henry Robinson ... .. | Unmarried . | Male ... | 7 | Christian .. | Church of England... | English ... | Belgaum (British subject). | None ... ... ... | (1) | |
| 3 | Anton Pereira ... ... | Married ... | Male ... | 34 | Christian ... | Roman Catholic ... | Konkani Portuguese ... | Goa ... ... ... | Cook ... ... ... | (2) | |
| 4 | Hari Morár ... ... .. | Married .. | Male ... | 27 | Hindu ... | Dher ... ... | Gujaráti ... | Surat ... ... ... | Hamál ... ... ... | (2) | |
| 5 | Shekh Abdul Karim ... . | Unmarried. | Male ... | 24 | Musulman. | Sunni (Shekh) ... | Hindustani ... | Poona ... ... .. | Masál ... ... ... | (3) | |
| 6 | Bálu Gangárám ... ... ... | Married ... | Male ... | 35 | Hindu ... | Kunbi ... ... | Maráthi ... | Násik ... ... ... | Groom ... ... ... | (3) | |
| 7 | Mahádeu Tukárám ... ... | Married ... | Male ... | 30 | Hindu ... | Mali ... ... .. | Marathi ... | Poona ... ... ... | Gardener ... ... | (3) | |
| 8 | Mary Robinson .. ... | Married ... | Female ... | 28 | Christian ... | Church of England... | English ... | England (British subject). | None .. ... ... | (2) | |
| 9 | Julia Robinson ... . ... | Unmarried. | Female ... | 4 months. | Christian ... | Church of England... | English ... | Poona (British subject) ... | None ... ... ... | (3) | |
| 10 | Maria de Vaz ... ... ... | Married ... | Female ... | 30 | Christian ... | Roman Catholic ... | Konkani Portuguese ... | Goa ... ... ... | Ayah ... ... ... | (3) | |
| 11 | Reau Bálu ... ... ... | Married ... | Female ... | 28 | Hindu ... | Kunbi ... ... | Maráthi ... | Poona ... ... ... | None . ... ... .. | (3) | |
| 12 | Edward Simson (visitor) ... | Widower ... | Male ... | 43 | Christian ... | Presbyterian ... | English .. | England (British subject). | Civil Engineer ... .. | (2) | |
| 13 | Felix Lowenssohn (visitor) ... | Married ... | Male ... | 52 | Jew ... | Jew ... ... ... | German ... | Austria ... ... ... | Broker ... ... ... | (2) | |
| 14 | Manirám Bhowándin (visitor) . | Married ... | Male ... | 32 | Hindu ... | Kahar ... ... | Bengáli .. | Behár ... ... ... | Bearer ... ... ... | (3) | |

* Title to be varied according to circumstances. † If a European British subject, add British subject. ‡ If a foreigner, state of what country. § If of mixed European and Asiatic parentage, add "Eurasian."
¶ Boys at school, girls, small children and women who perform no regular work should not be shown at all under column 10. ‖ In column 7 such details of tribes, clans and sects as the local Government may direct, should be introduced.

works there will be sanctioned. If Government learn the number of insane people or people suffering from serious diseases, they can see where it will be most useful to build a hospital or asylum. By getting information about trades and manufactures, private persons, such as rich merchants in distant cities, as well as Government, know where improvements are likely to be useful in processes of manufacture or in means of transport of goods to market.

The numbers of women and children should be shown as correctly as those of men, and no more questions will be asked about the former than about the latter. Women, boys and girls must either work themselves at some occupation, or depend for their livelihood upon some one else who works; and unless the whole of the population of the village, men, women and children, be truthfully shown at the census, Government will be deceived, and think the place much smaller and less important than it really is.

If it be suggested that there is any connection between the census and taxation, it should be stated that Government have openly and distinctly declared that in counting the people they only wish to ascertain the true wants and condition of the country, and not to impose any fresh taxes. On the contrary, unless Government know these matters, they cannot spend the money already collected so as to give every part of the country its just share of attention. When a Collector visits a village, he talks to the people, and asks questions about their affairs, so as to find out what they want. Just so Government must ask questions about all the villages in the country in order to know how they can best be helped. Every one, therefore, should willingly answer the questions written down in the tables prescribed by Government, and brought round by the kulkarni [*talâti*].

## B.—SPECIAL INSTRUCTIONS REGARDING THE CENSUS IN CANTONMENTS.

I. Within purely Military limits,* the Officer in Command will be responsible for the enumeration of—

(*a*) Fighting men, European and Native, with their families or such members of them as actually reside in Regimental Lines.

(*b*) Regimental followers actually living within regimental lines.

(*c*) Regimental officers and those of their servants who actually live and sleep on their master's premises.

(*d*) Families of regimental officers and of their servants, if actually resident, as mentioned above.

(*e*) Officers and families, their servants and servants' families, not regimental,† but living in the lines of a regiment.

*N.B.*—The term 'Officer' as used above, includes for census purposes Commissioned and Non-Commissioned officers of all grades.

II. The enumeration of all officers, pensioners and others residing in the cantonment, but not within regimental lines, and of all living in or belonging to the Sadar Bázár (as, for instance those who are employed all day in service or labour within Military limits, but return at night to sleep in the bázár, or elsewhere within the civil limits of the cantonment,) should be undertaken by the Civil authorities, such as the cantonment Magistrate or similar officer, acting in concert with the Military authorities, but under the general instructions of the chief civil officer of the district in which the cantonment is situated, whether he be Collector or Political Agent, Superintendent or Resident.

III. In order to prevent omissions or double enumeration, it is advisable to issue orders clearing between sunset and sunrise on the date fixed for the census the military limits of all persons for whose enumeration the Military authorities are not, under para. 1 of these rules, responsible.

IV. The distribution of the military and civil areas respectively into enumerator's blocks should be undertaken on receipt of these instructions. The number of houses to be included in each block will depend upon their proximity, the average number of residents in each and similar local circumstances to which due consideration should be given by the superintending authorities. A list should be prepared for each block showing the houses included in it in serial order, and (within civil limits) the name of the chief occupant, as a means of identification and guidance in scrutinizing the entries to be subsequently recorded. Within purely military limits the blocks can be accurately defined without difficulty, or need

* Doubts having arisen in some cases as to the application of the term "purely Military limits" used in the above instructions chiefly owing to the limits of the regimental lines being in some places ill-defined, or so large that a considerable civil population has located itself within them, it is advisable for the local Civil and Military authorities to determine the limits within which each respectively will be responsible for taking the census. It will, no doubt, be convenient to the Military authorities, also, if in Cantonments where the number of native followers, shop-keepers and others not directly connected with regiments is large, the Cantonment Committee or Civil authorities would arrange, if the necessary agency be available, to provide intelligent native enumerators and supervisors to assist in taking the census of such persons, leaving to the Officer Commanding the task of enumerating the European and the native Military classes alone.

† The enumeration, it must be clearly understood, is to include all persons of whatever sex, age, race or occupation who, on the night of 17th February, are living permanently or temporarily within the military and civil limits respectively of the cantonment. It will thus include any person who, though ordinarily resident elsewhere, is residing at the time within these limits and, also, any person ordinarily resident within these limits who happens to be temporarily absent on night duty or otherwise away from home, though still taking his meals from his own house. The officer responsible for the enumeration within military limits should include therefore in his schedules all visitors and non-combatant military persons, such as Commissariat, Medical and Veterinary staff, who happen to be staying or residing there at the time of the census, as well as the persons mentioned above.

of special instructions. It must be noted, however, in both cases, that a house should be taken as that building or part of a building intended to be separately occupied and having a distinct and independent entrance from outside, and comprises, too, the dwelling-rooms of the resident servants, as well as those of the actual occupants. In some instances, therefore, a barrack will constitute a single house, whilst in others a number of houses will, for census purposes, be included in it.

V. An enumerator must be appointed for each block of houses some time before the census, and he should lose no time in making himself thoroughly acquainted with the details and position of the houses included in it.

VI. As soon as the blocks have been arranged an estimate can be made of the number of enumerators' schedules or forms that will be required. This, in the case of the Military limits, will be forwarded to the Deputy Superintendent of Census by the Station Staff Officer, and for the civil limits should be carefully framed and forwarded by the officer charged with the local enumeration to the chief civil authority of the district, as above specified, for transmission to the Central Office. In both cases the language in which the forms are required to be supplied must be specified in the indent.

VII. The enumerators should begin some time before the date fixed for the census to record the entries on the forms regarding the ordinary and habitual inmates of each house in their respective blocks, so that the whole work of enumeration will virtually be accomplished *before* the night on which the actual census will take place, when the information already recorded will be brought up to date, by being checked and altered where necessary.* As this is undoubtedly the most important point to be considered in connection with the census, it is necessary that the proceedings during this preliminary record should be carefully watched and tested by supervisors, to which office none but men of proved intelligence and activity should be appointed. These supervisors should, moreover, continue to exercise their functions during the actual census, and should be able to certify, on a scrutiny of the results, that the work of each enumerator has been carefully and accurately performed.

VIII. Any person who may be considered able and likely to fill in correctly the particulars required regarding themselves, their families and their establishments, can receive the schedules for their respective households three or four days before the actual census, with instructions for filling it up. The enumerator of the block, when calling for the schedule the morning after the census, should satisfy himself before leaving the house that these instructions have been completely followed.

IX. A record should be kept by the supervisors of the number of forms issued to each enumerator, including both those to be filled in by the latter, and those distributed by him to householders and separately recovered.

X. Officials employed on census duty, whether as supervisors or enumerators, must arrange that they are themselves enumerated with their respective families before they set out to their work on the Census night. It is the wish of Government to employ, as much as possible, the agency available from official sources, and not to entertain new hands unless absolutely necessary. In Cantonments such a necessity is not likely to occur; but care should be taken to employ European agency in the enumeration of Europeans, and, as far as can conveniently be managed, in supervising the operations generally within Military limits.

XI. Detailed instructions to enumerators, including those relating to the contents of the schedule, will be forwarded hereafter. Meanwhile, the Civil authorities should be consulted in matters relating to the preliminaries and general arrangements.†

XII. As soon as the final enumeration, which will take place early in February, is over, the entries should be scrutinized and tested, and when the local authorities have satisfied themselves of their correctness, the schedules should be systematically arranged and numbered, carefully packed, and, excepting those relating to Sind, forwarded to the Central Office for tabulation. Government hope that this will in all cases be carried out within a week from the date of census.

## C.—RULES FOR TAKING THE CENSUS WITHIN RAILWAY LIMITS.

1. The persons to be enumerated by the railway authorities can be divided into two classes: I.—*Stationary*, or the residents of railway premises professionally connected with the railway, sometimes termed the railway population proper, and II.—*Migratory*, or people travelling by rail on the night of the 17th February.

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* It was afterwards prescribed, in view of the material changes about to take place in the distribution of the garrisons, that the preliminaries in military lines should be postponed till 1st June 1881, but the civil limits marked out into blocks and the officers in charge appointed before that date, or as soon as the bázárs filled for the trooping season.

† The enumeration of detachments on the march should be conducted by the Officer in command, and should include all persons, combatant, non-combatant and followers travelling with such detachment. The necessary schedules should be obtained beforehand from the Officer commanding at the Cantonment from which the detachment started; and after being filled up on the night of that date should be forwarded in a sealed packet to the officer commanding at the Cantonment where the detachment last halted, and will be included by him with those relating to his own limits. If the detachment be travelling all night by rail, the enumeration should be taken at the first station at which it alights after 6 A.M. on 18th February, and the schedules forwarded, as prescribed above, to the last Cantonment at which the detachment halted, unless the station be itself that of a Cantonment, in which case the returns should be included in those of the latter.

*I.—The Stationary, or Resident Class.*

2. This class is composed of—

(1) Permanent employés of the railway company, with their families and servants, residing on the railway premises, and temporary visitors staying in their houses:

(2) Labourers or others employed on railway work, by contractors or by railway officials, if sleeping within the railway premises.

Subject to the provisions of Rule 15, persons who work on the railway, whether by day or night, but habitually return to their own homes outside the railway premises in their non-working hours, are not to be counted among the railway population, but in the villages or blocks where their homes are situated.

3. The houses and buildings situated in the railway premises should be divided into blocks and circles. Each block should contain on an average from 60 to 100 houses or buildings, and each circle shall contain from 10 to 20 blocks. As a rule, each station should be considered a separate block; but if too large to be enumerated by one person, it should be subdivided into blocks containing the usual number of houses or buildings. There should be an enumerator to each block and a supervisor to each circle, who should be appointed by the chief railway authorities. These enumerators should, as far as possible, be unpaid, and it will be an advantage to utilise the services of English-speaking Natives, or of Europeans where the population to be enumerated is mainly European. The supervisors should in all cases be railway officials of position and standing.

4. The Agent for each line of railway, or such officer as he may depute to the special charge of the census operations, should consult, on all main points and on all matters affecting general arrangements, with the Deputy Superintendent of the Census and in the Native States through which the line may pass, with the Agents to the Governor General or the Residents. Any point which cannot be decided by these officials should be referred to the Census Commissioner. As regards minor local details, he should consult with the Collectors or Deputy Commissioners of British districts, or the Political officers of Native States. He should prepare and send in to the Deputy Superintendent of Census or other officials designated above a list showing the number of railway blocks in each Province or Native State, the number of forms required for enumeration, reckoning one form or page to each house or building, with a margin of 10 per cent. over, and the language in which they should be printed: and these forms should be supplied to him without delay.

4 (*a*.) In framing the indents it should be borne in mind that the following are the classes of forms to be used:—

A. Separate schedules in English, to be distributed to house-holders under Rule 6 below, each containing room for 24 entries, to be indented for at the rate of one form per house, exclusive of the provision required for use in trains under Rule 14.

B. Enumerators' form books, to be used under Rules 7, 8, 9, 11, &c., in the census of persons who do not fill in the forms for themselves. Each page contains room for 12 entries, and one page should be used for each house, as directed above. In indenting for forms of this class care should be taken to specify the number of enumerators who are to be employed, together with the number of pages required, allowance being made for contingencies. In indenting for books for stations, also, the number of enumerators, it is proposed to appoint, as well as the estimated number of persons it is expected will have to be enumerated at each station should be mentioned. In all cases it should be specified whether the books and instructions are to be printed in English, Gujaráti, Maráthi or Sindhi.

5. Unavoidable extra expenditure will be sanctioned by the Government of India in the Home, Revenue and Agricultural Department. Such expenditure will consist of the remuneration to enumerators, where paid officials cannot be found to perform this duty, extra payment for overtime night work on 17th February, and the cost of contingencies on account of stationery, oil, &c. Estimates of such expenditure, distinguishing these three heads, should be drawn up by the Agent on each line of railway and forwarded to the Census Commissioner, who will submit them to the Government of India in the Department named above.*

6. The enumerators should be instructed to leave, on or before the 15th February, private schedules in English at the houses of all educated European or English-speaking Indo-European employés, who should be requested to fill them up for their own families and resident servants, including all visitors in their houses, in accordance with the facts existing on the night of 17th February.

7. The enumerators should enter in their form books, beforehand, particulars regarding all Native employés of the railway with their families who may be residing on the rail-

* The total expenditure amounted to about Rs. 144, incurred by the G. I. P. Railway Company.

way premises. This preliminary record should begin on the 25th January and be completed by the 1st February. It should be conducted in all respects in the same manner as the enumeration of the Native population outside of the railway premises, and the same instructions to enumerators will be issued with the form books in both cases.

8. The supervisors should commence testing the entries in the form books for the Native employés and their resident families on the 1st February, and should test as many as they can before the 15th February. It will not be necessary to test the private schedules dealt with under Rule 6, though on being collected as provided in the next rule it is advisable that they should be scrutinized by an educated European supervisor, and in order to correct such errors as are likely to arise in the record of caste, &c., of Native servants, a Native employé might also be associated in this task.

9. The enumerators commencing at 9 P.M. on the night of the 17th February should take the final census of all the Native population previously enumerated by themselves, correcting the entries according to the facts as found to exist on that evening. On the morning of the 18th they should go round and collect from the different heads of houses the private schedules distributed under Rule 6. These schedules should be signed and dated by the enumerators, and handed by them to the supervisor, who should satisfy himself that the number is complete.

10. Railway employés, who are on duty on the night of the 17th, but are not travelling with any train, should be recorded as present in the homes in which they were entered in the private schedules, or at the time of the preliminary enumeration, as the case may be.

*II.—Migratory, or Persons travelling by Rail on the Night of the 17th February.*

11. There should be one or more special enumerators appointed at each railway station, whose duty it will be to count the travelling population on the night of the 17th February. No preliminary enumeration is possible in this case.

12. Between 9 P.M. of the 17th and 6 A.M. of the 18th these enumerators should count every traveller by rail at the station where he alights on arriving at his destination. He should first ask the traveller if he has already been counted by any enumerator on that night, and if he says that he has, the enumerator should accept this answer and let him pass. If he says he has not, the enumerator shall enter the traveller's name and all particulars regarding him in the prescribed schedule, and should give him an enumeration pass (forms for which will be provided) to show that he has been included in the returns; and the traveller should be instructed to produce this pass if any one tries to count him again.

13. All passengers found in the train at 6 A.M. on the 18th February, who, on inquiry or otherwise, appear not to have already been counted on the foregoing evening, should be counted at the first considerable station at which the train stops at or about that hour. A place should be chosen where the train is timed to stop for a sufficient period, which might, if necessary, be slightly prolonged. No enumeration passes need be given on this occasion.*

14. In the case of the 1st and 2nd class passengers, and Europeans travelling 3rd class, private schedules should be distributed to them by the guard of the train to whom a supply should be given as he proceeds on duty on the evening of 17th February, and they should be requested to fill up the particulars for themselves and any members of their families travelling in the same train, but not for Native servants travelling with them and not in the same carriage. These schedules should be collected at the station where the train stops at 6 A.M. unless the traveller alights at his destination before that hour, and the enumerator (who should be an European) should see that they appear to be correctly filled up. He should also himself fill up the schedule if, in any case, the passenger has omitted to do so.

15. Railway employés on duty on the night of 17th February who are tarvelling with any train and who have not been counted before on that night, should be enumerated, if they finally leave the train before 6 A.M. on the 18th February, at the station where they alight under Rule 12; otherwise, they should be enumerated with the passengers under Rules 13 and 14.

16. Troops travelling by rail are not to be enumerated, but this exception does not extend to any Native servants, who may be travelling with them.

17. When the returns, both for the resident and the travelling population, are complete, they should be forwarded by the supervisors to the Collector or Political Agent of the District or State, as the case may be, for compilation.

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* This rule was modified for the G. I. P. Railway Company, who undertook the enumeration of passengers as they alighted until the train reached its destination. The rule as it stands, however, is more efficient, though less convenient for the railway officials.

*Note.*—The Census of Railway premises on the Island of Bombay is to be conducted by the Railway authorities in consultation with the Health Officer of the City. Under the special instructions issued for this district passengers and others alighting before mid-night at any station on the Island should not be enumerated at that station, since arrangements have been made for counting such persons at the houses where they pass the night. This rule does not necessarily apply to Railway employés residing within the Company's limits, as the enumeration there will be conducted under the general instructions given above.

## D.—RULES FOR THE ENUMERATION OF THE SEA-GOING CLASSES AND OF TRAVELLERS BY WATER.

*I. Agency.*—In all places where there is a Port Officer, except Bombay, that officer, aided by the Sea Customs and similar officials, should superintend all arrangements. As regards smaller ports and landing places the Collector should arrange with the Customs and Salt Departments for the enumeration of all vessels and persons on board them at all such landing places in his district.

For the Harbour of Bombay special arrangements have been made as follows :—

(*a*) The enumeration of Her Majesty's ships to be made through His Excellency the Naval Commander-in-Chief.

(*b*) That of Indian Government vessels, through the Superintendent of Marine.

(*c*) That of large square-rigged and steam vessels, and of yachts, dubash and passenger boats, steam-launches, light-ships, and light-houses, through the Port Officer, assisted by the Water Police.

(*d*) That of coasting vessels, ferry and other small steamers, cargo-boats and native crafts, laying in the basins or at the bandars of the Port Trust, through the Traffic Manager of that Corporation, and if laying at the anchorages, through the Customs Department.

(*e*) That of fishing boats, through the Patels of Siwri, Mázgaon, Colába and Sion or in the manner hereinafter prescribed for fishing boats generally.

For the Harbour of Karáchi, the Commissioner in Sind has been asked to make special arrangements of a similar description through the Port and Chief Customs officer.

*II. Mode of Enumeration.*—For census purposes vessels may be classed as (A) sea-going vessels habitually plying between one coast port* and another; and (B) vessels habitually plying within the limits of one port, or in the neighbourhood of one village or landing place, such as fishing, cargo, small passenger boats, &c. The general principle on which the enumeration is to be conducted is that all persons should be counted, as far as possible, at the spot where they happened to be, or from which they took their meals, on the night of 17th February, or else at the place at which they first touched after that night.

*III. A.—Enumeration of sea-going vessels plying between coast ports.*—In the first place it must be noted that vessels sailing under foreign colours are not to be enumerated unless they happen to be laying in a harbour of British India on the night of the 17th. Vessels whether sailing under British or foreign colours which leave before 17th February and are bound for a port beyond British India or Burmah or which arrive in the latter territory, after 17th, having last touched at such a port, should not be enumerated.

In the case of the remaining vessels of this class, it is necessary to provide for the following contingencies :—

(1) Vessels laying at anchor in a port on the night of the census.

(2) Vessels having left for a British Indian port shortly before that night.

(3) Vessels arriving from a British Indian port after that night, and

(4) The special case of coasting steamers touching at several ports during that night.

The Master of the vessel is in all cases responsible for the due enumeration of all on board on the night of the census. He will be furnished beforehand by the Census Officer at the port where the vessel is laying, with the necessary forms and instructions, and will be required to fill in the former with all the details asked for regarding himself, his crew and the passengers that are on board on the night of 17th February.† The instructions will provide that after entering his own name, he should enter those of the crew, and then, drawing a cross line in column 2 of the form, should enter below it those of the passengers. Schedules will be distributed to all vessels in port before the 16th February, and either schedules or passes, as hereinafter provided, will be demanded of every vessel arriving from a British Indian port between 8 P.M. on 17th and the morning of March 16th :—

(1). In the case of vessels laying in port and likely to remain there over the night of 17th, the forms should be distributed at least three days beforehand, with full instructions regarding their completion and return. The Master of the vessel should be requested not to allow any of the crew to go on shore between the hours of 8 P.M.

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* This terms includes all ports in British India and Burmah, and also those in Native States politically connected with those countries, but not ports in the territory of Portugal and France.

† Special schedules, containing room for 32 entries each, are prepared for Masters who fill in the return for their vessel in person. They are issued in Maráthi, Gujaráti and English, with instructions on the form itself. The enumeration of fishing and other boats under Rule IV— B. should be recorded in the ordinary form-book, using a page for each boat, and entering in Column A the number or name of the boat. Enumeration passes will be stitched in sets into covers, and a set given to each person authorized to enumerate vessels, or to receive their schedules. Indenting officers should, to save time, specify the port (if in direct steam communication with Bombay) to which packets of forms should be sent in addition to the supply addressed to the district head-quarters.

and 6 A.M. on the above-mentioned date, or, if any are obliged to go on duty, to furnish them with a certificate of enumeration, signed by himself, with directions that it is to be shown to any Census Officer or other person who may wish to enumerate them on shore. On the night of 17th, or morning of 18th, a Census Officer should visit the vessel and collect the returns, examining the entries to see that they are in accordance with the instructions, and mustering the persons on board, if he thinks it necessary to do so. Where the Master is illiterate and unable to fill up the schedule, the Census Officer should, on the occasion of this visit, fill it up for him.

(2.) If a vessel is leaving the harbour between the 3rd and the night of the 17th February, and is bound for another coast port in India or British Burmah, which it is not expected to reach before or during that night, the Census Officer at the port of departure, when distributing the forms, should instruct the master of the vessel to fill them up during the night of 17th, and deliver them, duly certified, to the Customs or other authority who may ask for them at the port first touched at after 6 A.M. on the morning of 18th. It is advisable, wherever practicable, to ascertain what port this is likely to be, and to forward to the Deputy Superintendent of Census, Bombay, on March 17th, a statement showing the numbers of schedules distributed and recovered respectively under this rule.

(3.) If the vessel arrive in harbour from another coast port of India or British Burmah between 6 A.M. on the 18th February and the evening of the 16th March, the Census Officer of the port must (unless he knows that the vessel has previously touched at a port after the 17th and that this demand has been made before,) require from the Master of the vessel a schedule dully filled in, or an enumeration pass from the port where such schedule was delivered, and if neither of these be forthcoming, the Census Officer who, for this purpose will be the officer with whom the enumeration rests under the provision of para. I. above, shall at once muster the persons on board and, with the aid of the Master and others, fill in the necessary forms, a supply of which should be furnished to him beforehand.

(4.) Steamers running at short intervals between Bombay and the smaller coast ports constitute a special case for which arrangements must be made by the proprietors with their agents at the different places where the vessels touch, as nearly as possible after the manner of the enumeration of travellers by railway. It will be advisable to enter the master and standing crew, including the servants, on a separate form from that used for passengers. As regards the latter, passengers disembarking at each landing place at which the vessel touches between 8 P.M. and 6 A.M. should be enumerated where they land. At the first port in British India or a Native State reached after 6 A.M. on the morning of the 18th, all passengers still on board should be enumerated, and the schedules relating to them as well as those filled up for the Master of the vessel and crew should be made over to the local Census Officer, a pass being taken as prescribed below, but all passengers who have embarked after 8 P.M. on the preceding night should be asked if they have been already enumerated on shore at any house or dharmshála, and if they say they have, they must not be included in the return for the vessel.

[*N. B.*—Every person, who receives a schedule filled in for any vessel, should give the Master an enumeration-pass, containing (1) the name of the port where the schedules are recorded, (2) the name of the vessel, (3) the name of the Master, (4) the name of the port from which the vessel started, (5) the signature of the person receiving the schedule. The Census Superintendent of the Port or in other places, the Collector, should issue these pass-books to persons authorized by name under his signature to grant them, and every Master of a vessel receiving a pass should be instructed to keep it carefully on board the vessel until 18th March.]

*IV. B.—Enumeration of vessels habitually employed in or near a single port other than that of Bombay.*—With reference to vessels of this class particular care must be taken to enumerate all persons belonging to them at their homes, if they happen to be absent for the night only. Crews of fishing vessel and the like should be enumerated at the villages for which no special arrangements have been prescribed above by the pátils or enumerators of the place, as directed by the Collector or Municipal Commissioner respectively. The schedules relating to all vessels belonging to the place should be filled up between 11th and 17th February, and a certificate of enumeration given to the person in charge of the vessel. Any such vessel entering a port or anchorage after the 17th without this certificate should be at once enumerated. Wherever there is a Customs establishment it will be the duty of the officials belonging to it to do this. Before the night of the 17th the foreshore of the place should be divided into blocks, and an enumerator appointed to each block. His duty will be to go round to every boat on that night and record in his form-book all persons found passing the night in the boat and not taking their meals from other places, and to verify and correct, if necessary, the shedules previously filled in. He should then visit for a similar purpose, all vessels at anchor, using a boat provided by the supervisor of the harbour.

# E.—FORM FOR DISTRICT ACCOUNTS AND RETURNS.

COLLECTORATE OF _____

*(A)—Abstract of Operations and Expenditure in connection with the Enumeration.**

I.—DIVISION OF AREA.

| Head. | Villages. | Municipalities. | Total. |
|---|---|---|---|
| (1) Number of Villages and Towns ... ... ... ... ... ... | | | |
| (2) ,, ,, Houses enumerated ... ... ... ... ... ... | | | |
| (3) Number of Circles ... ... ... ... ... ... ... ... | | | |
| (4) ,, ,, Supervisors employed on Census night— | | | |
| (a) Official ... ... ... ... ... ... ... | | | |
| (b) Non-official, honorary .. ... ... ... ... | | | |
| (c) ,, stipendiary ... ... ... ... | | | |
| Total ... | | | |
| (5) Number of Blocks ... ... ... ... ... .. ... ... | | | |
| (6) ,, ,, Enumerators employed on Census night— | | | |
| (a) officials (including the stipendiary employés of Municipalities and Local Funds) ... ... ... | | | |
| (b) Non-Official, honorary ... ... ... ... ... | | | |
| (c) ,, stipendiary ... ... ... ... | | | |
| Total ... | | | |

II.—DETAILS OF OFFICIAL AGENCY.

| Department. | Employed in Villages, &c. | | Employed in Municipalities. | | Total. | | |
|---|---|---|---|---|---|---|---|
| | Enumerators. | Supervisors. | Enumerators. | Supervisors. | Enumerators. | Supervisors. | Total. |
| (1) Village Officers— | | | | | | | |
| (a) Headmen ... ... ... ... | | | | | | | |
| (b) Accountants ... ... .. ... | | | | | | | |
| (2) Revenue Officers— | | | | | | | |
| (a) District and Táluka Establishment. | | | | | | | |
| (b) Survey Establishment ... ... | | | | | | | |
| (3) Judicial ... ... ... ... ... | | | | | | | |
| (4) Educational— | | | | | | | |
| (a) Teachers, &c. ... ... ... | | | | | | | |
| (b) Administative Officers ... ... | | | | | | | |
| (5) Registration ... ... ... ... | | | | | | | |
| (6) Medical and Sanitary .. ... ... | | | | | | | |
| (7) Police... ... ... ... ... ... | | | | | | | |
| (8) Excise ... ... ... ... ... | | | | | | | |
| (9) Customs and Salt ... ... ... ... | | | | | | | |
| (10) Forest... ... ... ... ... ... | | | | | | | |
| (11) Public Works ... ... ... ... | | | | | | | |
| (12) Others (to be specified marginally) ... | | | | | | | |
| (13) Municipal (stipendiaries) ... ... ... | | | | | | | |
| (14) Local Fund (do.) ... ... ... | | | | | | | |
| Total ... | | | | | | | |

III.—EXPENDITURE AND BALANCE OF ENUMERATOR'S FORMS AS PER SEPARATE REGISTER (B) (*by Tálukas*).

| Head. | Villages, &c. | Municipalities. | Total. |
|---|---|---|---|
| (1) Vernacular Forms (pages)— | | | |
| (a) No. received from Central Press ... ... ... ... ... | | | |
| (b) No. issued to Tálukas .. ... ... ... ... ... | | | |
| (c) No. actually used at the Enumeration ... ... ... .. | | | |
| (d) Balance not issued or returned unused ... ... ... ... | | | |
| (2) English Forms— | | | |
| (a) No. received from Central Press ... ... ... ... ... | | | |
| (b) No. issued ... ... ... ... ... ... .. ... | | | |
| (c) Balance unused ... ... ... ... ... ... ... | | | |
| (3) Suplementary Bráhman Forms— (*Supplementary details.*) | | | |
| (a) No. received from Central Press ... ... .. ... ... | | | |
| (b) No. issued to Tálukas ... ... ... ... ... ... | | | |
| (c) No. used at the Enumeration ... ... .. .. .. | | | |
| (d) Balance, not issued, or returned by Enumerators unused ... | | | |
| Total No. of Forms ... | | | |

IV.—COST OF ENUMERATION—(BUDGET ASSIGNMENT Rs. ).

| Nature of Charge. | In Villages, &c. | In Municipalities.† | Total. |
|---|---|---|---|
| (1) Numbering houses and preparing Block Lists— | | | |
| (a) Special establishment ... ... ... ... ... ... | | | |
| (b) Paint and Stationery... ... .. ... ... ... ... | | | |
| (2) Preparation and distribution of Enumerator's Form-Books ... ... | | | |
| (3) Enumeration— | | | |
| (a) Allowances to Officials— | | | |
| (1) Supervisors... ... ... .. ... ... ... | | | |
| (2) Enumerators ... ... ... ... ... ... | | | |
| Total ... | | | |
| (b) Remuneration of Non-Officials— | | | |
| (1) Supervisors... ... ... ... ... ... ... | | | |
| (2) Enumerators ... ... ... ... ... ... | | | |
| (c) Stationery, &c. ... ... ... ... ... ... ... | | | |
| (d) Red-ink at final enumeration ... ... ... ... ... | | | |
| (e) Lights, &c., at do. ... ... ... ... ... | | | |
| Total Expenditure ... | | | |
| Charged to Government ... | | | |

Forwarded to Census Department, Secretariat.

*Date,*

Collector.

NOTE.—If the details of operations and expenditure within the Civil limits of Cantonments are not included in the above statement under the heading of Villages, &c., the fact should be mentioned.

*This return was sent in duplicate, one copy to be returned to the General Department (Census) as soon as possible after 18th February.

† Specify if any of this expenditure was borne by the State.

## COST OF THE OPERATIONS.

One of the greatest difficulties connected with a census is the estimate of its cost beforehand. With respect to enumeration, the chief expenditure in this Presidency is on the payment of temporary agency, and until the district officers are made acquainted with the number of officials that will be placed at their disposal by other than the Revenue and allied departments, they cannot accurately reckon up the cost of the outside agency. There was also a little difficulty on the present occasion with regard to the estimates of printing the household schedules, owing to delays such as were mentioned in a former portion of this Note. Taking the accounts as they stand, there was, roughly speaking, a saving of about Rs. 20,800 in the enumeration expenditure, with an excess of about 17,200 in the charges on account of subsequent operations.

It is with regard to the expenses connected with abstraction and tabulation that the estimates are most likely to err in being under the mark. In the present instance the probable proportion of revision of the original work was taken far too low, and had subsequently to be raised, thus entailing additional strength in the special establishments entertained during the last weeks of the existence of the branch offices. The process of compilation, too, which was calculated to have to deal with correct tables, was considerably prolonged beyond the first estimated period, and as stated above, really become a system of final revision of the complete set of the táluka returns. On the whole, the accounts as received up to date, subject to alteration on final audit, show a saving of some Rs. 3,500 on the estimates.

The whole cost to Government of the entire series of operations is, under the proviso of final audit just named, Rs. 2,02,446. Out of this sum Rs. 1,69,903 are debitable to the Imperial grant and the remaining Rs. 32,543 to Provincial Funds. It must be understood that in this return are included all items of expenditure, whether actually debited to the special head of census, or to another minor heading in the general accounts, the general principle being observed that the debits should comprise all charges which would not have been incurred except for the census. The total cash drawings up to the end of the financial year 1881-82, or the 31st March last, amounted to Rs. 1,73,271, leaving a balance available this year of Rs. 32,721. The necessity of the sanction of the Supreme Government for drawings against this latter sum have rendered it necessary to debit them to a suspense heading for the present, but the expenditure itself has been incurred to about the sum incorporated in the total just given.*

Taking the whole amount, the incidence per head of population enumerated is about 2·35 pies charged to the State. In addition to this, there is a considerable sum contributed by the municipalities towards the cost of compilation and abstraction, whilst the expenses of enumeration were borne in nearly all cases by the Corporations†. If the capital city be included, the amount thus returned by those bodies is Rs. 22,966 on account of enumeration and Rs. 21,636 contributed towards abstraction, &c. It remains to see the distribution of the total charges between the main heads of expense. On the enumeration, the details of which are given in Table 4 of the series that follows this Note, the charge to the State is returned at Rs. 33,104. To this should be added the cost of printing and the material used for the form-books, which amounted to Rs. 8,345. There is also an estimated sum of Rs. 1,000 on account of travelling allowance to officials paid after the enumeration, in pursuance of orders from the Supreme Government, and which has not in all cases been included in the return. These items raise the total to Rs. 42,449. Of this Rs. 24,838 was spent on the agency employed and Rs. 8,266 on contingencies, such as numbering houses, lights and stationery.

The rate of expenditure varies greatly with the district, and the incidence per head of civil population enumerated is given in the last column of the Table. In Ratnágiri, Sind and Kolába the villages are not provided with an accountant as elsewhere, so the substitution of extra agency, paid at a considerable rate, including the cost of travelling, was inevitable. In Bombay City and Ahmedábád the house numbering was conducted on a minute system which could be utilized subsequently for municipal purposes.

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*The cash drawings audited up to the date of publication of this work from 1st April are Rs. 6,924, to which may be added Rs. 6,000 on account of printing, making the total debit Rs. 1,86,195 (Imperial—1,53,652). Comparison with 1872 is difficult, as the details and the amount debited as on this occasion to other heads, are not available, there is, however, a considerable saving in printing and compilation, but an excess in abstraction and tabulation.

† In Bombay City a special grant of one-half the total estimated expenditure was made. The Municipality counted upon a cost of Rs. 27,000 of which the State was to refund Rs. 13,500. The actual expenses have been somewhat higher than the estimate.

The greatest expense in connection with the census is the abstraction of the contents of the schedules and the registration of the block totals thus obtained in village and táluka tables. For this work an establishment was entertained in Poona, where the office was rather over-taxed, numbering at the maximum over 975 clerks. In Surat the highest muster was never above 425, and in Belgaum the number touched 350 only. The provision of desks and contingencies for this mass of writers is a matter, too, of no small cost. The marginal statement gives the recorded expenditure under this head for the whole Presidency, including Sind and Bombay City. Below it are shown the heads of the expenditure coming under the title of compilation. This, as explained above, includes a large amount spent on revision. The sums obtained by the sale of the desks and record racks when no longer wanted for the office, were comparatively insignificant, and reached less than Rs. 3,000 including the not unprofitable sale of the torn up schedules and working sheets. The printing charges, from first to last, and including all the items that are not debited to the census grant in the Imperial books, amount to about Rs. 28,000.

*B.—Abstraction and Tabulation Charges.*

| | Rs. |
|---|---|
| 1. Rent of office .. .. .. .. | 1,413 |
| 2. Staff of do. (watchmen, messengers &c.) | 758 |
| 3. Furniture (nett) . .. .. | 3,042 |
| 4. Record establishment .. . .. | 1,679 |
| 5. Working establishment, including supervision .. .. .. | 1,00,885 |
| 6. Stationery and contingencies | 5,707 |
| Total .. | 1,13,184 |
| 7. *Add* Printing for— | |
| (a) British territory .. .. | 11,733 |
| (b) Feudatories .. .. .. | 1,928 |
| GRAND TOTAL .. | 1,26,845 |

*C.—Compilation Charges—*

| | Rs. |
|---|---|
| 1. Rent of office .. .. .. | 409 |
| 2. Establishment . . | 6,247 |
| 3. Contingencies and stationery . | 943 |
| Total .. | 6,590 |
| *Add* Printing Tables and Report | 6,000 |
| GRAND TOTAL .. | 12,590 |

The last head of expenditure that has to be brought to notice is that of superintendence, including the preparation of the statistics in the form in which they are presented in this work. This charge amounts to Rs. 19,463, as far as is known at present. Out of this Rs. 1,925 comprise the whole of the expenses of the office, which from the beginning has consisted of one personal Assistant and one messenger. The remainder is the pay, &c., of the Provincial Superintendent, appointed in April 1880. From that month until the end of the financial year 1881-82 this charge was Imperial, and brought to account at the rate of Rs. 588-14-3 per month.* From the first of April 1882, however, the charge was transferred to Provincial Funds, and a reduction made in the amount paid.†

The distribution of the total charge of Rs. 2,02,446 proportionately between the three main heads gives 20·96 per cent. to enumeration and the cost of schedules and instructions, 69·12 per cent. to abstraction and compilation, including printing, the working sheets, the village registers, the final tables and the present work, and lastly, 9·92 per cent. to superintendence and statistical work.

* That sum being the excess over the substantive pay of the incumbent.

† The additional sum paid after 1st April was the personal allowance conceded to the Bombay Civil Service in compensation for retarded promotion, and the amount of the travelling allowance and tentage to which the incumbent would be entitled in his ordinary appointment. If this charge had been Imperial, and brought to account in accordance with the general principle mentioned on the preceding page, no debit would have been entered against the census, as there is no excess beyond what would have been spent irrespective of the appointment. The whole has, however, been taken into consideration in the above account.

# CENSUS OPERATIONS.

## Table 1.—General Statement of Agency and Distribution of Area.

| District. | Civil Population Enumerated.* | Number of | | Average | | Supervisors.‡ | | Enumerators.‡ | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | | Circles. | Blocks. | Block per Circle.‡ | Persons per Block‡ | Stipendiary. | Official and Honorary | Stipendiary. | Official and Honorary. | Total. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| Ahmedábád ... ... ... | 853,470 | 180 | 2,065 | 7 | 450 | 1 | 255 | 532 | 1,366 | 1,898 |
| Kaira ... ... ... ... | 804,800 | 196 | 1,605 | 9 | 446 | ... | 196 | 655 | 1,148 | 1,803 |
| Panch Maháls ... ... ... | 255,479 | 85 | 607 | 7 | 421 | ... | 85 | 28 | 579 | 607 |
| Broach ... .. .. ... | 326,930 | 110 | 723 | 6 | 452 | ... | 110 | 24 | 699 | 723 |
| Surat ... ... ... ... | 611,508 | 269 | 1,976 | 7 | 309 | ... | 269 | 326 | 1,650 | 1,976 |
| *Gujarát* ... | *2,852,187* | *840* | *6,976* | *7* | *407* | *1* | *915* | *1,565* | *5,442* | *7,007* |
| Thána ... ... .... ... | 908,548 | 262 | 2,114 | 8 | 427 | 6 | 257 | 650 | 1,476 | 2,126 |
| Kolába ... ... ... ... | 381,649 | 154 | 1,141 | 7 | 339 | ... | 155 | 468 | 659 | 1,127 |
| Ratnágiri ... ... ... | 997,090 | 346 | 2,763 | 8 | 361 | ... | 347 | 1,202 | 1,559 | 2,761 |
| *Konkan* ... | *2,287,287* | *762* | *6,018* | *8* | *380* | *6* | *759* | *2,320* | *3,694* | *6,014* |
| Khándesh ... ... ... | 1,237,231 | 495 | 3,876 | 9 | 312 | 3 | 402 | 973 | 2,992 | 3,965 |
| Násik .. ... ... ... | 774,457 | 283 | 2,269 | 8 | 351 | 1 | 286 | 651 | 1,556 | 2,207 |
| Ahmednagar ... ... ... | 746,639 | 336 | 2,204 | 6 | 343 | ... | 347 | 65 | 2,109 | 2,174 |
| Poona ... ... ... ... | 863,240 | 384 | 2,689 | 7 | 327 | ... | 353 | 105 | 2,531 | 2,636 |
| Sholápur... ... ... ... | 581,096 | 267 | 1,640 | 6 | 361 | ... | 267 | 214 | 1,393 | 1,607 |
| Sátára ... ... ... ... | 1,061,923 | 725 | 2,270 | 7 | 408 | ... | 396 | 12 | 2,588 | 2,600 |
| *Deccan* ... | *5,264,586* | *2,490* | *14,948* | *7* | *346* | *4* | *2,051* | *2,020* | *13,169* | *15,189* |
| Belgaum... ... ... ... | 864,432 | 274 | 2,158 | 8 | 404 | ... | 272 | 125 | 1,992 | 2,117 |
| Dhárwár... ... ... ... | 882,236 | 286 | 2,738 | 9 | 322 | ... | 286 | 3 | 2,733 | 2,736 |
| Kaládgi ... ... ... ... | 638,493 | 361 | 2,234 | 6 | 205 | ... | 359 | 245 | 1,920 | 2,165 |
| Kánara ... ... ... ... | 421,840 | 271 | 1,141 | 5 | 382 | ... | 239 | ... | 1,103 | 1,103 |
| *Karnátic* ... | *2,797,001* | *1,192* | *8,271* | *7* | *344* | ... | *1,156* | *373* | *7,748* | *8,121* |
| **Total, Home Division** ... | 13,201,061 | 5,284 | 36,213 | 7 | 363 | 11 | 4,881 | 6,278 | 30,053 | 36,331 |
| Bombay City ... .. ... | 773,196 | 176 | †... | 9 | 442 | 30 | 146 | 821 | 928 | 1,749 |
| Sind ... ... ... ... | 2,401,650 | 1,142 | 4,109 | 5 | 580 | 7 | 764 | 1,035 | 3,106 | 4,141 |
| **Grand Total** ... | 16,375,907 | 6,602 | ... | 7 | 388 | 48 | 5,791 | 8,110 | 34,111 | 42,221 |

**N.B.*—Cantonment blocks enumerated by the Military officers in charge are not included in the above table. Aden, too, is excluded, as the whole area was divided between the Municipality and the Officers Commanding.

† In Bombay City the blocks were subdivided at the final enumeration into two, and sometimes three beats, in order to save time in the collection and filling in of the Household Schedules. The number of blocks assigned during the preliminary operation to the stipendiary enumerators was between 750 and 800.

‡ The averages in columns 5 and 6 are calculated on the number, not of blocks and circles assigned during preliminary operations, but of persons actually employed at the final enumeration, shown in columns 7 to 11.

# CENSUS OPERATIONS.

## TABLE 2.—DETAIL OF OFFICIAL AND NON-OFFICIAL AGENCY EMPLOYED AT THE FINAL ENUMERATION (CIVIL POPULATION).

| | Agency employed. | Total Presidency (without Bombay City.) | | Home Division (without Bombay City.) | | Sind. | | Ahmeda'ba'd. | | Kaira. | | Panch Maha'ls. | | Broach. | | Surat. | | Tha'na. | | Kola'ba. | | Ratna'giri. | | Kha'ndesh. | | Na'sik. | | Ahmednagar. | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Enumerators. | Supervisors. | Enumerators. | Supervisors. | Enumerators. | Supervisors. | Enumerators. | Supervisors. | Enumerators. | Supervisors. | Enumerators. | Supervisors. | Enumerators. | Supervisors. | Enumerators. | Supervisors. | Enumerators. | Supervisors. | Enumerators. | Supervisors. | Enumerators. | Supervisors. | Enumerators. | Supervisors. | Enumerators. | Supervisors. | Enumerators. | Supervisors. |
| | A.—Officials— | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 1 | Village Headmen .. .. .. | 2,610 | 64 | 2,610 | 55 | .. | 9 | 90 | 6 | 131 | 2 | 14 | .. | 12 | 1 | 319 | .. | 40 | 4 | 6 | .. | 164 | .. | 267 | 10 | 73 | 2 | 53 | 2 |
| 2 | Do. Accountants .. .. | 10,401 | 217 | 10,362 | 69 | 39 | 148 | 292 | 1 | 344 | .. | 134 | .. | 210 | .. | 404 | .. | 315 | .. | 102 | 11 | 243 | 11 | 1,115 | 3 | 744 | 10 | 1,037 | 6 |
| 3 | Revenue District Establishment. | 1,446 | 1,738 | 981 | 1,540 | 465 | 198 | 78 | 70 | 34 | 86 | 28 | 51 | 16 | 52 | 72 | 102 | 142 | 41 | 51 | 46 | 71 | 103 | 121 | 151 | 58 | 120 | 72 | 71 |
| 4 | Do. Survey Establishment. | 606 | 109 | 506 | 97 | 100 | 3 | 1 | 7 | .. | 2 | 41 | 2 | 8 | 2 | 10 | 1 | .. | 1 | 3 | 1 | 195 | 22 | 1 | .. | 45 | 8 | 40 | 24 |
| 5 | Judicial Department .. .. | 1,677 | 658 | 1,418 | 527 | 159 | 31 | 73 | 9 | 62 | 19 | 12 | 6 | 58 | 14 | 96 | 19 | 154 | 16 | 44 | 13 | 104 | 54 | 202 | 43 | 70 | 19 | 139 | 52 |
| 6 | School-masters, &c. .. .. | 5,264 | 673 | 4,973 | 628 | 291 | 45 | 280 | 46 | 363 | 28 | 68 | 1 | 233 | 5 | 457 | 61 | 244 | 13 | 111 | 19 | 224 | 47 | 497 | 46 | 301 | 21 | 289 | 21 |
| 7 | Registration Department .. | 157 | 164 | 137 | 154 | 20 | 10 | 8 | 4 | 8 | 7 | 3 | 1 | 9 | 6 | 3 | 7 | 12 | 7 | 6 | 8 | 11 | 9 | 12 | 12 | 5 | 11 | 19 | 11 |
| 8 | Medical and Sanitary do. .. | 197 | 140 | 165 | 126 | 32 | 14 | 11 | 8 | 6 | 3 | 6 | 3 | 2 | 3 | 8 | 7 | 19 | 2 | 4 | 3 | 11 | 3 | 21 | 17 | 16 | 12 | 7 | 4 |
| 9 | Public Works do. .. | 513 | 239 | 377 | 185 | 136 | 54 | 3 | 7 | 20 | 5 | 3 | .. | 6 | 1 | 11 | 8 | 36 | 3 | 14 | 1 | 15 | 23 | 45 | 11 | 33 | 6 | 15 | 10 |
| 10 | Local Funds .. .. .. | 196 | 69 | 62 | 51 | 134 | 9 | 4 | 5 | 2 | 3 | 9 | 3 | 4 | 4 | 3 | 1 | 2 | 5 | 3 | 1 | 1 | 1 | 12 | 7 | .. | .. | 3 | 1 |
| 11 | Customs and Salt .. .. .. | 480 | 65 | 387 | 49 | 93 | 16 | 11 | 9 | .. | .. | .. | .. | 10 | 1 | 27 | 5 | 244 | 18 | 48 | 9 | 40 | 5 | .. | .. | .. | .. | .. | .. |
| 12 | Excise (A'bkári, &c.) .. .. | 65 | 35 | 65 | 35 | .. | .. | 4 | 2 | .. | .. | .. | .. | 1 | 1 | 7 | 6 | 24 | 7 | 8 | 3 | 4 | 6 | 7 | 1 | .. | .. | .. | 2 |
| 13 | Forest Department .. .. | 509 | 152 | 474 | 142 | 35 | 10 | .. | .. | .. | .. | 12 | 2 | .. | .. | 13 | 3 | 65 | 17 | 26 | 5 | 8 | 8 | 72 | 15 | 29 | 9 | 43 | 11 |
| 14 | Police do. .. .. | 739 | 344 | 614 | 271 | 125 | 73 | 23 | 15 | 29 | 11 | 23 | 10 | 12 | 2 | 30 | 11 | 30 | 18 | 45 | 14 | 69 | 29 | 135 | 36 | 19 | 11 | 32 | 15 |
| 15 | Postal do. .. .. | 232 | 44 | 202 | 23 | 30 | 11 | .. | .. | .. | .. | 4 | 2 | .. | .. | .. | .. | 19 | .. | .. | .. | 16 | .. | 93 | 9 | 24 | 5 | .. | .. |
| 16 | Stamp Vendors .. .. | 120 | 11 | 120 | 11 | .. | .. | .. | .. | .. | .. | .. | .. | 10 | .. | .. | .. | .. | .. | .. | .. | .. | .. | 17 | .. | .. | .. | .. | .. |
| 17 | Others .. .. .. .. | 356 | 99 | 303 | 67 | 53 | 12 | 19 | 4 | .. | 9 | 2 | .. | 30 | 5 | 8 | 4 | 1 | .. | 13 | 1 | 3 | 2 | 5 | 2 | 6 | 1 | 15 | .. |
| 18 | Municipal Stipendiaries .. .. | 874 | 82 | 733 | 62 | 141 | 20 | 74 | 16 | 39 | 3 | 4 | .. | 28 | 1 | 90 | 8 | 36 | .. | 14 | .. | 10 | 2 | 66 | 2 | 37 | .. | 38 | 1 |
| | Total, Officials | 26,402 | 4,775 | 24,489 | 4,112 | 1,913 | 663 | 691 | 209 | 1,058 | 178 | 386 | 81 | 669 | 98 | 1,558 | 238 | 1,392 | 152 | 498 | 127 | 1,189 | 326 | 2,688 | 355 | 1,464 | 239 | 1,866 | 237 |
| | B.—Non-Officials— | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Honorary .. .. .. | 6,766 | 870 | 5,667 | 760 | 1,198 | 101 | 405 | 46 | 90 | 18 | 193 | 4 | .. | 12 | 92 | 31 | 84 | 105 | 161 | 18 | 370 | 21 | 304 | 47 | 92 | 56 | 203 | 118 |
| | Stipendiary (Special) .. .. | 7,304 | 18 | 6,275 | 11 | 1,085 | 7 | 532 | 1 | 655 | .. | 28 | .. | 24 | .. | 326 | .. | 650 | 6 | 468 | .. | 1,202 | .. | 973 | 3 | 651 | 1 | 65 | .. |
| | Total, Non-Officials | 14 070 | 888 | 11,842 | 780 | 2,328 | 108 | 937 | 47 | 745 | 18 | 221 | 4 | 24 | 12 | 418 | 31 | 734 | 111 | 629 | 18 | 1,572 | 21 | 1,277 | 50 | 743 | 57 | 268 | 116 |
| | Grand Total .. | 40,472 | 5,663 | 36,331 | 4,892 | 4,141 | 771 | 1,898 | 256 | 1,803 | 196 | 607 | 85 | 724 | 110 | 1,976 | 269 | 2,126 | 263 | 1,127 | 155 | 2,761 | 347 | 3,965 | 405 | 2,207 | 287 | 2,174 | 347 |

| | Agency employed. | Poona. | | Sholapur. | | Sa'ta'ra. | | Belgaum. | | Dha'rwa'r. | | Kala'dgi. | | Ka'nara. | | Kara'chi. | | Hyderabad. | | Shika'rpur. | | Thar and Pa'rkar. | | Upper Sind Frontier. | | City and Island of Bombay. | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Enumerators. | Supervisors. | Enumerators. | Supervisors. | Enumerators. | Supervisors. | Enumerators. | Supervisors. | Enumerators. | Supervisors. | Enumerators. | Supervisors. | Enumerators. | Supervisors. | Enumerators. | Supervisors. | Enumerators. | Supervisors. | Enumerators. | Supervisors. | Enumerators. | Supervisors. | Enumerators. | Supervisors. | Enumerators. | Supervisors. |
| | A.—Officials— | | | | | | | | | | | | | | | | | | | | | | | | | | |
| 1 | Village Headmen .. .. | 56 | 1 | 85 | 1 | 61 | .. | 186 | .. | 855 | 4 | 238 | 8 | 161 | 14 | .. | .. | .. | .. | .. | 9 | .. | .. | .. | .. | .. | .. |
| 2 | Do. Accountants .. .. | 863 | 2 | 649 | .. | 1,049 | 2 | 865 | .. | 919 | 21 | 843 | 1 | 295 | 1 | 11 | 57 | 13 | 74 | 2 | 17 | .. | .. | 12 | .. | .. | .. |
| 3 | Revenue District Establishment. | 40 | 74 | 40 | 77 | 38 | 103 | 31 | 82 | 24 | 104 | 12 | 106 | 55 | 103 | 100 | 40 | 113 | 37 | 156 | 104 | 67 | 14 | 30 | 3 | .. | .. |
| 4 | Do. Survey Establishment. | 61 | 1 | .. | .. | .. | .. | 15 | 1 | 20 | .. | 20 | 19 | 42 | 10 | 14 | 2 | 18 | 1 | 128 | .. | .. | .. | .. | .. | .. | .. |
| 5 | Judicial Department .. .. | 96 | 37 | 27 | 44 | 108 | 84 | 35 | 33 | 68 | 22 | 19 | 27 | 51 | 16 | 40 | 11 | 31 | 13 | 81 | 4 | 2 | .. | 5 | 3 | .. | .. |
| 6 | School-masters, &c. .. .. | 261 | 36 | 165 | 33 | 357 | 39 | 247 | 56 | 568 | 47 | 130 | 96 | 145 | 14 | 55 | 16 | 83 | 13 | 136 | 8 | 8 | 7 | 7 | 1 | .. | .. |
| 7 | Registration Department .. | 2 | 12 | 10 | 7 | 14 | 16 | .. | 7 | 5 | 9 | 1 | 12 | 9 | 8 | 2 | 3 | 5 | 4 | 11 | 3 | .. | .. | 2 | .. | .. | .. |
| 8 | Medical and Sanitary do. .. | 7 | 12 | 8 | 10 | 13 | 11 | 10 | 8 | 10 | 10 | 4 | 7 | 8 | 3 | 19 | 4 | .. | 3 | 10 | 2 | .. | 4 | 3 | 1 | .. | .. |
| 9 | Public Works do. .. | 67 | 32 | 9 | 13 | 53 | 24 | 10 | 12 | 25 | 6 | 5 | 21 | 7 | 7 | 25 | 8 | 38 | 21 | 35 | 6 | 19 | 5 | 19 | 14 | .. | .. |
| 10 | Local Funds .. .. .. | 1 | 1 | 1 | 3 | 8 | 1 | 1 | .. | .. | .. | 1 | 10 | 7 | 5 | 35 | 3 | 37 | 5 | 47 | .. | 7 | 1 | 8 | .. | .. | .. |
| 11 | Customs and Salt .. .. .. | .. | .. | 3 | 2 | .. | .. | .. | .. | .. | .. | .. | .. | 4 | .. | 39 | 7 | 12 | 2 | 24 | 3 | 11 | 3 | 7 | 1 | .. | .. |
| 12 | Excise (A'bkári, &c.) .. .. | 1 | .. | .. | 2 | 3 | .. | .. | .. | .. | .. | 1 | .. | 5 | 3 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 13 | Forest Department .. .. | 27 | 32 | 3 | 10 | 35 | 9 | 43 | 8 | 11 | 5 | 1 | 5 | 76 | 12 | 5 | 5 | 13 | 3 | 12 | 2 | .. | .. | 4 | .. | .. | .. |
| 14 | Police do. .. .. | 10 | 12 | 20 | 25 | 57 | 25 | 16 | 14 | 12 | 19 | 13 | 3 | 34 | 11 | 24 | 21 | 42 | 23 | 3 | 23 | 44 | 3 | 12 | 3 | .. | .. |
| 15 | Postal do. .. .. | .. | .. | 8 | .. | 16 | 1 | .. | .. | 14 | 1 | 7 | 3 | 1 | 2 | 12 | 8 | 15 | .. | 1 | .. | 2 | 3 | .. | .. | .. | .. |
| 16 | Stamp Vendors .. .. .. | .. | .. | 16 | .. | 6 | 1 | .. | .. | 54 | 5 | 13 | 5 | 4 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| | Others .. .. .. .. | 160 | 50 | 3 | 1 | 4 | .. | 18 | 3 | 13 | 3 | .. | .. | 3 | 2 | 31 | 7 | 10 | 2 | 12 | 3 | .. | .. | .. | .. | .. | .. |
| | Municipal Stipendiaries .. .. | 45 | 6 | 87 | 4 | 46 | 6 | 15 | 2 | 69 | 9 | 21 | .. | 19 | 2 | 43 | 8 | 42 | 1 | 44 | 11 | 4 | .. | 8 | .. | .. | .. |
| | Total, Officials .. | 1,697 | 297 | 1,134 | 231 | 1,868 | 322 | 1,432 | 226 | 2,304 | 265 | 1,439 | 323 | 926 | 213 | 455 | 200 | 492 | 202 | 704 | 195 | 164 | 40 | 118 | 26 | 926 | 146 |
| | B.—Non-Officials— | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Honorary .. .. .. | 834 | 56 | 202 | 36 | 720 | 74 | 560 | 46 | 429 | 21 | 491 | 36 | 177 | 26 | 103 | 33 | 735 | 33 | 291 | 24 | .. | 8 | 64 | 3 | .. | .. |
| | Stipendiary (Special) .. .. | 105 | .. | 211 | .. | 12 | .. | 125 | .. | 3 | .. | 245 | .. | .. | .. | 364 | 5 | 129 | .. | 332 | 2 | 150 | .. | 60 | .. | 821 | 30 |
| | Total, Non-Officials .. | 939 | 56 | 473 | 36 | 732 | 74 | 685 | 46 | 432 | 21 | 736 | 36 | 177 | 26 | 467 | 38 | 864 | 33 | 623 | 26 | 150 | 8 | 124 | 3 | 821 | 30 |
| | Grand Total .. | 2,636 | 353 | 1,607 | 267 | 2,600 | 396 | 2,117 | 272 | 2,736 | 286 | 2,165 | 359 | 1,103 | 239 | 922 | 238 | 1,356 | 235 | 1,327 | 221 | 314 | 48 | 242 | 29 | 1,749 | 176 |

*Note.*—Including the Capital City, there were altogether 42,121 Enumerators, and 5,139 Supervisors.